







N. W. Fiske
HD

CLASSICAL ANTIQUITIES;

BEING PART OF THE

“MANUAL OF CLASSICAL LITERATURE,”

FROM THE GERMAN OF

J. J. ESCHENBURG,

FORMER PROFESSOR IN THE CAROLINUM AT BRUNSWICK.

EMBRACING TREATISES ON THE FOLLOWING SUBJECTS:

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| I. CLASSICAL GEOGRAPHY AND TOPOGRAPHY. | III. GREEK AND ROMAN MYTHOLOGY. |
| II. CLASSICAL CHRONOLOGY. | IV. GREEK ANTIQUITIES. |
| | V. ROMAN ANTIQUITIES. |

WITH IMPORTANT IMPROVEMENTS AND ADDITIONS,

BY

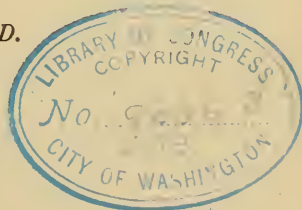
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Full Illustrated.

FOURTEENTH THOUSAND.

PHILADELPHIA:
W. S. FORTESCUE & CO.,
(Successors to E. C. & J. Biddle.)
No. 811 ARCH STREET.



DE59
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PREFACE.

FOR an account of the origin and design of the *Manual of Classical Literature*, the reader is respectfully referred to the Preface to that work. The present volume is a portion of the *Manual*, including but *three* of its *five* Parts. These three, viz.: *Classical Geography and Chronology*, *Greek and Roman Mythology*, and *Greek and Roman Antiquities*, are published separately, from a regard to the wishes of some teachers, especially in the primary classical schools.

The reasons for a separate publication of these parts will appear, when it is considered, that the scholar, in the very commencement of his classical studies, needs some guide and help in each of these branches, while it is not so essential that he should attend particularly at first to the branches with which the two other parts of the *Manual* are occupied. The whole ground embraced in the *Manual*, the student must, indeed, go over before completing his classical course; but the *Archæology of Literature and Art*, and the *Systematic History and Criticism of the Classical Authors*, are not often included in the studies at the Academy. In consequence of suggestions of this kind, a thousand copies of the *three parts* contained in this volume were printed in connection with the first and second editions of the *Manual*, and the demand for them has been such as to induce the publisher to issue another impression.

This new edition of the volume styled *Classical Antiquities* is much more valuable than the former, as it corresponds to the fourth edition of the *Manual*, and is illustrated by numerous engravings.

A peculiarity of this volume, which has greatly recommended it in the estimation of teachers, is its *comprehensiveness* united with a fullness of detail sufficient for all the common purposes of elementary instruction. Ancient Geography with the Topography of Rome and Athens, Classical Chronology, Mythology, Greek Antiquities, and Roman Antiquities, are here presented within the compass of 304 pages. There is not in the English language, it is believed, another work in which these topics, all so essential to the young classical scholar, are brought into one volume and thus adapted for daily use. If, because the work comprehends so much, any one should be disposed to infer that each part must be defective, he is

requested to examine and compare. The Epitome of Classical Geography will be found to comprise every thing of special importance in *Butler's* work on the subject, with much improvement in several points of arrangement, and an account far more complete of the remains of Rome, Athens, and other cities. The Introduction to Chronology contains what is most essential in the Treatise of *Hegewisch*, with many things of great importance not found in that, nor in any of the works on Antiquities now in use. The Treatise on Greek Antiquities is by no means intended to exclude such a work as *Potter's*, which is more minute on some points; but the competent teacher will discover that this condensed treatise contains important information for which his pupil will search in vain in *Potter*; and he will on comparison find it as full on every essential point as any other treatise used in our country, while the Greek Mythology and Topography are given separately and with much greater fullness. In the Roman Antiquities the plan of the work did not allow that frequent citation of the Latin authors which marks the pages of *Adam*; and the treatise is not expected wholly to supersede the use of that or some larger work; but a comparison of the treatise in this volume with any other used in American schools, will satisfy the teacher that it is more full and complete, independently of the Roman Mythology, Geography and Topography introduced separately; and some persons of experience in teaching have expressed their conviction, that the scholar is likely to obtain from the study of a treatise like this, a *better general knowledge* of Roman Antiquities than from the study of such a work as that of *Adam*; on this point, however, the translator ought perhaps to be silent.

There is another peculiarity, which distinguishes this work, viz.: that it presents numerous references to authors treating of the general subjects, and also, in many cases, to works on particular topics introduced. These references are given in such a manner as not to delay or embarrass the youngest student, and yet they may help the more advanced scholar and the teacher to find readily further information, if they wish and have the time and means at command.

In offering to American teachers and scholars this new edition the author may be allowed to express his hope that it may subserve in some degree the highly important cause of classical and liberal education; from an ardent desire to promote which he originally prepared the *Translation of ESCHENBURG's Manual*.

Amherst College, July, 1843.

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NORTH PART.

Cities.	Cities.
1. Siscia.	32. Bononia.
2. Sardona.	33. Clusio (Clusium).
3. Aquincio (Aquincum).	34. Volsini (Vulsinii).
4. Brigantio Bregetio).	35. Aquas-Passaris.
5. Jadera.	36. Ravenna.
6. Ragadone (Ragondo).	37. Ariminum.
7. Sabarie.	38. Graioisca.
8. Carnunto (Carnuntum).	39. Centum Cellæ.
9. Celeia.	40. Aquas-Tuari.
10. Vindobona.	41. Ancone (Ancona).
11. Tarsatica.	42. Castro-Novo (Castrum Novum).
12. Emona.	43. Aquas-Apollinaris.
13. Pola.	44. Soletio.
14. Silvio (Silvium).	45. Pollentia.
15. Parentio (Parentium).	46. Castello Firmani (Castrum Firmanum).
16. Fonte-Tumaia.	47. Ad Seni. Petrum.
17. Aquileia.	48. Roma.
18. Ovilis.	49. Hostis (Ostia).
19. Altino (Altinum).	50. Chartagine (Carthago).
20. Regino (Regina).	51. Utica Colonia.
21. Tridente (Tridentum).	52. Aquis.
22. Placentia.	53. Ipponte Diarito.
23. Aquæ Populoniæ.	54. Capsa Colonia.
24. Florentia Tuscorum.	55. Ad Medera.
25. Sena Julia.	56. Theleote Col.
26. Bituriba.	57. Theneste.
27. Verona.	58. Sicca-Veria.
28. Mantua.	59. Ad Aquas Cæsaris.
29. Mutina.	
30. Cosa.	
31. Adretio (Arretium).	
<i>Rivers.</i>	<i>Rivers.</i>
a. Danubius.	n. Umbro.
b. Drinum.	o. Pallia.

c. Savum.
d. Arsia.
e. Frigido.
f. Licenna.
g. Afesia.
h. Cleusia.
i. Unatia.
j. Padus.
k. Paola.
l. Aninio.
m. Ise.

p. Armenita.
q. Maria.
r. Tiberis.
s. Rubicon.
t. Nelorum.
u. Malana.
v. Miso.
w. Flosis.
x. Tuma.
y. Nerninum.
z. Anio.

SOUTH PART.

Cities.	Cities.
1. Ad Pretorium (Prætorium in Pannonia).	54. Febraterie.
2. Servitium.	55. Istonum.
3. Ad Pretorium (Prætorium in Dalmatia).	56. Corfinio (Corfinium).
4. Mursa Major.	57. Marrubio (Marrubium).
5. Indeneæ.	58. Tres Tabernæ.
6. Tittoburgo.	59. Carsulis (Carsoli?).
7. Ragurio.	60. Ostia Eterni.
8. Siclis.	61. Pinna.
9. Salona.	62. Castro-Novo (Castrum Novum, on the Hadriatic).
10. Epetio (Epetium).	63. Præneste.
11. Marona.	64. Roma.
12. Sirmium.	65. Hostis (Ostia).
13. Narona.	66. Chartagine (Carthago).
14. Tauruno (Taurunum).	67. Maxula.
15. Ad Matricem.	68. Ad Aquas.
16. Singiduna (Singidunum).	69. Misua Clipseis.
17. Epitaurio (Epidauros).	70. Gurra.
18. Staneid.	71. Ad Horrea.
19. Lissus.	72. Lepteminus (Leptis Minor).
20. Viminitio.	73. Thiforo Col.
21. Dyrratio (Dyrrachium).	74. Ad Aquas.
22. Aulonia (Apollonia).	75. Tspapura (Taphrura).
23. Osa Col.	76. Tacape.
24. Sabrata.	77. Drepanis (Drepanum).
25. Regio (Rhegium or Regium).	78. Lilybeo (Lilybæum).
26. Caalon.	79. Agrigentis (Agrigentum).
27. Lacenium.	80. Siracusa (Syracusæ).
28. Castra Minervæ.	81. Zenna Mons.
29. Vibona Valentia.	82. Messana.
30. Temsa (Tempta).	<i>Rivers.</i>
31. Tarento (Tarentum).	a. Danubius.
32. Brindisi (Brundisium).	b. Drinum.
33. Gratie.	c. Savum.
34. Nerulos (Nerulum).	d. Margum.
35. Salerno (Salernum).	e. Genesis (Genusus).
36. Nuceria.	f. Hapsum (Apsus).
37. Oplontis.	g. Tanno.
38. Benevento (Beneventum).	h. Crater.
39. Venusia.	i. Silarum.
40. Neapoli (Neapolis).	j. Color.
41. Capua.	k. Avelidium.
42. Cumas (Cumæ).	l. Aufidenus.
43. Sylla.	m. Larinum.
44. Aeras.	n. Clocoris.
45. Pretonium Laucrianum.	o. Sannum.
46. Siponto (Sipontum).	p. Cremera.
47. Esernie.	q. Nernum.
48. Teano Scedicino (Teanum Scedicinum).	r. Arno.
49. Sinuessa.	s. Tiberis.
50. Minturnis (Minturnæ).	t. Safo.
51. Fundis (Fundi).	u. Volturnus.
52. Terracina.	v. Himera.
53. Ferentinum.	w. Niranus.
	x. Ausere.
	y. Gerin.

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II. § 35-37.—Fig. 5. Ceres; cf. P. II. § 61-64.—Fig. 6. Minerva; cf. P. II. § 41-43.—Fig. 7. Mars; cf. P. II. § 44-46.—Fig. 8. Janus; cf. P. II. § 18.—Fig. 9. Cupid; cf. P. II. § 50.—Fig. 19. Vesta; cf. P. II. § 65-67.

22. PLATE XII. (Page 97.) *The Hindoo Triad.* Cf. P. II. § 25. 4.

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26. PLATE XV. (Page 124.) *Representations from the Isiac Table.* Cf. P. II. § 96.

27. PLATE XVa. (Page 138.) *Table of Greek and Roman Deities classified.* Cf. P. II. § 9, 10.

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29. PLATE XVII. (Page 155.) *Military Weapons, &c.* For particulars, see P. III. §§ 45, 137, 283.

30. PLATE XVIII. (Page 161.) *Tombs and Sepulchral Remains.*—Figs. 1, 2, 3. Tomb of Cyrus, Absalom's pillar, and Pyramid of Cestius; cf. P. III. § 187. 5.—Fig. 4. Gates of a tomb; cf. P. III. § 187. 5.—Figs. a and dd. Lachrymatory and unguentary vases; cf. P. III. § 341. 7.—Fig. B. Egyptian Psychostasy, or weighing of the soul; cf. P. II. § 34 b. 4.—Fig. e. Funeral couch; cf. P. III. § 340. 1.—Fig. hh. Coffin and urns, &c.; cf. P. III. § 341. 6.

31. PLATE XIX. (Page 166.) *Oracle of Trophonius.* Cf. P. III. § 74.

32. PLATE XX. (Page 168.) *Representations of Priests and Priestesses presenting Libations and Sacrifices.* Cf. P. III. § 24, § 221.

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34. PLATE XXII. (Page 195.) *Various Articles of Armor.*—Figs. a, b, c, &c. Helmets; cf. P. III. § 45.—Figs. r, s. Mail and breastplate; cf. P. III. § 45, 139.—Fig. u. Greaves; cf. P. III. § 44. 45.—Figs. 1, 2, 7. Grecian warriors; cf. P. III. § 45.—Fig. 3. Persian warrior; cf. P. III. § 45.—Fig. 4. Trophy; cf. P. III. § 150.—Fig. 5. Warrior in mail, with an armor-bearer; cf. P. III. § 283.—Fig. 6. Egyptian archer; cf. P. III. § 45, § 288. 1.—Fig. 8. Soldier in complete mail; cf. P. III. § 283.

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some; cf. P. III. § 156.—Figs. a, b, c. Different forms of prows; cf. P. III. § 155. 3, 4.

36. PLATE XXIV. (Page 205.) *Pertaining to Household Affairs.*—Fig. 1. Plan of a Grecian house; cf. P. III. § 171. 1.—Fig. 2. A Grecian key; cf. P. III. § 171. 2.—Fig. 3. Young man wearing the petasus; cf. P. III. 169. 3.—Fig. 4. A bride sitting with a mirror held before her; cf. P. III. § 169. 6. § 171. 2.—Figs. 5 and 10. Grecian sofas; cf. P. III. § 171. 2.—Fig. 6. Peculiar head-ornament, worn in oriental countries; cf. P. III. § 34.—Fig. 7. Grecian lady, from Boyd's Potter; cf. P. III. § 169. 5; § 171. 2.—Figs. 8, 9. Chairs; cf. P. III. § 171. 2. § 52.—Figs. a, b, c, &c. Various forms of coverings for the feet; cf. P. III. § 169. 2; § 336.

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38. PLATE XXVa. (Page 215.) *Tables of Grecian Moneys, &c.* Cf. P. III. §§ 173-177.

39. PLATE XXVI. (Page 219.) *Musical Instruments.* For particulars see P. III. § 180.

40. PLATE XXVIa. (Page 224.) *Tabular view of Civil Institutions of Athens.* Cf. P. III. §§ 97-116.

41. PLATE XXVII. (Page 231.) *Altars and Sacrificial Apparatus.*—Figs. a, b, c, &c. Various articles as given in Montfaucon; fig. A. including 1, 2, &c., articles drawn from sculpture at Pompeii; fig. B. representation of a sacrifice, from the same source; cf. P. III. § 206.—Fig. C. Sacrifice to Bacchus; cf. P. III. § 205. 1; § 67.—Fig. D. Sacred utensils from Egyptian remains; cf. P. III. § 206. 2.—Figs. E, H. Altars; cf. P. III. § 205. 1.

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47. PLATE XXXIIa. (Page 269.) *Tables of Roman Moneys, &c.* Cf. P. III. § 271, § 274.

48. PLATE XXXIII. (Page 273.) *Armor, Military Standards, &c.*—Figs. 1 and 2. Legionary

soldiers with shield and sword, baggage, &c. cf. P. III. § 283.—Fig. 3. A Medo-Persian, from sculptures at Persepolis; bearing a sort of hammer, or battle-ax, probably a token of some military rank, perhaps however of some civil office; the two hands of another are seen bearing the same token; fig. 4, another from the sculptures at Persepolis, with a sword and other accoutrements. Cf. P. IV. § 171.—Figs. A, B, C, &c. A variety of standards and flags; cf. P. III. § 282. 1.—Fig. E. Part of the triumphal procession represented on the Arch of Titus; cf. P. IV. § 188. 2.

49. PLATE XXXIV. (Page 279.) *War-engines, Roman Camp, &c.*—Fig. 1, *testudo*; fig. 2, *vineæ*; 3, movable tower; 4, 5, 10, battering-ram; 6, *scorpio*; 7, *balista*; 8, *pluteus*; 9, *falz muralis*; see P. III. § 299.—Figs. a, b. Archer and slinger; cf. P. III. § 288. 1.—Fig. P, plan

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50. PLATE XXXV. (Page 301.) *Pertaining to Feasts and the use of Wine.*—Fig. 1. Plan and view of a *triclinium* found at Pompeii; cf. P. III. § 329. 2.—Fig. 2, carriage and vessel for transporting wine; fig. 3, a *patera*, used in libations; cf. P. III. § 331 b.—Fig. 4. Two persons interchanging the pledge of hospitality; cf. P. III. § 330. 3.—Fig. 5, a Bacchanal reveling alone, taken from remains at Pompeii; fig. 6, a wine press, from Egyptian monuments; fig. 7, two glass cups elegantly cut or cast; figs. a, b, c, d, e, f, &c., various cups and vessels; cf. P. III. § 331 b.

51. PLATE XXXVI. (Page 302.) *Monumental Structure, dedicated to the Dii Manes; Representations of Death, &c.* Cf. P. II. §§ 76, 83 110, 113.

EXPLANATIONS.

THE following statement will enable the reader to know in general what is from the author and what from the translator. A star annexed to the number of a section always indicates that the section is added by the translator. The Italic letter *t* always denotes that the section or paragraph to whose number it may be annexed is altered so as to differ more or less from the original. All the matter in the largest of the four sizes of type is translated directly from Eschenburg, excepting such sections as may have one or the other of those marks. All the matter in the smaller type is added by the translator, with the following exceptions: (1) sections or paragraphs having the Italic letter *u* annexed to their number, which are all translated from Eschenburg; and (2) part of the mere references to books and authors, a majority perhaps of which are taken from him. As to these references, it did not seem of much consequence to discriminate carefully between those given by the author and those introduced by the translator; if any one should find some of them irrelevant or unimportant, he may safely charge such upon the translator rather than Eschenburg.

In using this book, the student will find that he is frequently referred from one place to another; and the division into PARTS, sections, and sub-sections, all separately numbered, makes the reference very easy; thus, e. g. the abbreviations *cf. P. III. § 182. 4.* direct the reader to the paragraph numbered 4, under section 182, in PART III. Instead of the word *see*, or the abbreviation *v.* (for the Latin *vide*), the abbreviation *cf.* (for the Latin *confer*) is commonly used. In order to facilitate the turning to any passage, the *number* of the PART is continued as a sort of running title on the top of the even or right-hand page; in following the reference above given, e. g. the reader will first turn to PART III., denoted by *P. III.* seen at the top of the right-hand page; then, under that Part, will look for § 182; then, under that section, look for the paragraph numbered 4. Whenever the section to which a reference is made belongs to the same Part with the section in which the reference is made, the abbreviation for the PART is omitted; thus, e. g. the abbreviation *cf. § 3*, occurs on p. 40 in § 136 of Part I., and it directs the student to § 3 of the same Part I. In some instances, a subsection is itself divided; thus, *cf. P. III. § 268. 4. (c)*, directs to the paragraph marked (c), under the subsection 4. in § 268, of *P. III.* The references made to the Plates need no explanation, except the remark that the abbreviation *Sup.* always indicates one of the Supplemental Plates, contained in a separate volume.

A copious Index was essential to accomplish the design of this book; and in order to secure greater copiousness, and at the same time give the student the advantage of a very obvious and useful classification, four distinct Indexes are furnished at the close of the work: an *Index of Greek Words*; an *Index of Latin Words*; a *Geographical Index*; and a *General Index*; besides which, the *Contents* (in a systematic view prefixed to the body of the work) are exhibited so fully, that the inquirer may easily ascertain in what section any topic is noticed. When one seeks information on a particular point from this volume, he is requested not to conclude that it contains nothing on the subject, until he has carefully examined the Indexes, the Statement of Contents, and the Description of Plates.

PART I.

CLASSICAL GEOGRAPHY AND CHRONOLOGY.

THE WORLD according to PTOLEMY, as given in Murray's Encyclopedia of Geography.

IN EUROPA. IN ASIA.

- Cities.**
1. Carthago Nova
2. Massiliæ
3. Genua
4. Roma
5. Athenæ
6. Byzantium
7. Gerra
8. Terebon
9. Chorsinus
10. Babylon
11. Ninus
12. Dioscuria
13. Gagara
14. Susa
15. Persepolis
16. Bactra
17. Palala
18. Pulbothra
19. Baracura
20. Beayuga
- Rivers.**
a. Rheus
b. Chorsinus
c. Tigris
d. Borsyphæ

IN AFRICA.

- Cities.**
1. Nigra
2. Gira
3. Carthago
4. Phycus
5. Cyrene
6. Polyimetus
7. Hieropolis
8. Syene
9. Ptolemais
10. Meroë
11. Adulis
21. Barabe
22. Tacola
23. Sabura
24. Calicava
25. Thyne
26. Asiphra
27. Tonara
28. Sinda
29. Daiona
30. Sera
- Rivers.**
a. Euphrates
b. Tigris
c. Oxus
d. Polyimetus
e. Jaxartes
f. Gichades
g. Bahtus
h. Senus
i. Gauges
j. Indus
a. Iachir
b. Daradus
c. Nilus
d. Astapus
e. Astaboras



This Map is on a scale which allows only an outline of Ptolemy's System. The limits of the *Orbis Veteribus Notus*, as here given, correspond in general with the boundary line described on the opposite page; we notice, however, that, on the north, the river *Caramandus* is

not included; and on the west, the Atlantic coast is extended southward beyond *Noti Cornu* or *Noto-Ceras* (Southern Horn), which was a little south of the point on this Map called *Hesperii Cornu*.—It has been

remarked that "the manuscripts of Ptolemy and the maps appear to have been copied by different hands, holding no communication with each other; and accordingly, in many instances, these two parts of the same work do not correspond."

ORACLE OF APOLLO



EPITOME OF CLASSICAL GEOGRAPHY.

INTRODUCTION.

§ 1. THE earlier Greeks must have been very ignorant of the neighboring countries, for the scenes of some of the wildest fictions of the *Odyssey* were within a few hours sail of Greece. The account of the Argonautic expedition furnishes a still stronger proof of this, for these adventurers are described as having departed by the Hellespont and Euxine sea, and as having returned through the straits of Hercules; whence it manifestly appears, that at that time the Greeks believed that there was a connection between the *Palus Mæotis* (sea of Azof) and the Ocean. In those early ages the earth was supposed to be a great plain, and the ocean an immense stream which flowed around it and thus returned back into itself (*ἀψόρρους*).

In later times, however, the commercial enterprise of the Athenians corrected these errors. Their ships sailed through the seas to the east of Europe and brought home such accurate information, that we find the description of these seas and the neighboring coasts nearly as perfect in ancient as in modern writers.—The expedition of Clearchus into Asia, related in the *Anabasis* of Xenophon (cf. P. V. § 243), and still more that of Alexander, gave the Greeks opportunities of becoming acquainted with the distant regions of the east.—The west of Europe was visited and described by the Phœnicians, who had penetrated even to the British Islands.

§ 2. All the astronomical and geographical knowledge of the ancients was embodied, in the second century after Christ, in two principal works by Claudius Ptolemy; one styled *Μεγάλη Σύνταξις*, and the other *Γεωγραφικὴ Ὑφήγησις*. From the latter we derive our chief information respecting the limits of the ancient world, and the attainments of the Greeks and Romans in geography. (Cf. P. V. §§ 206, 207, 216, 218, 480—483.)

§ 3. The northern parts of Europe and Asia were known by name; an imperfect sketch of India limits their eastward progress; the dry and parched deserts of Africa prevented their advance to the south; and the Atlantic ocean limited the known world on the west. It must not be supposed that all the countries within these limits were perfectly known; we find, that even within these narrow boundaries, there were several nations, of whom the ancient geographers knew nothing but the name.

Let us attempt to trace a line, which would form a boundary including the whole of the earth that was known in the time of Ptolemy. We will begin at *Ferro*, one of the *Insulæ Fortunatæ* (Canary Islands), which, because it was the most westerly land known, was taken by Ptolemy for his fixed meridian. Our line extending hence northerly would include the British Isles and the Shetland Isles; the latter are probably designated by the *Thule* of the ancients, according to d'Anville, although some have supposed it was applied to Iceland. From the Shetland Isles the line would pass through Sweden and Norway probably; perhaps around the North Cape, as it has been thought that this must be the *Rubeas Promontorium* of Ptolemy. The line would, in either case, be continued to the White Sea at the mouth of the river Dwina, which seems to be described by Ptolemy under the name *Carambucis*. Thence it would extend to the Ural Mountains, which were partially known by the name of *Hyperborei*; near which the poets located a people of the same name (*Virg. Georg. i. 240*), said to live in all possible felicity. From these mountains the line would pass along through Scythia to the northern part of the Belur Tag mountains, the ancient *Imaus*. Crossing these, it enters the region of *Keshgar* (in Chinese Tartary), called by Ptolemy *Casio Regio*; a region of which, however, he evidently knew little. Our line would be continued thence to the place called by the ancients *Sera*; which is most probably the modern *Kan* or *Kan-tcheou*, near the north-west corner of China and the termination of the immense wall separating China and Tartary. From *Sera* or *Kan*, it must be carried over a region, probably wholly unknown to the ancients, to a place called *Thynæ* in the country of the *Sinæ*; this place was on the *Cottiaris*, a river uniting with the *Sennus*, which is supposed to be the modern *Gamboge*. On the coast, which we now approach with our line, the most easterly point (that is particularly mentioned) is thought to be *Point Condor*, the southern extremity of Cambodia; this was called the *Promontorium Satyrarum*, and some small isles adjacent *Insulæ Satyrarum*, because monkeys were found here, whose appearance resembled the fabled Satyrs. The general ignorance respecting this region is obvious from the fact, that it was imagined, that beyond the *Promontory of Satyrs* the coast turned first to the south, and then completely to the west, and thus proceeded until it joined Africa. From the point or cape just named, the boundary we are tracing would run around the *Aurea Chersonesus*, or peninsula of Malaya or Malacca, take in the coast of Sumatra, anciently called *Jabatii Insula*, and pass by *Tyrobana* or *Salice*, the modern Ceylon. Thence sweeping around the Maldives, called by Pto-

lemy *Insula ante Taprobanam*, and crossing the equator, it would strike Africa at Cape Delgrado, supposed to correspond to the *Prasum Promontorium*, being about 10 degrees S. latitude. The boundary would exclude Madagascar, as the ancient *Mennuias* designates, not Madagascar as has been conjectured, but most probably the modern Zanzibar. It may be impossible to trace the line across Africa; of the interior of which the ancients knew more than one would suppose, judging from the ignorance of the moderns on the subject. The line would pass south of the Mountains of the Moon, *Lunæ Montes*, which are mentioned by Ptolemy; and also, in part, of the river Niger, which, as *d'Anville* remarks, was known even in the time of Herodotus. On the Atlantic coast the line would come out a little south of Sierra Leone at Cape St. Ann's, about 10 degrees N. latitude: this point answering to the ancient *Nuti Cornu*, Southern Horn, off against which lay the islands called *Insula Hesperidum*. From this cape our line passes up the shore of the Atlantic to the *Insula Fortunata*.

From this it is obvious, that the portion of the earth known to the ancients was small in proportion to the whole. It has been said, with probable accuracy, that it was scarcely one-third of the *land*, now known, which has been estimated as 42 or 44 millions of square miles: and of the 155 millions of square miles of *water*, covering the rest of the globe, they knew almost nothing.

On the knowledge of the ancients respecting the earth, *Class. Journ.* v. 103. ix. 133.—For the principal helps in studying Classical Geography, consult the references given in P. V. § 7. 7 (b); see also P. V. §§ 206–208, 371 ss.—On the history of Geography, cf. P. IV. § 27.

§ 4. The division of the earth into the large portions, Europe, Asia, and Africa, is of very ancient date; but although the names have been preserved, the boundaries in several particulars differed. Egypt was formerly reckoned among the Asiatic kingdoms: at present it is esteemed part of Africa; Sarmatia was esteemed part of Europe: a great part of it now forms one of the divisions of Asia.

§ 5. The division of the earth into zones has remained unaltered; but the ancients believed that the Temperate alone were habitable, supposing that the extreme heat of the Torrid and the extreme cold of the Frigid zones were destructive of animal life.

Another division, introduced by Hipparchus, was that of climates. A climate is a space included between two parallels of latitude, so that the longest days of the inhabitants at one extremity exceeds that of the inhabitants of the other by half an hour. Of these, eight were known. The parallels pass successively through Meroe on the Nile, Sieme, Alexandria in Egypt, Carthage, Alexandria in the Troas, the middle of the Euxine Sea, Mount Caucasus, and the British Islands.

NOTE.—In studying this Epitome, it is indispensable to success that some Atlas should be used. That of *Butler* is very suitable for the purpose. The editor of this Manual has it in contemplation to prepare an Atlas adapted to the Epitome of Geography here presented.—The student need not commit to memory in the usual way. Let him first learn the general divisions and names of the countries or provinces included in the lesson, and next carefully read over the whole lesson, *tracing every thing*, as far as possible, *on his maps*. For recitation, let the Teacher question him on the maps of the Atlas, or on large maps in mere outline, prepared for the purpose, which will be far better.

I. OF EUROPE.

§ 6. EUROPE, though the smallest, is, and has been for many ages, the most important division of the earth. It has attained this rank from the superiority in arts and sciences, as well as in government and religion, that its inhabitants have long possessed over degraded Asia and barbarous Africa.—It derives its name from Europa, the daughter of Agenor, a Phœnician king, who being carried away, according to the mythological tales (P. II. § 23), by Jupiter under the disguise of a bull, gave her name to this quarter of the globe.

§ 7. The boundaries of ancient Europe were nearly the same as those of modern Europe; but we learn from Sallust that some geographers reckoned Africa a part of Europe. The northern ocean, called by the ancients the Icy or Saturnian, bounds it on the north; the north-eastern part of Europe joins Asia, but no boundary line is traced by ancient writers; the remainder of its eastern boundaries are the Palus Mæotis, Cimærian Bosphorus, Euxine sea, Thracian Bosphorus, Propontis, Hellespont, and Ægean sea; the Mediterranean sea is the southern and the Atlantic ocean the western boundary.

§ 8. The countries of the MAINLAND of Europe may be arranged, for convenience, in the present geographical sketch, in three divisions; the *northern*, *middle*, and *southern*. The ISLANDS may be considered in a separate division.—The north of Europe can scarcely be said to have been known to the ancients until the unwearied arduousness of the Romans stimulated them to seek for new conquests in lands previously unnoticed. From these countries, in after times, came the barbarian hordes who overran Europe, and punished severely the excesses of Roman ambition.—The southern division contains the countries, which, in ancient times, were the most distinguished in Europe for their civilization and refinement.

The Northern countries, with their ancient and modern names, were the following SCANDINAVIA, Norway and Sweden; Chersonesus CIMBRICA, Jutland, or Den

mark; SARM' TIA, *Russia*; GERMANIA, *Germany*.—The Middle countries were the following. GALLIA, *France and Switzerland*; VINDELICIA, *Suabia*; RHÆTIA, country of the *Grisons*; NORICUM, *Austria*; PANNONIA, *Hungary*; ILLYRICUM, *Croatia and Palmatia*; MÆSIA, *Bosnia, Servia, and Bulgaria*; DACIA, *Transylvania and Wallachia*. In the Southern division we include HISPANIA, *Spain and Portugal*; ITAL' A, *Italy*; THRACIA, MACEDONIA, and GRÆCIA, all lately comprehended under the *Turkish Empire*.

I. THE NORTHERN COUNTRIES OF EUROPE.

§ 9. SCANTINAVIA, or Scandia, by the Celts called Lochlin, was falsely supposed to be a large island. The inhabitants were remarkable for their number and ferocity; they subsisted chiefly by piracy and plunder. From this country came the Goths, the Heruli, the Vandals, and at a later period, the Normans, who subjugated the south of Europe.

§ 10. The Chersonesus CIMBRICA, a large peninsula at the entrance of the Baltic, was the native country of the Cimbri and the Teutones, who after devastating Gaul invaded the northern part of Italy, and made the Romans tremble for the safety of their capital. They defeated the consuls Manlius and Servilius with dreadful slaughter, but were eventually destroyed by Marius.

§ 11. SARMATIA included the greater part of Russia and Poland, and is frequently confounded with Scythia. This immense territory was possessed by several independent tribes, who led a wandering life like the savages of North America. The names of the principal tribes were the Sauromæ, near the mouth of the Tanais, and the Geloni and Agathyrsi, between the Tanais and the Borysthenes. The latter were called *Hamaxobii* from their living in wagons. Virgil gives them the epithet *picti*, because they, like the savages of America, painted their bodies to give themselves a formidable appearance.—From these districts came the Huns, the Alans and Roxolani, who aided the barbarians formerly mentioned (§ 8) in overthrowing the Roman empire.

The peninsula, now known by the name of the Crimea, or Crim Tartary, was anciently called the Chersonesus TAURICA. Its inhabitants, called *Tauri*, were remarkable for their cruelty to strangers, whom they sacrificed on the altar of Diana. From their cruelty the Euxine sea received its name; it was called Euxine (*favorable to strangers*) by antiphrasis, or euphemism.—The principal towns of the Tauric Chersonese were *Panticapæum* (Kerche), where Mithridates the Great died; *Saphræ* (Procop), and *Theodosia* (Kaffa).—At the south of this peninsula, was a large promontory, called from its shape *Criu-Metopon*, or the Ram's Forehead.

§ 12. Ancient Germany, GERMANIA, is, in many respects, the most singular and interesting of the northern nations. In the remains of its early language, and the accounts of its civil government, that have been handed down to us, the origin of the English language and constitution may be distinctly traced. The inhabitants called themselves *Wer-men*, which in their language signifies *War-men*, and from this boasting designation the Romans named them, with a slight change, *Ger-men*.—The boundaries of ancient Germany were not accurately ascertained, but the name is generally applied to the territories lying between the Rhine and the Vistula, the Baltic Sea and the Danube.

§ 13. These countries were, like Sarmatia, possessed by several tribes, of whom the principal were the *Hermiones* and *Suevi*, who possessed the middle of Germany.—The tribes on the banks of the Rhine were most known to the Romans. The chief of these were the *Frisii*, through whose country a canal was cut by Drusus, which being increased in the course of time formed the present *Zuyder Zee*; the *Cherusci*, who under the command of Arminius destroyed the legions of Quintilius Varus; the *Sicambri*, who were driven across the Rhine by the Catti, in the time of Augustus; the *Catti*, the most warlike of the German nations, and most irreconcilable to Rome; the *Marcomanni*, who were driven afterwards into Bohemia by the *Allemanni*, from which latter people Germany is, by the French, called *Allemagne*.—Near the Elbe were the *Angli* and *Saxones*, progenitors of the English, and the Longobardi, who founded the kingdom of Lombardy, in the north of Italy. The nations on the Danube were the *Hermundurii*, steadfast allies of the Romans; the *Marcomanni*, who retired hither after their expulsion from the Rhine; the *Narisci* and *Quadi*, who waged a dreadful war with the Romans during the reign of Marcus Aurelius.

§ 14. The Germans had no regular towns, and indeed a continuity of houses was forbidden by their laws. The only places of note were, consequently, forts built by the Romans, to repress the incursions of the natives.—A great part of Germany was occupied by the Hercynian forest, which extended, as was said, nine days' journey from south to north, and more than sixty from west to east. A portion of the *Sylva Hercynia* is now called the *Black Forest*, which still has its fabled terrors.

§ 15. The largest river in the northern division of Europe was the *Rha*, now *Volga*. It was called *Atel* or *Etel* by the Byzantine writers (P. V. § 239a) and others in the

middle ages. It had 70 mouths discharging, and with more water formerly than now into the *Mare Caspium*. It was in part the eastern boundary of Europe, separating Sarmatia from Scythia.—The river next in size was the *Borysthenes*, called in the middle ages *Danapris*, whence its modern name Dnieper. Just at its entrance into the *Pontus Euxinus*, it was joined by the *Hypanis*, called in the middle ages Bogus, and now the Bog. The long narrow beach at the mouth of the Borysthenes was called *Drcmus Achillei*.—Between the Borysthenes and the Rha was the *Tanais*, the present Don, which separated Sarmatia Europea from Sarmatia Asiatica, and flowed into the *Palus Mæotis* or modern sea of Azof; near its mouth was a city of extensive commerce, called *Tanais Emporium*. The strait connecting the *Palus Mæotis* with the Euxine was called *Bosphorus Cimmerius*.—Another river discharging into the *Pontus Euxinus*, was the *Tyras*, the modern Dniester: it flowed between Sarmatia and Dacia, and formed in part the southern boundary of what is included in our northern division of Europe.—Two rivers, from sources near those of the *Tyras*, flowed in a northerly course to the Baltic, the ancient *Sinus Codanus*; they were the *Vistula*, still so called, and the *Viader* or *Oder*. The principal streams discharging into the *Oceanus Germanicus* were the *Albis*, Elbe, and the *Rhenus*, Rhine, which formed the western boundary of the division of Europe now under notice, dividing Germania and Gallia.

II. THE COUNTRIES OF THE MIDDLE OF EUROPE.

§ 16. We will begin with GALLIA, which is at the western extremity of the division. The Romans called this extensive country *Gallia Transalpina*, to distinguish it from the province of *Gallia Cisalpina* in the north of Italy. The Greeks gave it the name of Galatia, and subsequently western Galatia, to distinguish it from Galatia in Asia Minor, where the Gauls had planted a colony.

Ancient Gaul comprehended, in addition to France, the territories of Flanders, Holland, Switzerland, and part of the south-west of Germany. Its boundaries were the Atlantic ocean, the British sea, the Rhine, the Alps, the Mediterranean, and the Pyrenees.—The country, in the time of Julius Cæsar, was possessed by three great nations, divided into a number of subordinate tribes. Of these the *Celtæ* were the most numerous and powerful; their territory reached from the *Sequana*, Seine, to the *Garumna*, Garonne; the *Belgæ* lay between the *Sequana* and lower Rhine, where they united with the German tribes; the *Aquitani* possessed the country between the *Garumna* and the Pyrenees.

§ 17. Augustus Cæsar divided Gaul into four provinces; *Gallia Narbonensis*, *Aquitania*, *Gallia Celtica*, and *Belgica*.

Gallia Narbonensis, called also the Roman province, extended along the sea coast from the Pyrenees to the Alps; including the territory of the modern provinces, Languedoc, Provence, Dauphine, and Savoy. It contained several nations, the principal of which were the *Allobroges*, *Salyes*, and *Volcæ*. The principal cities were *Narbo Martius*, the capital, (Narbonne); *Massilia* (Marseilles), founded by an Ionian colony, from Phocæa, in Asia Minor; *Forum Julii* (Frejus); *Aquæ Sextiæ* (Aix); and *Nemausus* (Nismes), whose importance is manifest in the grandeur of its still existing remains.

Among the interesting monuments at Nismes are, the *Square House*, and the *Arena*; the latter being an amphitheatre, or circus, of the Doric order, with walls composed of enormous masses of stone united with wonderful skill, 1200 feet in circumference, capable of holding, it is said, 16,000 or 17,000 persons: the former, a temple, 76 feet long, 38 broad, and 42 high; adorned with 30 beautiful Corinthian columns. (Cf. *Seynes* and *Menard*, cited P. IV. § 243. 3.—*Millin*, *Voyage dans les Départements du Midi*.)

Aquitania extended from the Pyrenees to the *Liger* (Loire). The principal nations were the *Tarbelli*, south of the *Garumna*, and the *Santones*, *Pictones*, and *Lemovices*, north of that river. The chief towns were *Mediolanum* (Saintes); *Portus Santonum* (Rochelle); and *Uxellodunum*.

Gallia Celtica, or *Lugdunensis*, lay between the *Liger* and *Sequana*.—The country along the coast was called *Armorica*, the inhabitants of which were very fierce and warlike.—The principal nations were the *Segusiani*, *Ædui*, *Mandubii*, *Parisii*, and *Rhedones*. The principal cities were *Lugdunum* (Lyons), founded by *Munatius Plancus* after the death of Julius Cæsar; *Bibracte*, called afterwards *Augustodunum* (Autun); *Alesia* (Alise), the last city of Gaul that resisted the arms of Cæsar; and *Portus Brivates* (Bres*), near the *Præmontorium Gobærum* (Cape St. Malo).

Lutetia Parisiorum (Paris) was built by the *Parisii*, on a swampy island, before the time of Christ, but was of no importance until A. D. 360, when the Emperor Julian went into winter quarters there, and erected a palace for himself.

The remainder of Gaul was included in the province *Belgica*. This contained a great number of powerful states; the *Helvetii* occupying that part of modern Switzerland included between *Lacus Lemanus* (the lake of Geneva) and *Lacus Brigantinus* (the lake of Constance); the *Sequanî*, possessing the present province of Franche Comté; and the *Batavi*, who inhabited Holland.—That part of Belgic Gaul adjoining the Rhine below *Helvetia* was called *Germania*, from the number of German tribes

who had settled there, and was divided into *Superior* or Upper, the part nearer the sources of the Rhine, and *Inferior* or Lower, the part nearer its mouth. The principal of these tribes were the Treveri, Ubii, Menapii, and Nervii. In the country of the Treveri was the extensive forest *Ardennæ* (Ardenne), traces of which still remain.

§ 18. The principal mountains of Gaul were *Cebenna* (the Cevennes), in Languedoc; *Vogesus* (the Vauze), in Lorraine; and *Alpes* (the Alps).—The Alps were subdivided into *Alpes Maritimæ*, joining the Etruscan sea; *Colliæ*, over which Hannibal is supposed to have passed; *Græcæ*, so called from the passage of Hercules; *Penninæ*, so called from the appearance of their tops (from *penna*, a wing); *Rhætica*, joining Rhætia; *Noricæ*, bordering Noricum; *Pannonicæ*; and *Julia*, the eastern extremity, terminating in the *Sinus Flanaticus* (Bay of Carnaro), in Liburnia.

The chief rivers of Gaul were *Rhenus* (the Rhine); this river, near its mouth, at present divides itself into three streams, the Waal, the Leck, and the New Issel; the last was formed by a great ditch cut by the army of Drusus; the ancient mouth of the Rhine, which passed by Leyden, has been choked up by some concussion of nature not mentioned in history; *Rhodanus* (the Rhone), joined by the *Arar* (Saône); *Garumna* (Garonne), which united with the *Duranus* (Dordogne); *Liger* (the Loire), joined by the *Elaver* (Allier); and *Sequana* (the Seine).

The principal islands on the coast of Gaul were *Uxantus* (Ushant); *Uliarus* (Oleron); *Cæsarea* (Jersey); *Sarnia* (Guernsey); and *Riduna* (Alderney); on the south coast were the *Stæchades* or *Ligustides insulæ* (isles of Hieras).

§ 19. The government of ancient Gaul, previous to the Roman invasion, was aristocratical, and so great was their hatred of royalty, that those who were even suspected of aiming at sovereign power, were instantly put to death. The priests and nobles, whom they called Druids and knights, possessed the whole authority of the state; the peasantry were esteemed as slaves; in most of the states an annual magistrate was elected with powers similar to those of the Roman consul, but it was ordained that both the magistrate and the electors should be of noble birth.—A person, the Gauls are said to have been generally fair complexioned, with long and ruddy hair, whence their country is sometimes called *Gallia Comata*, or Hairy Gaul. In disposition they are described as irascible, and of ungovernable fury when provoked; their first onset was very impetuous, but if vigorously resisted they did not sustain the fight with equal steadiness.

§ 20. The history of Gallia before the invasion of the Romans is involved in obscurity; we only know that it must have been very populous from the numerous hordes who at different times emigrated from Gaul in search of new settlements. They seized on the north of Italy, which was from them called Cisalpine Gaul; they colonized part of Germany; they invaded Greece; and one tribe penetrated even to Asia, where, mingling with the Greeks, they seized on a province, from thence called Galatia or Gallo-Græcia.—Another body of Gauls, under the command of Brennus, seized and burned Rome itself; and though they were subsequently routed by Camillus, the Romans ever looked on the Gauls as their most formidable opponents, and designated a Gallic war by the word *Tumultus*, implying that it was as dangerous as a civil war.

§ 21. The alliance between the people of Massiliæ (*Marseilles*) and the Romans furnished the latter people with a pretext for intermeddling in the affairs of Gaul, which they eagerly embraced. The first nation whom they attacked was the Saltyes, who had refused them a passage into Spain; the Saltyes were subdued by Caius Sextius, who planted a colony called after his name, *Aquæ Sextiæ*; about four years after, the greater part of Gallia Narbonensis was subdued by Quintus Martius Rex, who founded the colony Narbo Martius, and made it the capital of the Roman province.—After the subjugation of Gallia Narbonensis, the Gauls remained unmolested until the time of Cæsar, who after innumerable difficulties conquered the entire country, and annexed it to the Roman dominions.

Though grievously oppressed by the Roman governors, the Gauls under the emperors made rapid advances in civilization; they are particularly noticed for their success in eloquence and law. A curious circumstance of the mode in which these studies were pursued is recorded by many historians; an annual contest in eloquence took place at Lugdunum, and the vanquished were compelled to blot out their own compositions, and write new orations in praise of the victors, or else be whipped and plunged into the *Arar*.—See *Thierry, Histoire des Gaulois*. Par. 1828. 3 vols. 8.

§ 22. The country called *Vindelicia* was situated between the sources of the *Rhenus* (Rhine), and the *Danubius* or *Ister* (Danube). Its chief town was *Augusta Vindelicorum* (Augsburg, celebrated for the confession of the protestant faith, presented by Melancthon to the Diet assembled there at the commencement of the Reformation).—Between Vindelicia and the Alps was *RHÆTIA*, containing rather more than the present territory of the Grisons. Its chief towns were *Curia* (Coire), and *Tridentum* (Trent), where the last general council was assembled.—Vindelicia and Rhætia were originally colonized by the Tuscans, and for a long time bravely maintained their independence. They were eventually subdued during the reign of Augustus Cæsar, by Drusus the brother of Tiberius.

§ 23. *NORICUM* lay to the east of Vindelicia, from which it is separated by the river *Enus* (Inn). Its savage inhabitants made frequent incursions upon the Roman territories, and were, after a severe struggle, reduced by Tiberius Cæsar. The iron of Noricum was very celebrated, and swords made in that country were highly valued.—East of Noricum was *PANNONIA*, also subdued by Tiberius. It was divided into *Superior*, the chief town of which was *Vindobona* (Vienna); and *Inferior*, whose capital was *Sirmium*, a town of great importance in the later ages of the empire. Noricum is now called *Austria*, and Pannonia, *Hungary*.

§ 24. The boundaries of *ILLYRICUM* have not been precisely ascertained; it occu

pied the north-eastern shores of the Adriatic, and was subdivided into the three provinces of *Japygia*, *Liburnia*, and *Dalmatia*. It included the modern provinces, Croatia, Bosnia, and Slavonia.—The chief towns were *Salona*, near *Spalatro*, where the emperor Dioclesian retired after his resignation of the imperial power; *Epidaurus* or Dioclea (Ragusi Vecchio), and *Ragusa*.

The Illyrians were infamous for their piracy and the cruelty with which they treated their captives; they possessed great skill in ship-building, and the light galleys of the Liburnians contributed not a little to Augustus's victory at Actium.—The Romans declared war against the Illyrians, in consequence of the murder of their ambassadors, who had been basely massacred by Tenta, queen of that country. The Illyrians were obliged to beg a peace on the most humiliating conditions, but having again attempted to recover their former power, they were finally subdued by the prætor Anicius, who slew their king Gentius, and made the country a Roman province.

§ 25. *MÆSIA* lay between Mount *Hæmus* (the Balkan) and the Danube, which after its junction with the *Savus* was usually called *Ister*. It was divided into *Superior*, the present province of Servia, and *Inferior*, now called Bulgaria. Part of *Mæsia Superior* was possessed by the *Scordisci*, a Thracian tribe; next to which was a district called *Dardania*; that part of *Mæsia Inferior* near the mouth of the Danube was called *Pontus*, which is frequently confounded with Pontus, a division of Asia Minor.—The principal cities in *Mæsia Superior* were *Singidunum* (Belgrade), at the confluence of the Save and Danube; *Nicopolis*, built by Trajan to commemorate his victory over the Dacians; and *Naissus* (Nissa), the birthplace of Constantine the Great.—In *Mæsia Inferior* were *Marcianopolis*, the capital; *Tomi*, the place of Ovid's banishment; *Odessus*, south of Tomi, and *Ægissus*, near which was the bridge built by Darius in his expedition against the Scythians.

§ 26. *DACIA* lay between the Danube and the *Carpathes*, or *Aipes Bastarnicæ* (Carpathian or Krapack mountains); including the territory of the modern provinces, Transylvania, Moldavia, and Wallachia. The celebrated Hercynian Forest, *Sylva Hercynia* (cf. § 14), stretched over the north and west part of it. Dacia was inhabited by two Scythian tribes, the *Daci* and *Getae*, who for a long time resisted every effort to deprive them of their freedom; they were at length subdued by Trajan.

After having conquered the country, Trajan joined it to *Mæsia* by a magnificent bridge over the Danube, traces of which still exist. His successor, Adrian, influenced either by jealousy of his predecessor's glory, or believing it more expedient to contract than to extend the bounds of the empire, broke down the bridge, and left Dacia to its fate.—This country was of considerable importance to the Romans on account of its gold and silver mines. In 1807, an interesting monument of Roman writing was found in one of these mines. (Cf. P. IV. § 118. 3.)

A people has been found among the Wallachians, that now speak a language very similar to the Latin, and are therefore supposed to be descended from the Roman colonists.—Mr. Brewer says he found so many words common to the Latin and the Wallachian, that by means of the Latin he could converse on common subjects with a Wallachian merchant at Constantinople.—*J. Brewer, Residence at Constantinople in 1827, &c.* New Haven, 1830. 12.—Cf. *Walsh's Journey from Constantinople*.

III. THE COUNTRIES INCLUDED IN THE SOUTHERN DIVISION OF EUROPE.

§ 27. In treating of this division we will also commence with the most western country, which was *HISPANIA*. This name included the modern kingdoms of Spain and Portugal. The country was also called *Iberia*, *Hesperia*, and (to distinguish it from Italy, sometimes termed *Hesperia*, from its western situation,) *Hesperia Ultima*. The Romans at first divided it into *Hispania Citerior*, or Spain at the eastern side of the Iberus, and *Hispania Ulterior*, at the western side; but by Augustus Cæsar, the country was divided into three provinces; *Tarraconensis*, *Bætica*, and *Lusitania*. Like the provinces of Gaul, these were inhabited by several distinct tribes.

§ 28. *Tarraconensis* exceeded the other two provinces together, both in size and importance. It extended from the Pyrenees to the mouth of the Durus, on the Atlantic, and to the *Orospeða Mons* separating it from *Bætica*, on the Mediterranean; and received its name from its capital, *Tarraco* (Tarragona), in the district of the Cosetani.

The other principal towns were *Saguntum*, on the Mediterranean, whose siege by Hannibal caused the second Punic war; some remains of this city still exist, and are called Murviedro, a corruption of *Muri veteres* (old walls); *Carthago Nova* (Carthagena), built by Asdrubal, the brother of Hannibal, also on the Mediterranean: in the interior, north-east of the capital, *Ilerda* (Lerida), the capital of the Ilergetes, where Cæsar defeated Pompey's lieutenants, Afranius and Petreius; *Numantia*, near the sources of the Durus, whose inhabitants made a desperate resistance to the Roman invaders, and, when unable to hold out longer, burned themselves and the city sooner than yield to the conquerors; *Bilbilis*, the birthplace of Martial, among the Celtiberi; *Cæsara Augusta* (Saragossa), capital of the Edetani; *Toletum* (Toledo); *Complutum* (Alcala), and *Kibora* (Talavera), in the same district; *Calagurris*, in the territory of the Vascones, whose inhabitants suffered dreadfully from famine in the Sertorian war, being reduced to such straits, that the inhabitants (as Juvenal says) actually devoured each other. Near the modern town of Segovia, retaining the name and site of *Segovia* among the Arevaci, are the remains of a splendid aqueduct, built by Trajan. *Calle* (Oporto), at the mouth of the Durus, was also called *Portus Gallorum*, from some Gauls who settled there, and hence the name of the present kingdom of Portugal.—The north

of Tarraconensis was possessed by the *Cantabri*, a fierce tribe, who for a long time resisted the utmost efforts of the Romans; their territory is the modern province of Biscay.

§ 29. The southern part of Spain, between the Anas and Mediterranean, was called *Bætica*, from the river *Bætis*. Its chief towns were *Corduba* (Cordova), at first called *Colonia Patricia*, the birthplace of the two Senecas, and the poet Lucan; in this town are the remains of a splendid mosque, built by the Moorish king, Almanzor; it is more than 500 feet long, and 400 wide; the roof is richly ornamented, and supported by 800 columns of alabaster, jasper, and black marble: *Hispalis* (Seville); *Italica*, the native city of Trajan, Adrian, and the poet Silius Italicus; *Custulo*, called also *Parnassia*, because it was founded by a Phocian colony; all on the *Bætis*.—The south-western extremity of *Bætica* was possessed by a Phœnician colony, called the *Bastuli Pœni*, to distinguish them from the Libyan Pœni, or Carthaginians; their capital was *Gades* (Cadiz), on an island at the mouth of the *Bætis*; near it were the little island *Tartessus*, now part of the continent, and *Junonis Promontorium* (Cape Trafalgar).—At the entrance of the straits of Hercules or Gades, stood *Carteia*, on mount *Calpe*, which is now called Gibraltar, a corruption of Gebel Tarik, i. e. the mountain of Tarik, the first Moorish invader of Spain. Mount Calpe and mount Abyla (on the opposite coast of Africa) were named the *pillars of Hercules*, and supposed to have been the boundaries of that hero's western conquests. North of this was *Munda*, where Cæsar fought his last battle with Labienus, and the sons of Pompey.

Lusitania, which occupied the greatest part of the present kingdom of Portugal, contained but few places of note; the most remarkable were *Augusta Emerita* (Merida) and *Olisippo* (Lisbon), said to have been founded by Ulysses.

§ 30. The principal Spanish rivers were, *Iberus* (Ebro); *Tagus* (Tajo); *Durius* (Douro); *Bætis* (Guadalquivir); *Anas* (Guadiana).—The promontory at the north-western extremity of the peninsula was named *Artabrum* or *Celticum* (Finisterre); that at the south-western, *Sacrum*, because the chariot of the sun was supposed to rest there; it is now called Cape St. Vincent.

§ 31. Spain was first made known to the ancients by the conquests of Hercules. In later times the Carthaginians became masters of the greater part of the country; they were in their turn expelled by the Romans, who kept possession of the peninsula for several centuries.—During the civil wars of Rome, Spain was frequently devastated by the contending parties. Here Sertorius, after the death of Marius, assembled the fugitives of the popular party, and for a long time resisted the arms of Sulla: here, Afranius and Petreius, the lieutenants of Pompey, made a gallant stand against Julius Cæsar; and here, after the death of Pompey, his sons made a fruitless effort to vindicate their own rights, and avenge their father's misfortunes.—Upon the overthrow of the Roman empire, Spain was conquered by the Vandals, who gave to one of the provinces the name *Vandalusia*, now corrupted into *Andalusia*.

ITALIA.

§ 32. Italy, ITALIA, has justly been denominated the garden of Europe both by ancient and modern writers, from the beauty of its climate and the fertility of its soil. The Italian boundaries, like those of Spain, have remained unaltered; on the north are the Alps, on the east the Adriatic, or upper sea, on the South the Sicilian strait, and on the west the Tuscan, or lower sea. By the poets the country was called *Saturnia*, *Ausonia*, and *Ænotria*; by the Greeks it was named *Hesperia*, because it lay to the west of their country.

Italy has always been subdivided into a number of petty states, more or less independent of each other. We shall treat it as comprehended in two parts, denominated the *northern* and *southern*; and as the chief city and capital of the country is of such celebrity, shall enter into a more particular description of Rome; adopting the following arrangement; 1. The Geography of the northern portion of Italy; 2. The Geography of the southern portion; 3. The Topography of the city of Rome.

§ 33. (1) *Geography of the Northern portion of ITALIA.* The principal ancient divisions of this part, were *Gallia Cisalpina*, *Etruria*, *Umbria*, *Picenum*, and *Latium*.

Gallia Cisalpina, called also *Togata*, from the inhabitants adopting, after the Social war, the toga, or distinctive dress of the Romans, lay between the Alps and the river Rubicon. It was divided by the river Eridanus, or Padus, into *Transpadana*, at the north side of the river, and *Cispadana* at the south; these were subdivided into several smaller districts.

North of the Padus, or Po, was the territory of the *Taurini*, whose chief town, *Augusta Taurinorum*, is now called Turin; next to these were the *Insubres*, whose principal towns were *Mediolanum* (Milan); and *Ticinum* (Pavia), on the river Ticinus, where Hannibal first defeated the Romans, after his passage over the Alps; the *Cenomanni*, possessing the towns of *Brixia* (Brescia); *Cræmona*; and *Mantua*, the birthplace of Virgil; and the *Euganei*, whose chief towns were *Tridentum* (Trent); and *Verona*, the birthplace of Catullus.—Next to these were the *Veneti* and *Carni*; their chief towns were *Patavium* (Padua), the birthplace of Livy, built by the Trojan Antenor, after the destruction of Troy; and *Aquileia*, retaining its former name but not

former consequence; it is celebrated for its desperate resistance to Attila king of the Huns. Next to these was the province Histria, or Istria chief town, *Tergeste* (Trieste).

South of the Po where the territories of the Ligures; chief towns, *Genua* (Genoa), on the *Sinus Ligusticus* (Gulf of Genoa); *Portus Herculis Monæci* (Monaco), and *Nicæa* (Nice); the territory of the Boii, containing *Bononia* (Bologna); *Mutina* (Modena), where Brutus was besieged by Antony; *Parma*, and *Placentia*; and the country of the Lingones, whose chief town was *Ravenna*, where the emperors of the west held their court, when Rome was possessed by the barbarians.

§ 34. Cisalpine Gaul contained the beautiful lakes *Verbanus* (Maggiore); *Benacus* (Di Gardi), and *Larius*, the celebrated lake of Como, deriving its modern name from the village *Comum*, near Pliny's villa.

The rivers of this province were the *Eridanus* or *Padus* (Po), called by Virgil the king of rivers, which rises in the Cottian Alps, and receiving several tributary streams, especially the *Ticinus* (Tesino) and *Mincius* (Mincio), falls into the Adriatic; the *Athesis* (Adige), rising in the Rætian Alps; and the *Rubicon* (Rugone), deriving its source from the Apennines, and falling into the Adriatic.

§ 35. The inhabitants of Cisalpine Gaul were, of all the Italian states, the most hostile to the power of Rome; they joined Hannibal with alacrity when he invaded Italy, and in the Social war they were the most inveterate of the allied states in their hostility.—When the empire of the west fell before the northern tribes, this province was seized by the Longobardi, from whom the greater part of it is now called *Lombardy*. In the middle ages it was divided into a number of independent republics, which preserved some sparks of liberty, when freedom was banished from the rest of Europe.

§ 36. Etruria extended along the coast of the lower or Tuscan sea, from the small river Macra, to the mouth of the Tiber.

The most remarkable towns and places in Etruria were: the town and port of *Luna*, at the mouth of the river Macra; *Pisæ* (Pisa); *Florentia* (Florence); *Portus Herculis Leburni* (Leghorn); *Pistoria*, near which Catiline was defeated; *Perusia*, near the lake Thrasymene, where Hannibal obtained his third victory over the Romans; *Clusium*, the city of Porsenna; *Volturni* (Bolsena), where Sejanus, the infamous minister of Tiberius, was born; *Falerii* (Palari), near mount Soracte, the capital of the Falisci, memorable for the generous conduct of Camillus while besieging it; *Veii*, the ancient rival of Rome, captured by Camillus after a siege of ten years; *Cære*, or *Agylla* (Cerveteri), whose inhabitants hospitably received the Vestal virgins, when they fled from the Gauls, in reward for which they were made Roman citizens, but not allowed the privilege of voting, whence, any Roman citizen who lost the privilege of voting was said to be enrolled among the *Cærites*; *Centum Cellæ* (Civita Vecchia), at the mouth of the Tiber, the port of modern Rome.

§ 37. The principal rivers of Etruria were the *Arnus* (Arno), rising in the Apennines and falling into the sea near Pisa; and the *Tiber*, which issuing from the Umbrian Apennines, and joined by the *Nar* (Nera) and *Anio* (Teverone), running in a south-westerly direction, falls into the sea below Rome.

The Etrurians were called by the Greeks, *Tyrrheni*; they are said to have come originally from Lydia in Asia Minor, and to have preserved traces of their eastern origin, to a very late period. From them the Romans borrowed their ensigns of regal dignity, and many of their superstitious observances, for this people were remarkably addicted to auguries and soothsaying. They attained distinguished excellence in art (cf. P. IV. § 109, 110); interesting monuments of which still exist (cf. P. IV. § 173).

§ 38. Umbria was situated east of Etruria, and south of Cisalpine Gaul, from which it was separated by the Rubicon. The principal river of Umbria was the *Metaurus* (Metro), where Asdrubal was cut off by the consuls Livius and Nero while advancing to the support of his brother Hannibal. Its chief towns; *Ariminum* (Rimini), the first town taken by Cæsar, at the commencement of the civil war; *Pesaurum* (Pesaro) *Senina Gallica* (Senigaglia), built by the Galli Senones; *Camerinum*; *Spoletium* (Spoleto), where Hannibal was repulsed after his victory at Thrasymene.

The memory of this repulse is still preserved in an inscription over one of the gates, thence called *Porta di Fuga*. "Here also is a beautiful aqueduct carried across a valley, three hundred feet high." *W. Fiske*, p. 343, as cited P. IV. § 186. 6.

§ 39. Picenum lay to the east of Umbria, on the coast of the Adriatic. Its principal towns were, *Asculum* (Ascoli), the capital of the province, which must not be confounded with Asculum in Apulia, near which Pyrrhus was defeated; *Corfinium* (San Ferino), the chief town of the Peligni; *Sulmo*, the birthplace of Ovid; and *Ancona*, retaining its ancient name, founded by a Grecian colony.

Close to the harbor of Ancona is a beautiful triumphal arch erected in honor of Trajan; the pillars are of Parian marble, and still retain their pure whiteness and exquisite polish, as if fresh from the workmen's hands. The celebrated chapel of Loretto is near Ancona.

South of Picenum and Umbria, were the territories of the Marsi and Sabini. The former were a rude and warlike people; their capital was *Marrubium*, on the *Lacus Fucinus*. This lake Julius Cæsar vainly attempted to drain. It was afterwards partially effected by Claudius Cæsar, who employed thirty thousand men for eleven years, in cutting a passage for the waters through the mountains from the lake to the river Liris; when

every thing was prepared for letting off the waters, he exhibited several splendid nava-ganies, shows, &c.; but the work did not answer his expectations, and the canal, being neglected, was soon choked up, and the lake recovered its ancient dimensions.—The Sabine towns were *Cures*, whence the name *Quirites* is by some derived (cf. § 53); *Reate*, near which Vespasian was born; *Amiternum*, the birthplace of Sallust; *Crustumerium*, and *Fidenæ*. *Mons Sacer*, whither the plebeians of Rome retired in their contest with the patricians, was in the territory of the Sabines. In these countries were the first enemies of the Romans, but about the time of Camillus the several small states in this part of Italy were subjugated.

§ 40. Latium, the most important division of Italy, lay on the coast of the Tuscan sea, between the river Tiber and Liris; it was called Latium, from *lateo*, to lie hid, because Saturn is said to have concealed himself there, when dethroned by Jupiter.

The chief town was ROME (see § 51 ss). Above Rome on the Tiber, stood *Tibur* (Tivoli), built by an Argive colony, a favorite summer residence of the Roman nobility, near which was Horace's favorite country seat (P. III. § 326): south of Rome, *Tusculum* (Frescati), remarkable both in ancient and modern times, for the salubrity of the air and beauty of the surrounding scenery; it is said to have been built by Telegonus, the son of Ulysses; near it was Cicero's celebrated Tusculan villa: east of Tusculum, *Præneste* (Palestrina), a place of great strength both by nature and art, where the younger Marius perished in a subterranean passage, while attempting to escape, when the town was besieged by Sylla: south of Tusculum *Longa Alba*, the parent of Rome, and near it the small towns Algidum, Pædum, and Gabii, betrayed to the Romans by the well-known artifice of the younger Tarquin.—On the coast, at the mouth of the Tiber, stood *Ostia*, the port of ancient Rome, built by Ancus Martius; south of this were *Laurentum*, *Lavinium* (built by Æneas and called after his wife Lavinia), and *Ardea*, the capital of the Rutuli, where Camillus resided during his exile. South of these were the territories of the Volsci, early opponents of the Romans; their chief cities were *Antium*, where there was a celebrated temple of Fortune; *Suessa Pomelia*, the capital of the Volsci, totally destroyed by the Romans; and *Corioli*, from the capture of which Caius Marcius was named Coriolanus.

South of the Volsci, were the town and promontory of *Circeii*, the fabled residence of Circe; *Anzur* (Terracina), on the Appian Way; the town and promontory *Caieta*, deriving its name from the nurse of Æneas, who was there interred; *Formiæ*, near which Cicero was assassinated by command of Antony; and, at the mouth of the Liris, *Minturnæ*, near which are the Pontine or Pomptine Marshes, in which the elder Marius endeavored to conceal himself when pursued by his enemies. The *Pontine Marshes* extended through a great part of Latium, and several ineffectual efforts have been made to drain them. The exhalations from the stagnant water have always made the surrounding country very unhealthy.—On the confines of Campania were *Arpinum*, the birthplace of Marius and Cicero, the rude soldier and the polished statesman; *Aquinum*, the birthplace of Juvenal; and *Sinuessa*, celebrated for its mineral waters, originally called *Sinope*.

§ 41. The principal rivers of Latium were the *Anio* (Teverone); the *Allia*, on the banks of which the Gauls defeated the Romans with dreadful slaughter; and the *Cremora*, where the family of the Fabii, to the number of three hundred, were destroyed by an ambuscade, while carrying on war at their own expense against the Veientes; these three rivers fall into the *Tiber*; the *Liris* (Garigliano), which divided Latium from Campania, falls into the Tuscan sea.—The principal lakes were named *Lacus Albulus* (Solfataræ); remarkable for its sulphurous exhalations, and the adjoining grove and oracle of Faunus; *Lacus Regillus*, near which Posthumius defeated the Latins, by the assistance of Castor and Pollux as the Romans believed; and *Lacus Albanus*, near which was Mount Albanus where the solemn sacrifices called *Feriæ Latinæ* were celebrated.

The capital of Latium, in the reign of King Latinus, was Laurentum; in the reign of Æneas, Lavinium; in the reign of Ascanius, Longa Alba; but all these were eclipsed by the superior grandeur of Rome. The several independent states were subdued by the Romans in the earlier ages of the republic.

§ 42. (2) *Geography of the Southern portion of ITALIA*. The southern part of Italy was named *Magna Græcia*, from the number of Greek colonies that at different periods settled there. It was divided into Campania, Samnium, Apulia, Calabria, Lucania, and Bruttium.

Campania, the richest and most fertile of the divisions of Italy, extended along the shores of the Tuscan sea, from the river Liris to the river Silarus, which divided it from Lucania.

The chief city was *Capua*, so named from its founder Capys, celebrated for its riches and luxury, by which the veteran soldiers of Hannibal were enervated and corrupted. North of it were *Teanum*, celebrated for the mineral waters in its vicinity, and *Venafrum*, famous for olives.—South of Capua was *Casertum*, where a garrison of Pre-nestines, after having made a most gallant resistance, and protracted the siege till they had endured the utmost extremity of famine, were at last compelled to surrender.

next to this was *Liternum*, at the mouth of the little river Clanius, where Scipio Africanus for a long time lived in voluntary exile.—Farther south was *Cumæ*, founded by a colony from Chalcis in Eubœa, the residence of the celebrated Cumæan Sibyl, and near it the town and promontory *Misenum*, so named from Misenus, the trumpeter of Æneas, who was buried there.—Below the cape were *Baiæ*, famous for its mineral waters; *Puteoli* (Puzzoli), near which were the *Phlegræi-campi*, where Jupiter is said to have vanquished the giants; *Cimnerium*, whose early inhabitants are said, by Homer, to have lived in caves. After these we come to *Parthenope* or *Neapolis* (Naples). This beautiful city was founded by a colony from Cumæ, and for a long time retained the traces of a Grecian original; it was called Parthenope from one of the Sirens said to have been buried there. Close to the town is the mountain *Pausilyppus* (Pausilippo), through which a subterranean passage has been cut, half a mile in length and twenty-two feet wide; neither the time of making nor the maker is known; a tomb, said to be that of Virgil, is shown on the hill Pausilippo; here also are ruins called the *villa of Lucullus*.—At the southern extremity of the *Sinus Puteolanus* (bay of Naples), were *Stabiæ*, remarkable for its mineral waters, and *Surrentum*, celebrated for its wines; near the latter was the *Promontorium Surrentinum* or *Athenæum* (Capo della Minerva); east of Naples was *Nola*, where Hannibal was first defeated, and where Augustus died. In the south of Campania was *Salernum* (Salerno), the capital of the Picentini.—Between Naples and Mount Vesuvius were *Herculaneum* and *Pompeii*, destroyed by a tremendous eruption of that volcano, A. D. 79.

The remains of these towns were accidentally discovered in the beginning of the last century, and the numerous and valuable remains of antiquity give us a greater sight into the domestic habits of the Romans than could previously be obtained. "Above thirty streets of Pompeii are now (1840) restored to light. The walls which formed its ancient enclosures have been recognized; a magnificent amphitheatre, a theatre, a forum, the temple of Isis, that of Venus, and a number of other buildings, have been cleared." Houses, shops, cellars, with all their various furniture, are found just as they were when buried under the volcanic mass.—See the works on Herculaneum and Pompeii cited P. IV. § 213. 2.—Cf. P. III. § 329.

§ 43. The principal Campanian rivers were the *Vulturnus* (Vulturno); *Sebethus* (Sebetos), now an inconsiderable stream, its springs being dried up by the eruptions of Mount Vesuvius; and the *Sarnus* (Sarno).—The principal lakes were the *Lucrinus*, which by a violent earthquake, A. D. 1538, was changed into a muddy marsh, with a volcanic mountain, *Monte Nuova de Cinere*, in the centre; and the *Avernus*, near which is a cave represented by Virgil as the entrance of the infernal regions. It was said that no birds could pass over this lake on account of the poisonous exhalations; whence its name, from *a* (not) and *ὄρνις* (a bird).

Upon the invasion of the northern nations, Campania became the alternate prey of different barbarous tribes; at length it was seized by the Saracens in the tenth century. These were expelled by the Normans, under Tancred, who founded the kingdom of the Two Sicilies.

§ 44. East of Latium and Campania was *Samnium*, including the country of the Hirpini.—The chief towns were *Samnis*, the capital; *Beneventum* (Benevento), at first called Maleventum, from the severity of the winds, but when the Romans sent a colony here they changed the name, from motives of superstition; near this town Pyrrhus, king of Epirus, who had come to the assistance of the Samnites, was totally defeated by the Roman army, commanded by Curius Dentatus; *Caudium*, near which are the *Caudina Furculæ* (Forchia d'Arpaia), a narrow and dangerous defile, in which the Roman army, being blocked up by the Samnite general, Pontius, were obliged to surrender on disgraceful conditions; and *Alfeniæ*, remarkable for its manufactory of earthenware.—Among the Hirpini, were *Æquatuticum*, whose unpoetical name is celebrated by Horace; *Trisicum* and *Herdonia* (Ordonia), on the borders of Apulia.—Near Herdonia was the celebrated valley of *Amsanctus*, surrounded by hills, and remarkable for its sulphurous exhalations and mineral springs; on a neighboring hill stood the temple of Mephitis, the goddess who presided over noxious vapors, whence the valley is now called *Moffeta*.

§ 45. The principal rivers of Samnium were the *Sabatus* (Sabato), and *Calor* (Calore), both tributary to the *Vulturnus*.

The Samnites were descended from the same parent stock as the Sabines, and for many years contended with the Romans for the empire of Italy; at length, after a war of more than seventy years, during which the Romans were frequently reduced to great extremities, the fortune of Rome prevailed, and the Samnites were almost totally extirpated, B. C. 272.

§ 46. Apulia, called also Daunia and Japygia, but now *La Puglia*, occupied the greater part of the east of Italy, extending from the river Frento to the Bay of Tarentum.

Its chief towns: *Teannum*, named Apulum to distinguish it from a town of the same name in Campania; *Arpi* said to have been built by Diomedes, after his return from the Trojan war; north of Arpi is Mount *Garganus* (Saint Angelo), in the spur of the boot to which Italy is commonly compared; east of Arpi were *Uria*, which gave the ancient name to the *Sinus Urius*, and *Sipontum* (Manfredonia, which gave to the *Sinus Urius* its modern name, Gulf of Manfredonia); on the borders of Samnium stood *Laceri*, celebrated for its wool; *Salapia* (Salpe); and *Asculum*, called Apulum, to distinguish it from a town of the same name in Picenum.—Near the river Anfidus

stood the village of *Cannæ*, where Hannibal almost annihilated the power of Rome; through the fields of *Cannæ* runs the small stream *Vergellus*, which is said to have been so choked with the carcasses of the Romans, that the dead bodies served as a bridge to Hannibal and his soldiers; *Canusium*, a Greek colony, where the remains of the Roman army were received after their defeat.—*Venusia* (Venosa), near Mount Vultur, the birthplace of Horace; *Barium* (Bari), where excellent fish were caught in great abundance; and *Egnatia*, on the Matinian shore, famous for bad water and good honey.

The principal Apulian rivers were *Cerbalus* (Cerbaro), and *Aufidus* (Ofanto), remarkable for the rapidity of its waters; both falling into the Adriatic.

§ 47. *Calabria*, called also *Messapia*, lay to the south of *Apulia*, forming what is called the heel of the boot.—Its chief towns on the eastern or Adriatic side, were *Brundisium* (Brindisi), once remarkable for its excellent harbor, which was destroyed in the fifteenth century; from this the Italians who wished to pass into Greece generally sailed; *Hydruntum* (Otranto), where Italy makes the nearest approach to Greece; *Castrum Minervæ* (Castro), near which is the celebrated Japygian cape, now called *Capo Santa Maria de Luca*. On the west side of *Calabria* were *Tarentum* (Tarento), built by the Spartan Phalanthus, which gives name to the Tarentine bay; *Rudiae*, the birthplace of the poet Ennius; and *Callipolis* (Callipoli), built on an island and joined to the continent by a splendid causeway.

The principal river of *Calabria* was the *Gulesus* (Galeso), which falls into the bay of *Tarentum*.

§ 48. *Lucania* lay south of *Campania*, extending from the Tuscan sea to the bay of *Tarentum*; in the middle ages the northern part was named *Basilicata*, from the emperor Basil; and the southern part was called *Calabria-citra* by the Greek emperors, to perpetuate the memory of ancient *Calabria*, which they had lost.

The principal towns on the *Mare Tyrrhenum* (Tuscan sea), were, *Laus*, on the river of the same name flowing into the *Sinus Laus* (Gulf of Policastro); *Buxentum*, called by the Greeks *Pyxus*, on the *Lansine* bay; *Velia* or *Elea*, the birthplace of Zeno, the inventor of logic, founded by a division of the Asiatic colony, that built *Marseilles* (cf. § 17): in the vicinity of *Elea*, near Mount *Alburnus* (Postiglione, or *Alburno*), *Pæstum*, called by the Greeks *Posidonia*, celebrated in ancient time for its roses, in modern for its beautiful ruins.

On the ruins of *Pæstum*, cf. *Eustace*, as cited P. IV. § 190. 1.—*Winckelmann*, *Histoire*, &c., vol. iii. as cited P. IV. § 32. 4.—*De Lagardette*, *Les Ruines de Pæstum*, cited P. IV. § 243. 1.

In the interior of *Lucania*, were *Atinum*, on the *Tenagrus*; *Aternum*, on the *Silarus*; *Grumentum*, on the *Aciris*; and *Lagaria*, said to have been founded by *Epeus*, the framer of the Trojan horse.—On the shore of the *Sinus Tarentinus* (Tarentine bay), were *Metapontum*, the residence of *Pythagoras* during the latter part of his life, and the head-quarters of *Hannibal* for several winters; *Heraclea*, where the congress of the Italo-Grecian states used to assemble; *Sybaris*, on a small peninsula, infamous for its luxury; and *Thurium*, at a little distance, whither the *Sybarites* retired when their own city was destroyed by the people of *Crotona*. The plains where these once flourishing cities stood are now desolate; the rivers constantly overflow their banks, and leave behind them muddy pools and unwholesome swamps, while the few architectural remains contribute to the melancholy of the scene, by recalling to memory the days of former greatness.

The principal rivers of *Lucania* were the *Tanagrus* (Negri), which, after sinking in the earth, breaks forth near the beautiful valley of *Alburnus*, and uniting with the *Silarus* falls into the *Sinus Pæstanus* (Gulf of Salerno); *Melpus* (Melfa), which empties itself into the *Laus Sinus* (Gulf of Policastro, so called from the number of ruins on its shores); the *Bradanus*, dividing *Lucania* from *Calabria*, and falling into the Tarentine bay; the *Aciris* (Agri), and the *Sybaris* (Coscile), small streams on the Tarentine coast.

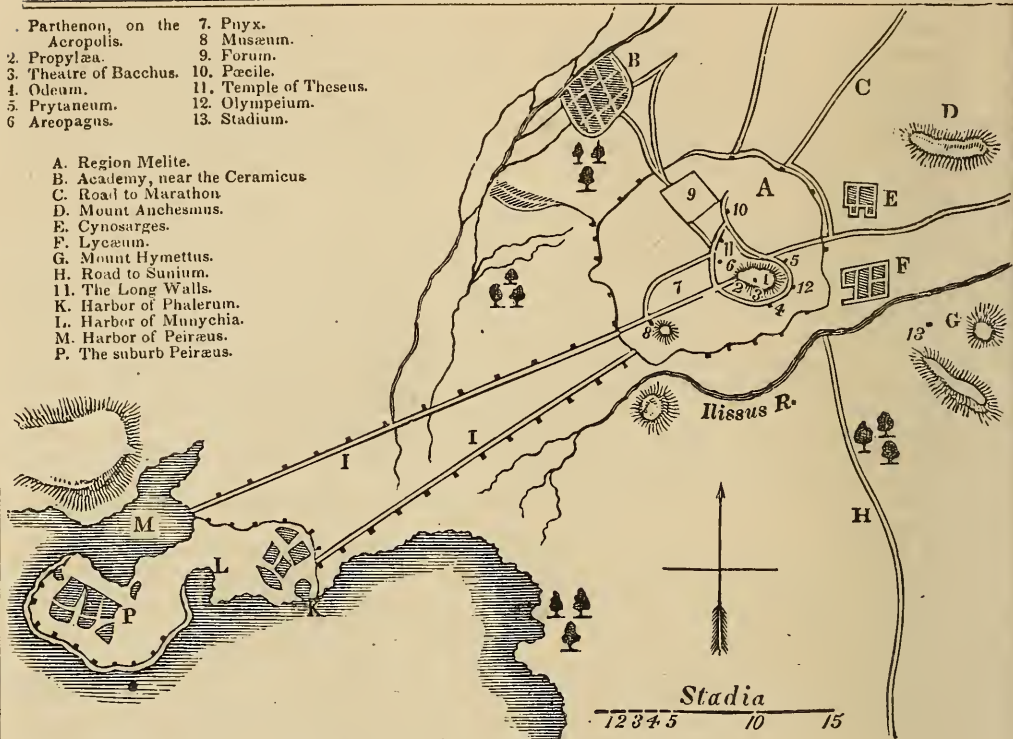
§ 49. The south-west of Italy, below the *Sybaris*, was named *Bruttia-tellus* or *Bruttium*, but is now called *Calabria-ultra*.—The principal cities of the *Bruttii*, on the Tuscan sea, were *Pandosia*, where *Alexander*, king of *Epirus*, who waged war in Italy while his relative and namesake was subduing Asia, died; *Consentia* (Cosenza), the capital of the *Bruttii*; *Terina*, on the *Sinus Terinaeus* (Gulf of St. Euphemia); and *Vibo*, or *Hippo*, called by the Romans *Valentia* (Monte Leone).—On the Sicilian strait, were the town and promontory *Scyllæum* (Scylla), whose dangerous rocks gave rise to the fable of the sea-monster *Scylla* (cf. P. II. § 117); opposite to the celebrated whirlpool *Charybdis* on the coast of Sicily: *Rhegium* (Reggio), so named by the Greeks, because they believed that, at some very remote period, Sicily was joined to Italy, and broken off here by some violent natural concussion; it was founded by a colony from *Chalcis*, in the island of *Eubœa*, and the surrounding country was celebrated for its fertility; not far from *Rhegium* were the village and cape *Leucopetra*, so named from the whiteness of its rocks, now *Capo dell' Arnai*.

On the Tarentine bay were *Petilia*, the city of *Philoctetes*; *Crotta*, founded by some Achæans on their return from the Trojan war, where *Pythagoras* annihilated it.

PLATE I.

- 1. Parthenon, on the Acropolis.
- 2. Propylæa.
- 3. Theatre of Bacchus.
- 4. Odeum.
- 5. Prytaneum.
- 6. Areopagus.
- 7. Phryx.
- 8. Musæum.
- 9. Forum.
- 10. Pæcile.
- 11. Temple of Theseus.
- 12. Olympieum.
- 13. Stadium.

- A. Region Melite.
- B. Academy, near the Ceramicus.
- C. Road to Marathon.
- D. Mount Anchesmus.
- E. Cynosarges.
- F. Lycæum.
- G. Mount Hymettus.
- H. Road to Sunium.
- I. The Long Walls.
- K. Harbor of Phalerum.
- L. Harbor of Munychia.
- M. Harbor of Peiræus.
- P. The suburb Peiræus.



PLAN OF ANCIENT ATHENS.

(According to that given in Barthelemy's Anacharsis.)



PLAN OF ANCIENT ROME.

As published by the Society for the Diffusion of Useful Knowledge.)

celebrated school of philosophy; the people were so famous for their skill in athletic exercises, that it was commonly said "the last of the Crotoniates is the first of the Greeks"; south of this was the *Promontorium Lacinium*, where a very celebrated temple of Juno stood, whence she is frequently called the Lacinian goddess; from the remains of this temple, the promontory is now called Capo della Calonne; *Scylacæum* (Squillace), founded by an Athenian colony on a bay to which it gives name; *Caulon* (Costel Vetere), an Achæan colony, almost destroyed in the wars with Pyrrhus; south of it, *Neryx* (Gerace), near the *Promontorium Zephyrium* (Burzano), the capital of the Locrians, who at a very early period settled in this part of Italy.—The cape at the southern extremity of Italy was named *Promontorium Herculis*, now Spartivento.

The principal rivers of the Bruttii were the *Crathês* (Craï), and *Niæthes* (Neti), which received its name from the Achæan women having burned their husbands' ships to prevent their proceeding further in search of a settlement.

§ 50. A great proportion of the Greeks who colonized the south of Italy, were generals, who on their return from the Trojan wars, found that they had been forgotten by their subjects, and that their thrones were occupied by others. The intestine wars that almost continually devastated Greece, increased the number of exiles, who at different times, and under various leaders, sought to obtain, in a foreign country, that tranquillity and liberty that had been denied them at home.—These different states were internally regulated by their own laws; but an annual congress similar to the Amphictyonic council of Greece, assembled at Heraclea, and united the several communities in one great confederacy.

Sybaris seems to have been, at first, the leading state, but after a bloody war, it was destroyed by the jealousy of the people of Crotona; the Sybarites did not yield to despair; five times they rebuilt their city, but at length it was leveled to the ground, and its wretched inhabitants, forced to relinquish their native place, built a new town at Thurium.—The Crotoniates did not long preserve their supremacy, for the vices of the Sybarites were introduced into their city, and they consequently fell an easy prey to the Locrians.—To secure their superiority, the Locrians entered into an alliance with the kings of Syracuse, who by this means obtained considerable influence in the south of Italy, until the attempt of the elder Dionysius to secure to himself a part of the country by building a wall from the Terinæan gulf to the Ionian sea, and still more the ingratitude of the younger Dionysius, gave them a distaste for the connection.—After breaking off their alliance with the Sicilians, the Locrians united themselves to the Romans; during the war with Pyrrhus, they adhered to the fortunes of Rome with the most unshaken fidelity; but afterwards becoming justly alarmed at the restless ambition of their allies, they readily joined Hannibal.—It is remarkable, that in all the other Italo-Grecian states the people embraced the Carthaginian side, while the nobles sided with the Romans, but among the Locrians the division of parties was directly the contrary.

The Tarentines ruled the shores of the Tarentine bay, but being enervated by riches and luxury, they were obliged to put themselves under the protection of Pyrrhus, king of Epirus, to secure their city from the Romans. After the disgraceful termination of Pyrrhus's Italian campaign, that monarch returned home, leaving a garrison in Tarentum, under the command of Milo, who betrayed the city to the Romans.

After the termination of the second Punic war, these states, though acknowledging the superiority of Rome, retained their own laws and private jurisdiction, even to the latest periods of the Roman empire.

§ 51. (3) *The Topography of Rome.* This city was originally, it is stated, nearly in the form of a square, and its whole perimeter was scarcely one mile. In the time of Pliny the walls were said to have been nearly 20 miles in circuit. The wall built by Belisarius to resist the Goths, still remaining, is about 14 miles in circumference.—The *Gates (Portæ)* of Rome were originally four; in the time of the elder Pliny, there were thirty-seven; in the reign of Justinian only fourteen. The following were the most noted; *Porta Carmentalis, Collina, Tiburtina, Cælimontana, Latina, Capena, Flaminia, Ostiensis.*

For a plan of ancient Rome, see our Plate I., from which the reader may learn the position of many of the important objects about to be noticed.

§ 52. Thirty-one great *Roads* centered in Rome. Some of the principal were *Via Sacra, Appia, Æmilia, Valeria, Flaminia.* These public roads "issuing from the Forum traversed Italy, pervaded the provinces, and were terminated only by the frontiers of the empire." Augustus erected a gilt pillar in the middle of the forum, called *Milliarium aureum* (*Tac. Hist. i. 27*), from which distances on the various roads were reckoned. "This curious monument was discovered in 1823." *Butler's Geogr. Class. p. 39.*

"They usually were raised some height above the ground which they traversed, and proceeded in as straight a line as possible, running over hill and valley with a sovereign contempt for all the principles of engineering. They consisted of three distinct layers of materials; the lowest, stones, mixed with cement, *stutumen*; the middle, gravel or small stones, *rudern*, to prepare a level and unyielding surface to receive the upper and most important structure, which consisted of large masses accurately fitted together. These roads, especially in the neighborhood of cities, had, on both sides, raised foot-ways, *margines*, protected by curb-stones, which defined the extent of the central part, *agger*, for carriages. The latter was barrelled, that no water might lie upon it."—"The public roads were accurately divided by mile-stones. They united the subjects of the most distant provinces by an easy intercourse; but their primary object had been to facilitate the march of the legions. The advantage of receiving the earliest intelligence, and of conveying their orders with celerity, induced the emperors to establish, throughout their extensive dominions, the regular institution of posts. Houses were every where erected only at the distance of five or six miles; each of them was constantly provided with forty horses, and by the help of these relays, it was easy to travel a hundred miles in a day along the Roman

roads The use of the posts was allowed to those who claimed it by an imperial mandate; but though originally intended for the public service, it was sometimes indulged to the business or convenience of private citizens."—Dr. Robinson noticed three Roman mile-stones on his route (in 1838) from Tyre to Beirut in Syria; one of them "a large column with a Latin inscription containing the names of Septimius Severus and Pertinax." Traces still exist of a Roman road leading from Damascus to Petra, and thence even to Ailah. The most ancient and celebrated of all the Roman Vias was the Appian way, called *Regina Viarum*, the Queen of Roads. It was constructed by the censor, Appius Claudius, in the year of the city 441, and extended from Rome to Capua. Afterwards it was continued to Brundisium, 360 miles. At Sinuessa it threw off a branch called the Domitian way, which ran along the coast to Baiæ, Neapolis, Herculaneum, and Pompeii.

N. Bergier, *Hist. des grands chemins des Romains*. Par. 1792. 2 vols. 4.—D'Anville, on the extent of ancient Rome and the grand roads leading from it, in the *Mém. Acad. Inscr.* vol. xxx. p. 198.—E. Robinson, *Bibl. Res.* vol. iii. p. 415. 432; vol. ii. p. 562, as cited § 17.

§ 53. There were eight principal bridges over the Tiber, which flowed through the city from the north; Pons *Milvius*; *Ælius*, still standing; *Fabricius*; *Cestius*; *Palatinus* or *Senatoriæ*, some arches of it still remaining; *Sublicius* or *Æmilius*; *Janicularis*, still existing; *Triumphalis* or *Vaticanus*.

Rome was called *Septicollis*, from having been built on seven mountains or hills. These were Mons *Palatinus*, *Capitolinus*, *Esquilinus*, *Cælius*, *Aventinus*, *Quirinalis*, *Viminalis*.

The foundation or commencement of the city was made, according to the common accounts, on the Mons *Palatinus* or *Palatium*. Here Romulus had his residence. Here the emperors usually abode, and hence the term *Palatium*, palace, applied to designate a royal or princely dwelling. The hill first added was probably the *Quirinalis*, on which it has been supposed was a Sabine settlement called *Quirium*; this addition being made when the union was formed, between the Romans and Sabines, before the death of Romulus, and the Romans took the name of *Quirites*. The double *Janus* on the earliest coins is by some supposed to refer to this union. Next was added the hill *Cælius*, on which a Tuscan settlement is supposed to have been planted. The other four hills were successively added, at least before the close of the reign of Servius Tullius, sixth king of Rome. Two hills on the north of the Tiber were also connected with the city. The *Janiculum* was fortified by Ancus Martius, fourth king of Rome, as a sort of out-post, and joined to the city by a bridge. The other, the *Vaticanus*, so called perhaps from the predictions uttered there by soothsayers, *vates*, was added at a later period; it was rather disliked by the ancients, but is now the principal place in Rome, being the seat of the Pope's palace, St. Peter's church, and the celebrated Vatican library. A tenth hill, *Collis hortulorum*, called also *Pincius*, was taken into the city by Aurelian.

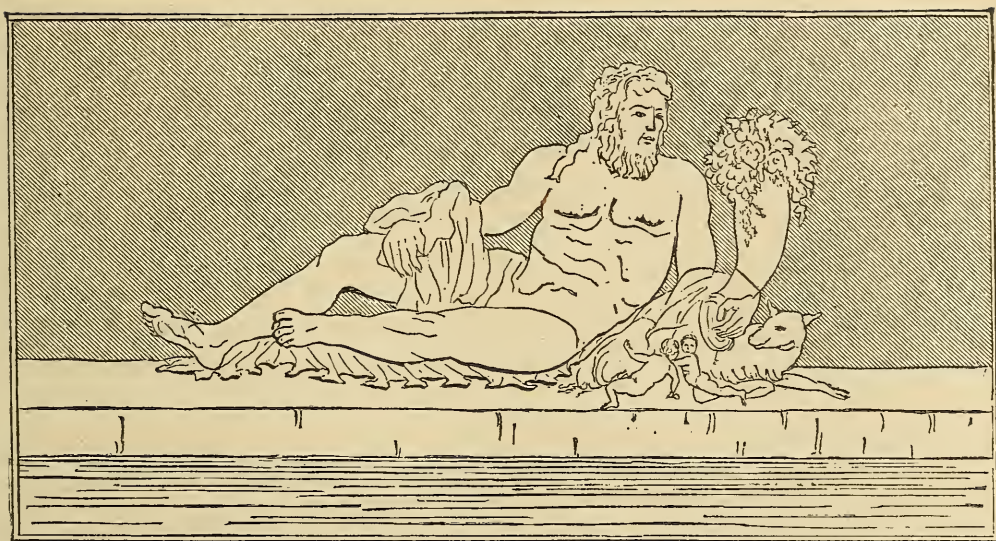
On the side of the *Capitoline* hill towards the Tiber was the *Tarpeian Rock*. Johnson says, (in his *Philos. of Travel*, cited P. IV § 190) "of all that tremendous precipice, painted in such terrific colors by Seneca, *immense altitudinis aspectus*, only thirty feet of its summit now overlook the consolidated dust of ancient temples and the accumulated filth of modern hovels."—The spot was visited in 1829 by two American gentlemen, eminent scholars, one of whom writes, "after very cautious estimates we both judge the original height to have been about 80 feet, of which about twenty may be filled up, leaving about 60 for its present altitude."

§ 54. Rome was originally divided into four districts. From the time of Augustus there were fourteen. The last division is followed by most topographers, and affords the most convenient order for mentioning the objects worthy of notice in the city. The names of the districts were as follows; 1. *Porta Capena*; 2. *Cælimontium*; 3. *Isis* and *Serapis* or *Moneta*; 4. *Templum Pacis* or *Via Sacra*; 5. *Esquilina cum turri et colle Viminali*; 6. *Alta Semita*; 7. *Via Lata*; 8. *Forum Romanum*; 9. *Circus Flaminius*; 10. *Palatium*; 11. *Circus Maximus*; 12. *Piscina Publica*; 13. *Aventinus*; 14. *Trans Tiberim*. To describe only the most remarkable objects in each region or district would trespass on our designed limits, and we must be content with merely naming some of them.

A tabular statement of the objects included in the fourteen regions is given in Kennell's *Antiquities*, ch. ii. as cited P. III. § 197. 2.—See G. C. Adler's *ausführliche Beschreibung der Stadt Rom*. Altona, 1781. 4. with engravings. The basis, mainly, is the arrangement of Sextus Rufus and Publius Victor with the additions of Nardini and others. (Cf. *Grazvii Thesaurus*, vols. 3 and 4.) Nardini's Italian original was published anew by A. Nibby, Rome, 1820, 4 vols. 8. with plates.—*Descrizione di Roma Antica forma novamente con le Autorità di Bart. Marliani, Onof. Panvinio, &c.* with plates. Rom. 1697. 2 vols. 4.—C. Fea, *Nuova descrizione di Roma antica e moderna*. Rom. 1820, 3 vols. 8. with plates.—C. Burton, *Monuments and Curiosities of Rome*. Oxf. 1821. Translated into German by Sickler, Weim. 1823. 8.—Venuti, *Descrizione topografica delle antichità di Roma*. ed. by Visconti, 1803, with *Piazzette* Notes. Rom. 1824. 2 vols. 4.—Burgess, *Topography and Antiquities of Rome*. Lond. 1831. 2 vols. 8.—Ficoroni, *Vestigia di Roma*.—Platner, Bunsen, Gerhard and R. stell, *Beschreibung der Stadt Rom*. Tabing. and Stuttg. 1829-37. 3 vols. with a *Bilderheft* (or Number of plates).—F. Blume, *Iter Italicum*. Halle, 1836. 4 vols. 8.—On the remaining monuments of ancient Rome, cf. P. IV. §§ 186, 188, 191, 226, 243. *Rome in the Nineteenth Century*. N. Yk. 1827. 2 vols. 12.

§ 55. There were large open places in the city designed for assemblies of the people, and for martial exercises, and also for games, termed *Campi*. Of the nineteen which are mentioned, the Campus Martius was the largest and most famous. It was near the Tiber; thence called sometimes *Tiberinus*, but usually *Martius*, as consecrated to Mars. It was originally the property of Tarquin the Proud, and confiscated after his expulsion. In the later ages it was surrounded by several magnificent structures; and porticos were erected, under which the citizens could exercise in rainy weather. It was also adorned with statues and arches. Comitia were held here; and there were Septa or Ovilæ (P. III. § 259), constructed for the purpose.

§ 56. The main streets of the city were termed *vix*. On each side were connected blocks of houses and buildings; these being separated by intervening streets and by



TIBER



ROMA

lanes or alleys, would form separate divisions, or a sort of squares; the portions occupied by buildings and thus separated were called *Vici*; of these there were, it is said, 424. They had particular names; e. g. *Vicus albus, jugarius, lunarius, Tiberius, Juncus, Minervæ, &c.*

§ 57. The name of *Fora* was given to places where the people assembled for the transaction of business. Although at first business of every sort was probably transacted in the same place, yet with the increase of wealth, it became convenient to make a separation; and the *Fora* were divided into two sorts, *Civilia* and *Venalia*. The Roman *Fora* were not like the *αγοραί* of the Greeks, nearly square, but oblong; the breadth not more than two-thirds of the length; the difference between the length and breadth of the chief Forum discovered at Pompeii is greater.

Until the time of Julius Cæsar there was but one Forum of the first mentioned class; that generally called *Forum Romanum*, or *Forum* simply, by way of eminence. This gave name to the 8th region (§ 54), and was between the Capitoline and Palatine hills; it was 800 feet wide, built by Romulus, and adorned on all sides, by Tarquinius Priscus, with porticos, shops, and other buildings. On the public buildings around the Forum great sums were expended in the architecture and ornaments, so that it presented a very splendid and imposing spectacle: here were the *Basilicæ, Curiæ, and Tabularia*; temples, prisons, and public granaries: here too were placed numerous statues (cf. P. IV. § 182. 2), with other monuments. In the centre of the Forum was the place called the *Curtian Lake*, where Curtius is said to have plunged into a mysterious gulph or chasm, and to have thus caused it to be closed up. On one side were the elevated seats (or *suggestus*, a sort of pulpits), from which magistrates and orators addressed the people; usually called the *Rostra*, because adorned with the beaks of ships, taken in a sea-fight from the inhabitants of Antium. Near by was the part of the Forum called the Comitium, where some of the legislative assemblies were held, particularly the *Comitia Curiata*. In or near the Comitium was the *Puteal Attii*; a *puteal* was a little space surrounded by a wall in the form of a square, and roofed over: such a structure was usually erected on a spot which had been struck with lightning. Not far from the *PUTEAL Attii* was the *Prætor's Tribunal*, for holding courts. There was in the Forum, near the Fabian arch, another structure marking a place struck with lightning, the *PUTEAL Lihonis*, near which usurers and bankers were accustomed to meet (*Hor. Sat. ii. vi. 35*). The *milliarium* in the Forum has already been mentioned (§ 52).

Besides this ancient Forum, there were *four* others built by different emperors, and designed for civil purposes; the *Forum Julium*, built by Julius Cæsar, with spoils taken in the Gallic war; the *Forum Augusti*, by Augustus, adorned with the statues of the kings of Latium on one side and the kings of Rome on the other; the *Forum Nervæ*, begun by Domitian and finished by Nerva, having statues of all the emperors; and the *Forum Trajani*, by Trajan, the most splendid of all.

The *Fora Venalia* were fourteen in number; among them the *Forum Boarium*, ox and cow market, adorned with a brazen bull; *Piscarium*, fish market; *Olitorium*, vegetable market; *Suarium*, swine market, &c.

§ 58. In speaking of the temples of Rome, the first place belongs to the *Capitolium*. The Capitol was one of the oldest, largest, and most grand edifices in the city. It was first founded by Tarquinius Priscus, and afterwards from time to time enlarged and embellished. Its gates were brass, and it was adorned with costly gilding; hence the epithets *aurea* and *fulgens*, applied to it. It was on the *Capitoline* hill, in the highest part of the city, and was sometimes called *arx*. The ascent from the forum to it was by 100 steps. It was in the form of a square, extending about 200 feet on each side. Its front was decorated with three rows of pillars, the other sides with two.—Three temples were included in this structure; that of Jupiter Capitolinus in the centre, one sacred to Minerva on the right, and one to Juno on the left. The Capitol also comprehended some minor temples or chapels, and the *Casa Romuli*, or cottage of Romulus, covered with straw. Near the ascent to the Capitol was also the *asylum*, or place of refuge.

This celebrated structure was destroyed, or nearly so, by fire, three times; first, in the Marian war, B. C. 83, but rebuilt by Sylla; secondly, in the Vitellian war, A. D. 70, and rebuilt by Vespasian; thirdly, about the time of Vespasian's death, after which it was rebuilt by Domitian with greater magnificence than ever. A few vestiges only now remain; respecting which there has been much discussion.

See Smith's Dict. of Antiquities, art. *Capitolium*, and works there cited.

§ 59. The temple next in rank was the *Pantheon*, built by Marcus Agrippa, son-in-law of Augustus, and consecrated to Jupiter Ultor, or, as its name imports, to *all the gods* (παντῶν θεῶν). It is circular in form, and said to be 150 feet high, and of about the same breadth within the walls, which are 18 feet thick. The walls on the inside are either solid marble or incrustated. The front on the outside was covered with brazen plates gilt, and the top with silver plates; but now it is covered with lead. The gate was of brass, of extraordinary size and work. It has no windows, but only an opening in the top, of about 25 feet in diameter, to admit the light. The roof is curiously vaulted, void spaces being left here and there for the greater strength.

"The vestibule is supported by sixteen Corinthian columns, fourteen feet in circumference, and thirty-nine feet in height, each shaft being an entire block of red oriental granite, having bases and capitals of white marble." The Pantheon is one of the most perfect of the ancient edifices remaining at Rome. It is now called the *Rotunda*, having been consecrated by Pope Boniface 4th, A. D. 607, to the Virgin Mary and all the *Saints*.

Dr. Adam, in his account of the Pantheon, says, "they used to ascend to it by 12 steps, but now they go down as many." On this point the gentleman mentioned in § 53, writes, "the statement that it was originally entered by seven steps is doubtless correct. At present one ascends two steps to enter it. The statement of twelve steps of descent can only have been true four centuries ago, before the place anterior to the Pantheon was cleansed. This took place under Pope Eugene IV., who was elected in 1431."—For a view of the Pantheon, see Plate III.

§ 60. There were many other temples in ancient Rome (cf. P. III. § 203), which cannot here be described. The temple of *Saturn* was famous particularly as serving for the public treasury; perhaps thus used because one of the strongest places in the city; although some ascribed it to the tradition, that in the golden age, under Saturn, fraud was unknown. In this temple were also kept the public registers and records, among them the *Libri Elephantini*, or ivory tablets containing lists of the tribes.

The temple of *Janus* was built, or finished at least, by Numa; a square edifice, with two gates of brass, one on each side; which were to be kept open in time of war, and shut in time of peace.

So continually was the city engaged in wars, that the gates of Janus were seldom shut; first, in the reign of Numa; secondly, at the close of the first Punic war, B. C. 241; three times in the reign of Augustus; the last time near the epoch of Christ's birth; and three times afterwards, once under Nero, once under Vespasian, and lastly, under Constantius, about A. D. 350. The gates were opened with formal ceremony (*Virg. Æn. vii. 707*).—For a view of the temple of Janus, see Plate VII.

Sainte Croix, Sur la clôture du temple de Janus, in the *Mem. Acad. Inscr.* vol. xlix. p. 355.

The temple of *Apollo* on the Palatine hill was celebrated on account of its library, (P. IV. § 126).—The temple of *Vesta* yet exists in a small circular church, on the side of the Palatine hill towards the Tiber.—Besides these, we may name the temple of *Concord*; of the goddess of *Peace* (*Paci æternæ*); of *Castor and Pollux*; of *Valor*, built by Marcellus.

The Romans were accustomed, like other ancient nations, to consecrate groves and woods to the gods. As many as 230 sacred groves (*luci*) are enumerated, chiefly within the city of Rome.

§ 61. The *Curia* were public edifices, or parts of public edifices, and appropriated, some of them for assemblies of the senate and civil councils, others for meetings of the priests and religious orders for the regulation of religious rites. To the former class the *Senacula* seem to have belonged. The following were among the *Curia*; viz. *Curia Romana*, *Vetus*, *Hostilia*, *Vallensis*, *Pompeii*, &c.

The term *Curia*, as designating an edifice or apartment, seems to have been originally applied to the halls or places where the citizens of the respective *Curia* (cf. P. III. § 219 a. § 251) assembled for religious and other purposes; each of the thirty had its common hall or place of meeting.

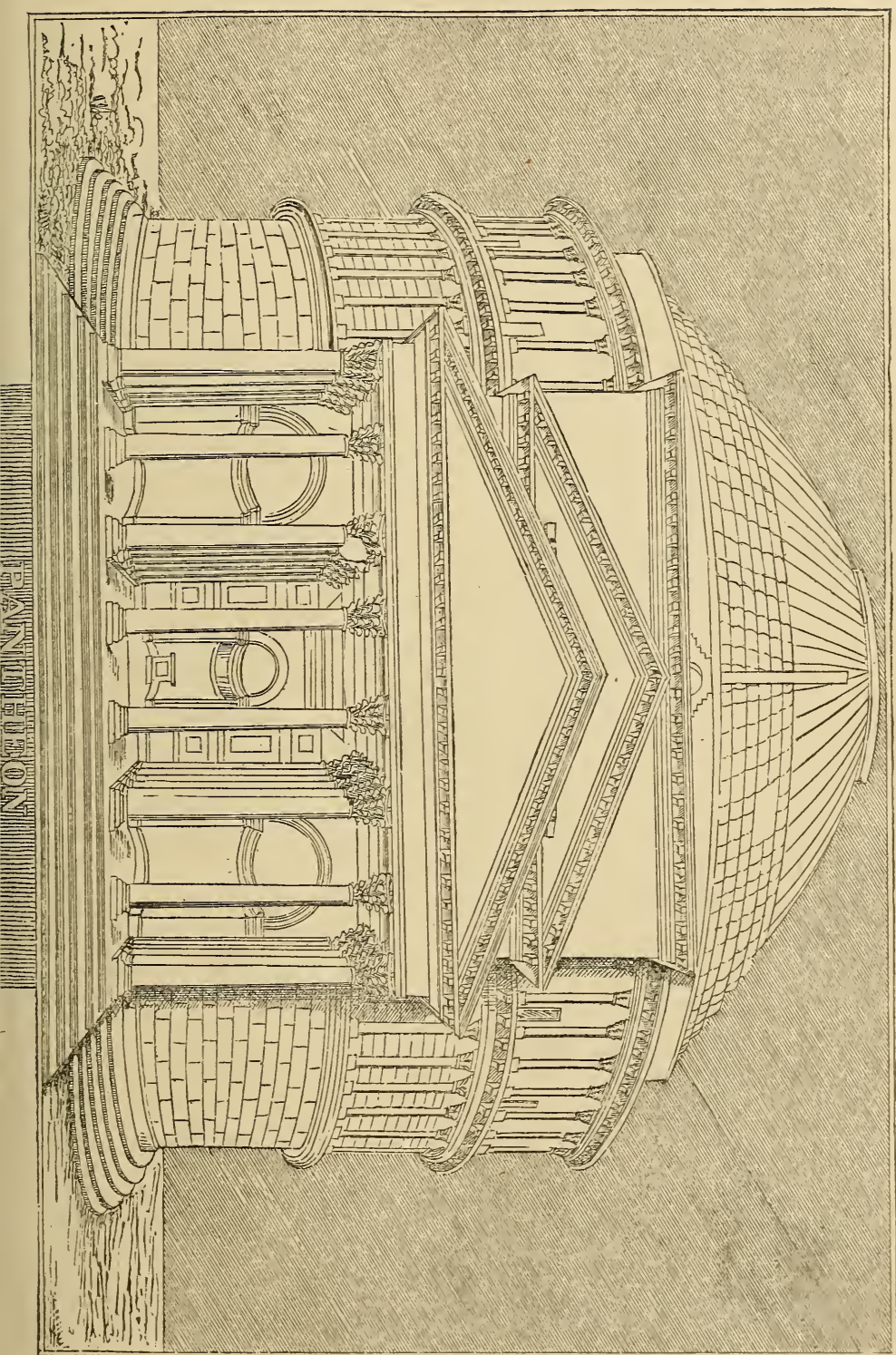
The *Basilica* were buildings of great splendor, devoted to meetings of the senate, and to judicial purposes. Here counsellors received their clients, and here bankers also had rooms for transacting their business. There were fourteen (according to some, twenty or twenty-one) of these buildings; among them, *Basilica vetus*, *Constantiniana*, *Siciniiana*, *Julia*, &c.—Both the *Basilica* and the *Curia* were chiefly around the Forum.

It should be remarked that the term *Basilica* was applied to many of the ancient Christian churches, because they so much resembled the *Basilica* just described. The earliest churches bearing this name were erected under Constantine. He gave his own palace on the Cælian hill to construct on its site a church, which is recognized as the most ancient Christian Basilica. Next was that of St. Peter on the Vatican hill, erected A. D. 324, on the site and with the ruins of the temples of Apollo and Mars; it stood about twelve centuries, and was then pulled down by Pope Julius 21, and on its site has arisen the modern church of the same name.—On the structure of the early Christian churches, see *L. Coleman*, *Antiquities of the Christian Church*. And. 1841. 8. chap. ix.

§ 62. The *Circi* were structures appropriated to public spectacles, to races, and to fighting with wild beasts. They were generally oblong, having one end at right angles with the sides, and the other curved, and so forming nearly the shape of an ox-bow. A wall extended quite round with ranges of seats for the spectators. There were eight of these buildings, besides the *Circus Maximus*, described in another place situated in the vicinity of the Forum. For an account of these, see P. III. § 232.

The *Stadia* were structures of a similar form, designed for contests in racing, but less in size and cost (cf. P. IV. § 236).—*Hippodromi* were of the same character, and seem to have been sometimes built for private use.

§ 63. Ancient Rome had also a number of large edifices constructed for the purpose of dramatic exhibitions, and for gladiatorial shows. Those for the former use were termed *theatra* (cf. P. III. § 233). The first, permanent, was that erected by Pompey, of hewn stone, capable of accommodating 40,000 persons; near this, in the vicinity of the river, were two others, that of Marcellus and that of Balbus hence no



phrase applied to them, *tria theatra*.—The structures designed for the gladiatorial shows were termed *Amphitheatra* (P. III. § 239), of which the most remarkable was the *Coliseum*, still remaining, a most stupendous ruin.—The *Odeæ* were buildings circular in form, and ornamented with numerous seats, pillars, and statues, where trials of musical skill were held, and poetical and other literary compositions were exhibited, after the manner of the Greeks (P. IV. § 65). Those established by Domitian and Trajan were the most celebrated.

§ 64. The buildings constructed for the purpose of bathing (*balnea*) were very numerous; such as were of a more public character were called *thermæ*. In the time of the republic, the baths were usually cold. Mæcenas is said to have been the first to erect warm and hot ones for public use. They were then called *thermæ*, and placed under the direction of the *ædiles*. Agrippa, while he was *ædile*, increased the number of *thermæ* to 170, and in the course of two centuries there were no less than 800 in imperial Rome. The *thermæ Diocletiani* were especially distinguished for their extent and magnificence (cf. P. IV. § 241. b). Those of Nero, Titus, Domitian, and especially Caracalla, were also of celebrated splendor.

§ 65. The name of *Ludi* or schools was given to those structures in which the various athletic exercises were taught and practiced; those most frequently mentioned are the *Ludus Magnus*, *Saturninus*, *Dacicus*, and *Æmilius*. There were also several structures for exhibiting naval engagements, called *Naumachiæ*; as *Naumachia Augusti*, *Domitiani*. (Cf. P. III. § 233.)

Finally, there were large edifices sacred to the nymphs, and called *Nymphææ*; one particularly noted, which contained artificial fountains and water-falls, and was adorned with numerous statues of these imaginary beings. Cf. P. II. § 101.

§ 66. The Porticos or Piazzas (*porticus*) were very numerous. These were covered colonnades, adorned with statues, and designed as places for meeting and walking for pleasure. They were sometimes separate structures; sometimes connected with other large buildings, such as basilicæ, theatres, and the like. The most splendid was that of Apollo's temple, on Mount Palatine; and the largest, the one called *Milliaria* or *Milliarenensis* (i. e. of the 1000 columns). Courts were sometimes held in porticos; and goods also of some kinds were exposed for sale in them. Cf. P. IV. § 237.

The city was adorned with Triumphant arches (*arcus triumphales*), to the number of 36, having statues and various ornaments in bas-relief (P. IV. § 188). Some of them were very magnificent; as e. g. those of Nero, Titus, Trajan, Septimius Severus, and Constantine. These were of the finest marble, and of a square figure, with a large arched gate in the middle, and a small one at the sides.

§ 67. There were single pillars or columns, *columnæ*, also erected to commemorate particular victories, e. g. those of Drusus, Trajan, and Antoninus. Ruins of the first, as has been supposed, were discovered in 1560 (cf. P. IV. § 133. 1). The last two are still standing, and are reckoned among the most precious remains of antiquity (cf. P. IV. § 188, 2).—With great labor, obelisks were removed from Egypt, of which those still existing, having been conveyed there by Augustus, Caligula, and Constantine the second, are the most remarkable.

Innumerable also were the statues, which were found not only in the temples, but also in many public places, in and upon large edifices. More than eighty of a colossal size are mentioned.

There were likewise erected at Rome a few trophies, *tropæa*. These were trunks of marble, sometimes of wood, on which were hung the spoils taken from the enemy, especially the weapons of war. There are two trunks of marble decorated like trophies still remaining at Rome, and supposed to have been erected by Marius for his victories over Jugurtha, and over the Cimbri.

§ 68. Among the memorable things of Rome, the Aqueducts, *aquæductus*, should be mentioned. Their design was to furnish the city with a constant supply of water, and great expense was laid out in constructing and adorning them. There were 14 of the larger sort, besides others of less importance; the *Aqua Appia*, *Marcia*, *Virgo*, *Claudia*, *Septimia*, and *Alsietina*, are the most known. The smaller reservoirs (*lacus*) were commonly ornamented with statues and carver's work.

Some of the aqueducts brought water more than 60 miles, through rocks and mountains, and over valleys, supported on arches, sometimes above 100 feet high. The care of these originally belonged to the *ædiles*; under the emperors, particular officers were appointed for it, called *curatores aquarum*.

R. Fabretti, De Aquæductibus veteris Romæ. Rom. 1690. 4.—J. Rondelet, French Translation of Frontinus on the Aqueducts of Rome. Cf. P. V. § 491.—F. B. Tower, The Croton Aqueduct; with an Account of similar Works Ancient and Modern. N. Y. 1843.

The Cloacæ were also works of great cost and of very durable structure. They were a sort of sewers or drains, some of them very large, passing under the whole city, and discharging its various impurities into the Tiber. Many private houses stood directly upon the cloacæ. These were under the charge of officers styled *curatores cloacarum*. The principal was the *Cloaca Maxima*, built by Tarquinius Priscus, cleansed and repaired by M. Agrippa; it was 16 feet broad and 30 feet high, formed of blocks of hewn stone. The Pantheon (§ 59) was over it.

See Stuart's Dict. of Architecture, cited P. IV. § 238. 3.—Niebuhr's Hist. of Rome, Eng. Transl. Phil. 1835. vol. i. p. 299

§ 69. Splendid tombs and monuments to the dead were sometimes erected (cf. P. III

§ 341). We may name here particularly the *Mausoleum* of Augustus, of a pyramidal form, 385 feet high, with two obelisks standing near it; the *Moles Hadriani*; and the Tomb or *Pyramid* of Cestius (cf. P. IV. § 226, P. III. § 187. 4).

§ 70. The number of private buildings amounted, in the reign of Theodosius, to 48,382, including the *domus* and the *insulae*; the former of which classes comprised, according to Gibbon, the "great houses," and the latter the "plebeian habitations" (cf. P. III. § 325). Among these buildings were some of great splendor, partly of marble, and adorned with statues and colonnades.

1. The more celebrated were the palaces of Julius Cæsar, Mamurra, Junius Verus, Cicero, and Augustus, the golden house of Nero, the palace of Licinius Crassus, Aquilius, Catulus, Æmilius Scaurus, Trajan, Hadrian, &c.—"The Imperial palace (*Palatium*) was the most distinguished. It was built by Augustus upon the Palatine hill, and gave name to the tenth region of the city. The front was on the Via Sacra, and before it were planted oaks. Within the palace lay the temple of Vesta, and also that of Apollo, which Augustus endeavored to make the chief temple in Rome. The succeeding emperors extended and beautified this palace. Nero burnt it, but rebuilt it of such extent that it not only embraced all the Palatine hill, but also the plain between that and the Cælian and Esquiline, and even a part of these hills, in its limits. He ornamented it so richly with precious stones, gold, silver, statues, paintings, and treasures of every description, that it received the name of *domus aurea*. The following emperors stripped it of its ornaments; Vespasian and Titus caused some parts of it to be pulled down. Domitian afterwards destroyed the main building. In the reign of Commodus, a great part of it was burnt; but it was restored by him and his successors. In the time of Theodoric it needed still further repairs; but this huge edifice subsequently became a ruin, and on its site now stand the Farnese palace and gardens, and the Villa Spada."

2. Before the conflagration of the city under Nero, the streets were narrow and irregular, and the private houses were inconvenient, and some even dangerous from their imperfect architecture and the height of three lofty stories. In the time of Nero, more than two-thirds of the city was burnt. Of the fourteen districts, only four remained entire. The city was rebuilt with more regularity, with streets broader and less crooked (cf. Tac. Ann. xv. 43); the areas for houses were measured out, and the height restricted to seventy feet.

§ 71. The suburbs of ancient Rome were so extensive that its neighborhood was almost one immense village; but at present, the vicinity of Rome called *Campagna di Roma*, is a complete desert. Modern Rome is built chiefly on the ancient Campus Martius. The accumulation of ruins has raised very sensibly the soil of the city, as is evident from what has been said respecting the entrance of the Pantheon (§ 59), and the height of the Tarpeian rock (§ 53).

For notices of Modern Rome, see Piranesi, *Vedute di Roma*, 2 vols. fol. (Cf. P. IV. § 243. 2).—*Rome in the Nineteenth Century*.—W. Fish, as cited P. IV. § 186. 6.—*Encyclop. Americana*, under *Mod. Rome*, and under *Travels in Italy* and the works there cited.

THRACIA.

§ 72. We proceed now to what remains to be described in the south of Europe (cf. § 27); and we might include the whole under the term *Græcia*, taken in a very comprehensive sense, in which it has sometimes been used. For it has been made to cover not only the Peloponnesus and Greece Proper, but also Epirus, Thessalia, Macedonia, and even Thracia. The victories of Philip having procured him a vote in the Amphictyonic council, his Thessalian and Macedonian dominions were consequently ranked among the Grecian states. The valor and policy of the Epirote kings procured the same honor for Epirus not long after; and finally, Thrace was raised to the same dignity, when it became the habitation of the Roman emperors. But *Græcia* is rarely used in so large a sense: and we shall first consider ancient *Thrace* separately, and include the other countries under *Græcia*.

THRACIA was bounded on the north by the chain of mount Hæmus, which separated it from Mæsia; on the east by the Euxine sea, Thracian Bosphorus, and Hellespont, which divided it from Asia; on the south by the Ægean sea; and on the west by the river Strymon, dividing it from Macedon. In consequence of the conquests of Philip, the river Nessus became the mutual boundary of Thrace and Macedon, the intermediate district being annexed to the latter country.—The peninsula contained between the Bay of Melas and the Hellespont was called *Thraciæ Chersonesus*; celebrated in the wars between Philip and the Athenians.

§ 73. The capital of Thrace, and at one time of the civilized world, was *Byzantium*, or Constantinople, built on the north-eastern extremity of the Chersonese, called from its beauty Chrysoceras, or the golden horn. By whom this city was founded is a matter of dispute; but it was greatly enlarged and beautified by Constantine the Great, who, in the fourth century of the Christian era, transferred the seat of government hither from Rome. On the division of the Roman empire, this city became the capital of the Greek or eastern part; it retained this distinction for many years, until from the vices of the inhabitants, and the imbecility of their rulers, it was captured by the Turks on the 29th of May. A. D. 1453.

On the topography of Byzantium and the changes made by Constantine, see Ducange, *Hist. Byzantina*. Par. 1680. fol.—G. Continus, *De Antiquitatibus Constantinop.* Par. 1655.—Ans. Banduri, *Imper. Orient. seu Antiquitates Constantinopolitaneæ*. Par. 1711. 2 vols. fol.—These works are included in the *Corpus of Byzantine History*, noticed P. V § 239.—Cf. Gibbon, ch. xvii.—James Dallaway, *Constantinople, ancient and modern*.—Lon. 1797. 4. *North Amer. Rev.* 16th vol. or 7th of New series, p. 433.

The other principal towns were, *Salmydessus* (Midjeh), celebrated for shipwrecks; *Thynia*, a town and promontory, whence came the Thyni, who colonized Bithynia in Asia Minor; *Apollonia*, called afterwards *Sizopolis* (Sizeboli), and *Mesembria*, built by

a colony of Megarensians; all on the Euxine sea.—*Selymbria* (Selibria), and *Perinthus*, or *Heraclea* (Erekli), on the Propontis.—*Callipolis* (Gallipoli), at the junction of the Propontis and Hellespont; the small towns Madytos and Cissa, near where the little river *Ægos Potamos* joins the Hellespont, the scene of the battle in which Lysander destroyed the naval power of the Athenians; and *Sestos* (Zenunie), where Xerxes built his bridge of boats across the Hellespont.—Sestos and Abydos on the Asiatic side are also celebrated for the loves of Hero and Leander.

The possibility of swimming across the Hellespont was for a long time doubted, but it was performed by the late Lord Byron.—On the doubts here alluded to, see *De la Nauze*, and *Mahudel*, as cited P. V. § 49. 4.

On the bay of Melas, so named from the river *Melas*, that empties itself into it, were *Cardia*, destroyed by Lysimachus, to procure inhabitants for a new town; *Lysimachia*, that he had built a little farther south; and *Eion*, which was burned by its governor, Boges.—In the interior were *Trajanopolis*, built by Trajan; and *Adrianopolis*, its successful rival, built by Adrian, and now the second city of the Turkish empire.—At the east mouth of the Hebrus, stood *Ænos*, said to have been founded by Æneas, near the territory of the Cicones; on the west side, *Doriscus*, where Xerxes reviewed his immense armament after passing the Hellespont, and it is said that his army were so numerous as completely to drain the neighboring river Lessus. At the mouth of the Nessus was *Abdera*, the birthplace of the philosopher Democritus, near which were the stables of Diomedes, who is said to have fed his horses on human flesh.

§ 74. The principal rivers of Thrace were the *Hebrus* (Maritza), celebrated for the clearness and rapidity of its waters; *Nessus* (Nissar), and *Strymon* (Jamboli).—The principal mountains were Mount *Hæmus*, extending from the Euxine sea in a western direction between Mœsia and Thrace; *Rhodope*, extending from the Euxine sea to the sources of the Nessus; and *Pangæus*, extending thence to the north of Macedon. It was on the *Pangæus* that the wonders ascribed to the lyre of Orpheus were said to have been performed (P. V. § 48). Two precipices of this mountain, now called *Castagnas*, approach to the sea nearly opposite to the island Thasus, and form very narrow passages, which were defended by walls.—The principal seas and bays adjoining this extensive maritime country were, *Pontus Euxinus*, *Bosphorus Thracius*, *Propontis*, *Hellespontus*, *Melanis Sinus* (Gulf of Saros), and *Strymonic Sinus* (Gulf of Contessa).

§ 75. Thrace was anciently possessed by several independent tribes; one of these, the *Dolonei*, being hard pressed by the *Absynthi*, their neighbors, sent to Delphi to consult the oracle about the event of the war. The ambassadors were directed to choose as leader the person who should first invite them to his house. While passing through Athens they were hospitably entertained by Miltiades, the son of Cypselus; they immediately requested him to accompany them to the Chersonesus, and Miltiades, having consulted the oracle at Delphi, accepted the invitation.—On his arrival he was immediately created king, and the Absynthians were soon after defeated. He fortified the Chersonesus by building the long walls across the Isthmus, and after a prosperous reign bequeathed the crown to his nephew Stesagoras.—Stesagoras dying after a short reign, his brother Miltiades was sent from Athens by the Pisistratidæ as his successor. He had not reigned long, when Darius, king of Persia, sent a fleet of Phœnicians against the Chersonese, and Miltiades, unable to make any effective resistance, retired to Athens.—The Chersonese, after the defeat of the Persians, was principally possessed by the Athenians, who colonized all the coast. The interior of Thrace remained subject to the native princes, until the whole country was united to Macedon by Philip and Alexander.

GRÆCIA.

76. What remains to be described in Europe we shall include, as already remarked (§ 72), under GRÆCIA, using this name in what is commonly considered its most comprehensive sense (cf. P. III. § 2). The extensive region thus included in Græcia presents four general divisions, which are obviously suggested by the natural face of the country. The 1st is that part which lies north of the chain of mountains called *Cambunii*, which are connected by the *Stymphlæi Montes* with the *Acro Ceraunii*. the 2d is the part between the *Cambunii* on the north, and another line of highlands and mountains on the south, which may be traced from the *Sinus Maliacus* on the east, to the *Sinus Ambracius* on the west; in its eastern extremity it forms the pass of *Thermopylæ*, and the chain is in this portion of it called *Æta*; as it stretches back in a northerly and then westerly direction, it is called *Pindus*; this sends down a spur from the sources of the river *Achelous* to the *Sinus Ambracius*, where it forms another pass corresponding to that of *Thermopylæ* on the east: the 3d is the part between the mountains just traced and the gulfs on each side of the isthmus of Corinth, *Sinus Corinthiacus* and *Sinus Saronicus*; and the 4th is the peninsula connected to the main by that isthmus. The first is Macedonia; the second, *Epîrus* and *Thessalia*; the third, *Hellas*; the fourth, *Peloponnesus*.

§ 77. (1) MACEDONIA, considered as including the first of the natural divisions above described, was bounded W. by the *Mare Hadriacum*; N. by *Illyricum* and *Næsia*; E. by *Thracia*, from which it was separated by Mt. *Rhodope* and the river *Nessus* flowing from *Rhodope*; S. by the *Ægæum Mare*, the *Cambunii Montes* and the other mountains forming the chain already mentioned, which terminates in the *Acro Ceraunii* on the western extremity.

In noticing the physical features of Macedonia, it will be observed that Mt. *Hæmus* and Mt. *Rhodope*, meeting on its N. E. corner, stretch along on its north in a single chain; this was called *Orbelus Mons*; a spur from Orbelus will be noticed running down south through Macedonia, and forming a connection with the *Stymphæi*, or *Mons Stymphæ*, already named, between the *Cambunii* and *Acro Ceraunii*. The waters east of this spur flow to the *Ægean*; those west of it, to the *Hadriatic*.

§ 78. The principal river of the west was the *Drilo* (*Drino*), which runs through Lake *Lychnidus*, and empties into a bay of the *Hadriatic*, north of the point called *Nymphæum Promontorium*.—One of the most important places in this western portion was *Apollonia*, on the *Hadriatic* coast, celebrated in the Roman age of Greek literature (P. V. § 9) for its cultivation, and said to be the place where Augustus acquired his knowledge of Greek, and finished his education. Another place is worthy of notice, *Epidamnus*, further north, called *Dyrrachium* by the Romans, the place where travelers from Italy to Greece generally landed. This portion, west of the spur, was taken from Illyricum by Philip (*Rollin*, B. 14. § 1).

§ 79. The country east of the spur is principally champaign. We notice three most considerable rivers; the *Haliacmon* (*Platemone*), in the southern part, flowing east to the *Sinus Thermaicus* (*Gulf of Thessalonica*, or *Salonichi*); the *Axius* (*Vardari*), rising in the heights between Macedonia and *Mæsia*, and running S. to the head of the same gulf, receiving on its way many tributaries, and uniting with the *Erigon* on the west before its discharge; the *Strymon*, rising in Mt. *Rhodope*, and flowing to the *Sinus Strymonicus* (*Gulf of Contessa*).—Between the two gulfs or bays just named, was the peninsula sometimes called *Chalcidice*, and presenting peculiar features, having a cluster of mountains on its neck, and being split into three smaller peninsulas by two bays, the *Toronicus* (G. of *Cassandra*), and the *Singeticus* (G. of *Monte Sancto*). The western of these smaller peninsulas was *Pallene* or *Phlegra*, the fabled scene of the battle between Jupiter and the Giants (*Öv. x. 151*); the eastern was marked by Mt. *Athos*, extending several leagues upon and projecting into the sea, and was celebrated for a canal said to be cut across its neck by Xerxes to avoid the passage around Mt. *Athos*, that passage having proved so fatal to the fleet of Darius.

§ 80. This portion of Macedonia had numerous subdivisions, many of which are not important, even if they could be accurately traced. *Pæonia* was in the northern part. The part between the *Strymon* and *Nestus* was called *Edonis*. The southern part on the west of the *Sinus Thermaicus* was *Pieria*. *Emathia* was north of *Pieria*, and of the same gulf.

Emathia was the most important province. In this was situated *Edessa*, the original capital of the country, on the *Erigon*; also *Pella*, on the *Lydiæ*, subsequently made the capital by *Amyntas*, the father of Philip. Further east, on the *Sinus Thermaicus*, was *Thermæ*, afterwards called *Thessalonica*, the place of *Cicero's* banishment and the capital of the country as a Roman province.

At *Thessalonica* there still remains an ancient structure which is supposed by some to have been a *Cabirian* temple (cf. P. I § 129. 2); a view of it is given in our Plate V.

On the peninsula which has been described (§ 79) were *Potidæa*, or *Cassandra*, on the neck of *Pallene*, celebrated for its splendor under king *Cassander*; *Olynthus*, memorable for its siege by Philip, who after much labor captured it by treachery; *Chalcis*, which gave name to the region; *Stagira* (*Stagros*), on the eastern coast, the birthplace of *Aristotle*.—In *Pieria*, one of the most memorable places was *Pydna* (*Kitra*), where *Olympias* was murdered by *Cassander*, and where the Roman general *Paulus Æmilius* made a prisoner of *Perseus* the last king of Macedonia, B. C. 168. North of this, on the coast, was *Methone*, at the siege of which Philip lost his right eye.—In *Edonis* were two important towns; *Amphipolis*, originally on an island in the river *Strymon*, an Athenian colony; *Philippi*, further east, near *Mons Pangæus*, a branch from *Rhodope*.

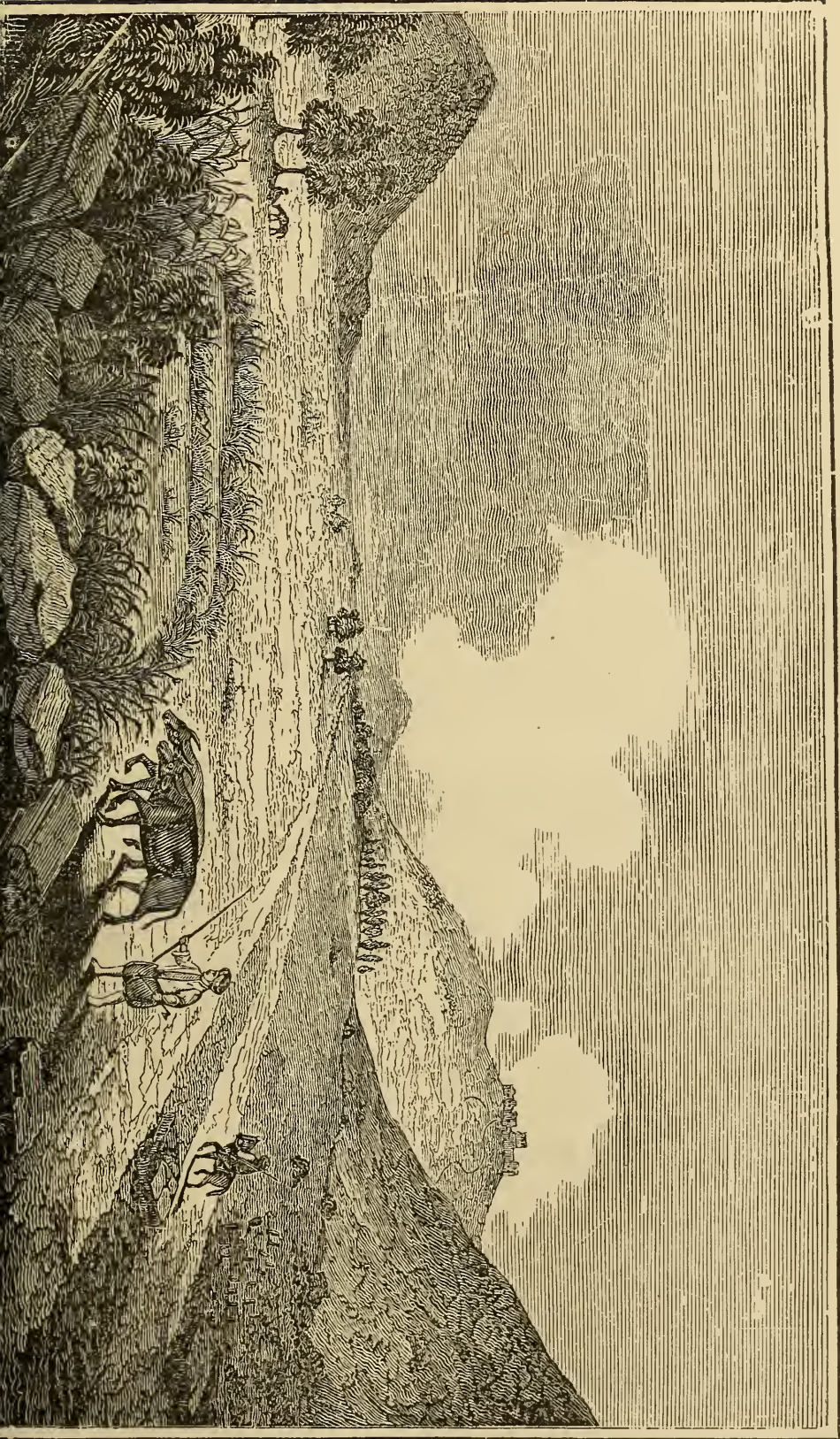
The latter was built by Philip, for the same purpose for which the Athenians built *Amphipolis*; to secure the valuable gold and silver mines found in this region. It is celebrated for the battle in which *Brutus* and *Cassius* were defeated by *Augustus* and *Antony*, B. C. 42; and memorable as the place where *Paul* and *Silas*, having been "thrust into the inner prison, with their feet fast in the stocks, (*Acts* xvi. 25) at midnight sang praises unto God."

The site of *Philippi* is still marked by ruins (*Miss. Herald*, Sept. 1836, p. 334).—Like most of the Grecian cities, it was at the foot of a hill or mount on which was its *Acropolis*. A view of the *Acropolis* and of the plain below is given in our Plate IV. A traveler on horseback is advancing on the road from *Neapolis* to *Philippi*; he is just passing a modern Turkish burying-ground on his right hand under a near hill; the *Acropolis*, with its ruins, appears on the eminence beyond at the right; at the base of this eminence, was the lower city, on the south and south-west; farther to the south is an open plain; the mountain on the left is the southern extremity of *Pangæus*.

§ 81. The kingdom of Macedonia was said to be founded by *Caranus*, a descendant of *Heracles*, B. C. 814; but it did not acquire consequence until the reign of Philip, who ascended the throne B. C. 360. It has been stated, that 150 different nations or tribes were finally included within its limits.

§ 82 (2) *EPÍRUS* and *THESSALIA*, embraced in the second natural division pointed out (§ 76), are next to be noticed.

THESSALIA is described by *Herodotus* as a very extensive plain embosomed in



mountains. The *Cambunii* and *Olympus* were on the north; *Pelion* and *Ossa* on the east; *Pindus* on the west; and *Æta* on the south: so that only the small portion of coast between the *Sinus Pelasgicus* and the *Sinus Maliacus* is without the guard of mountains; and even this has a guard a little in the interior, by *Mt. Othrys*, which strikes across from *Pindus* to *Pelion*.

The extensive plains of Thessaly were peculiarly favorable to the breeding of horses; and the Thessalians were the first who introduced the use of cavalry, horses having been, at first, only used for draught. Hence, perhaps, arose the fable of the Centaurs, a people of Thessaly, who were supposed to have been half man and half horse. The Thessalian cavalry maintained their superiority to a very late period, and to them Philip was indebted for many of his victories.

§ 83. The northern part of Thessaly was called *Pelasgiotis*, from the *Pelasgi*, an ancient wandering tribe, who are supposed to have been the first inhabitants of Greece (P. IV. § 33). The principal cities in *Pelasgiotis* were *Larissa*, the capital of the province; *Gomphi*, destroyed by Cæsar; *Gonnus* and *Gyrtona*, near the entrance of the vale of *Tempe*, so celebrated for its natural beauties; *Scotussa*, near which are some hills, called, from their shape, *Cynos Cephalæ*, where Philip was defeated by Quintus Flaminius; and *Pharsalus*, near which, in a plain called *Pharsalia*, Pompey was overthrown by Cæsar.—The eastern part of Thessaly was named *Magnesia*; the most remarkable places were *Sepias*, a small village on a promontory of the same name, where the fleet of Xerxes received an omen of their final overthrow, being shattered in a storm; *Demetrias* (Vloo), built by Demetrius Poliorcetes, and which, from the commercial advantages of its situation, almost depopulated the neighboring towns; *Melibœa*, the city of Philoctetes; *Iolcos*, the residence of Jason and Medea; *Pagasa*, where the ship *Argo* was built, from which the *Sinus Pelasgicus* is sometimes called *Pagasæus*: *Aphetæ* (Fetio), whence the Argonautic expedition sailed; *Phæræ*, the residence of the tyrant Alexander; and *Thebæ*, near the river *Amphrysus*, where Apollo fed the herds of king Admetus.—In the southern parts of Thessaly were *Nalia*, which gives name to the *Maliac* bay; *Larissa*, called *Cremaste* from its sloping situation, the capital of the kingdom of Achilles; *Alos*, at the foot of mount *Othrys*, near which the combat between the Centaurs and Lapithæ took place; *Phylace* on the sea coast, the residence of Protesilaus; *Dorion*, where the musical contest between *Thamyris* and the Muses took place; *Hypata*, famous for the magical arts of its women (*Hor. Ep. 5*); *Lamia*, where Antipater was fruitlessly besieged by the Athenians; and *Trachis* (*Zeiton*), celebrated for its desperate resistance when besieged by the Romans.

§ 84. The mountains have been mentioned above (§ 82). The most remarkable river was the *Peneus*, which flows through the vale of *Tempe* into the *Ægean* sea. This river is said to have overflowed Thessaly, until Hercules opened a passage for the waters between mounts *Olympus* and *Ossa*. The principal inlets of the *Ægean* sea, on the Thessalian coast, were *Sinus Pelasgicus* or *Pagasæus* (Gulf of *Volo*), and *Sinus Maliacus* (Gulf of *Zeiton*).

§ 85. The inundation of Thessaly, during the reign of Deucalion, is one of the first events recorded in profane history; all the inhabitants, except Deucalion, and his wife *Pyræa*, are said to have been destroyed. Perplexed to discover by what means the human race might be restored they consulted the oracle of *Themis*, and were ordered to throw stones behind them; those thrown by Deucalion became men and those by *Pyræa* women. In this fable the history of some partial inundation seems to be confounded with the tradition of the universal deluge.

The next remarkable occurrence was the Argonautic expedition under Jason, aided by the bravest heroes of Greece, in the ship *Argo* (P. II. § 127).—Achilles was the most remarkable Thessalian prince after Jason; he was the son of *Peleus* and the sea-nymph *Thetis*; an oracle had foretold that he would perish if he accompanied the Greeks to *Troy*; to prevent this, his mother concealed him at the court of *Lycomedes*, king of *Scyros*, by one of whose daughters he begat *Pyræus*, or *Neoptolemus*, afterwards king of *Epirus*. Achilles was at last discovered by *Ulysses* and brought to *Troy*, where he was slain by *Paris*, one of the sons of *Priam*.

During the supremacy of Athens and Sparta, Thessaly seems to have been of little importance. The greater part of it was annexed to Macedonia by Philip and his successors. It was cruelly devastated in the wars between the Romans and the Macedonian and Syrian kings; it also suffered very severely in the civil wars between Cæsar and Pompey.

§ 86. Under *EPHROS* a greater extent than we have assigned to it is often included. We have suggested as its natural boundaries on the north the mountains *Cambunii* and *Acro Ceraunii*, and on the south, the *Sinus Ambracius*; but the region called *Orestis* between the *Acro Ceraunii* and the river *Aös* is commonly termed a province of *Epirus*; and *Acornania*, within the proper limits of *Hellas*, is also often considered as another province. In all descriptions, it is separated from Thessaly by *Mt. Pindus*; while the *Mare Ionium* bounds it on the west. Within the compass here given, it included the provinces *Chaonia*, *Thesprotia*, and *Molossis*.

§ 87. *Chaonia* was the portion under the *Acro Ceraunii* on the south, said to be named from *Chaon*, the brother of *Helenus* son of *Priam*. These mountains were so called from their summits (*ἄκρα*) being often struck with lightning (*κεραυνός*); they were remarkable for attracting storms, and were dreaded by mariners; the rocks at the western extremity of their southern branch, *Acro-Ceraunia*, were called infamous (*infames*).

The principal towns were *Oricum* in the extreme north, on the coast between the

branches of the mountains just mentioned; and *Anchesmus* also on the coast and in the extreme south of the province.

Thesprotia extended on the coast from Chaonia to the *Sinus Ambracius* (Gulf of Arta). Its principal places were, *Buthrotum* on the river Xanthus, near which Æneas is said to have landed on his flight from Troy to Italy; and *Ephyræ*¹, on the river Acneron, flowing to the harbor called *Glycys Limen* (γλυκὺς λιμήν). The river Acheron is joined at its mouth by the Cocytus.—These two streams were ranked in the ancient mythology among the *flumina inferorum*, or infernal rivers; three others had the same rank; the *Styx*, in Arcadia; the *Lethe*, in Bœotia probably; and the *Phlegethon*, the location of which, as an actual river, is unknown, although it is represented sometimes as uniting with the Acheron.

¹ Ephyræ was subsequently called Cichyrus; the ruins of its walls are said to be still visible.—*Hughes*, *Travels in Greece and Albania*. Lond. 1820. 2 vols. 4.

Molossis was east of Thesprotia, and north of the *Sinus Ambracius*. The Molossian dogs were highly esteemed by the ancients. Among the principal towns were *Ambracia*, the residence of the Epirote kings, on the river *Aracthus* or *Arethon*; and *Passaro*, where the kings of Epirus took the coronation oath.

Dodona, famous for its oracle and temple of Jupiter (cf. P. III. § 71), at the foot of Mount *Tomarus*, is placed by some in Molossis; by others in Thesprotia; it was in the *Hellopia*, not far from the river *Thyamis*, which rises in Mt. *Stymphæ* and flows through Thesprotia to the Mare Ionium.

The French traveler Pouqueville found in Hellopia, in the modern district of Janina, near the village Gardiki, westerly from the lake of Janina, some ruins of Cyclopean character, which he judged to be the ruins of Dodona; including remains of the temple of the Dodonean Jupiter and the sacred enclosure of the Selli.—Cf. *Pouqueville*, *Voyage de la Grèce*. Par. 1826. 6 vols. 8. vol. i. p. 125-197.—*Hughes*, above cited, vol. i. p. 511.

§ 88. We meet but casual mention of the Epirotes in history until the Macedonian Empire was divided after Alexander's death. It was then that this people, who had hitherto been looked on as barbarians, and held in subjection by the Macedonians, began to take a lead in the affairs of Greece.—The folly of Pyrrhus, who hoped by his victories in the west, to rival the conquests of Alexander in the east, weakened their forces and diminished their authority.—On the invasion of the Romans, the Epirotes adhered to the cause of Grecian liberty with a desperate fidelity, worthy of better success. When the conquest of their country had been achieved by Paulus Æmilius, enraged at their resistance, he ordered seventy of their cities to be destroyed, and 150,000 of the inhabitants to be sold as slaves; an instance of atrocious revenge scarcely to be paralleled in history.

When the empire of Constantinople fell before the victorious arms of the Mahometans, the remnants of the Christian forces retreated to the fastnesses of the mountains of Suli and the town of Parga in this territory.—The Suliotes, after performing feats of valor only to be paralleled in the brighter days of Grecian freedom, were duped by Ali Pacha and treacherously massacred; and Parga, after many vicissitudes, fell under the power of Turkey.—For an account of Parga, cf. *Lond. Quart. Rev.* xxiii. p. 111.

§ 89. (3) Our third division of Greece includes the portion between Mt. Æta and the large gulfs, *Sinus Corinthiacus* and *Sinus Saronicus*. It is what is properly termed *HELLAS*, and is also called *GRÆCIA PROPRIA*.

This division is washed on every side but the north by the sea. On the east are first the waters of the *Sinus Maliacus*, then of the *Sinus Opuntius* and those between the mainland and Eubœa, which are called in the narrowest place *Euripus*. Leaving these and drawing near the southern point of the country, you enter the *Myrtœum Mare*, and having passed that point, *Sunium Promontorium*, with the splendid temple of Minerva in sight, you proceed up the *Sinus Saronicus* (Gulf of Egina); at the end of which you must take a land carriage, but of 5 miles only, over the *isthmus of Corinth* (Hexa-Mili), when you reach the *Sinus Corinthiacus* (Gulf of Lepanto).—This opens into Hellas several bays, one at its eastern extremity called *Halcyonium Mare*, and another central and opening to the north called *Sinus Crissæus* (Bay of Salona).—Continuing the survey of the coast of Hellas, you pass out of the *Sinus Corinthiacus* through the strait called *Dardanellæ of Lepanto* between *Rhium* on the Peloponnesus, where is the tomb of Hesiod, and *Antirrhium* on the opposite side. Issuing from this strait you enter and continue in the *Mare Ionium*, till having gone through the artificial channel separating *Leucas* from the mainland, you turn round the *Promontorium Actium* and enter the *Sinus Ambracius*, which ends the tour, and the eastern extremity of which is not more than 70 miles distant, across the mountains, from the *Sinus Maliacus*, where the imaginary tour began.

§ 90. If an observer could take an elevated station in the air, and thence look down upon Hellas, his eye would rest upon an almost countless number of hills and mountains, with rich vales, and small pure streams. At first its summits might seem to rise up over the country in disorder and confusion, but soon he would trace some obvious lines of connection. He would perceive one line of summits stretching from Mt. *Æta* at *Thermopylæ* down parallel to the eastern coast and to the island Eubœa as far as to the strait *Euripus*.—He would observe another of more lofty and attractive summits proceeding from *Pindus* (in about the centre between the *Sinus Maliacus* and *Sinus Ambracius*) running quite southerly a short distance, and then sending off on its right a line of minor summits down to the western extremity of the *Sinus Corinthiacus*, but itself bending to the south-east, and at length verging along the shore of that gulf to

its eastern extremity, and there connecting with the *Geranii Montes* and *Mons Oncius* on the isthmus, and with *Mons Cithæron*, which proceeds directly east to the sea south of the straits of Euripus.—The part of this line joining *Pindus* includes probably the mountains in which the ancient *Dryopes* dwelt. The first part of the branch which it sends off to the west, is the *Coras* chain, and the termination of this branch at the gulf is in the summits called *Taphiassus* and *Chalcis*.—In the main line bending to the south-east occur first *Parnassus*, which although of barren soil was celebrated for its green valleys and shady groves suited for meditation; then *Helicon*, with its fountain Hippocrène, which started into existence (according to fable) from the stamping of *Pegasus* (cf. P. II. § 117. f).—After this, as you turn eastward, appears *Cithæron*, which has a summit in the eastern part, called *Parnes*.—In the territory south of these, were several summits, particularly *Pentelicus*, famous for its marble, north-east from Athens; *Hymettus*, celebrated for its honey, east and south-east of Athens; *Laurius*, containing the silver mines, in the southern extreme of Attica.—*Aracynthus* was a chain in *Ætolia*.

§ 91. *HELLAS* contained eight small, but independent provinces or districts. These were, beginning on the west, *Acarnania*, *Ætolia*, *Doris*, *Locris*, *Phocis*, *Bœotia*, *Megaris*, *Attica*.

The two western districts *Acarnania* and *Ætolia* were very inferior to the rest in fame, although nature presented herself in a grander and sublimer aspect than in some other districts.

§ 92. *Acarnania* was marked for its woods and forests, and its inhabitants were noted for their attachment to sensual pleasures. We have alluded (§ 76) to the natural boundaries between this district and Epirus, viz., the *Sinus Ambracius* and the spur of mountains running from *Pindus* down to that bay. This line of highlands is now called *Makrinoros*, which name is also given to the narrow pass under their abrupt and steep termination near the bay, a pass similar to that of *Thermopylæ*. The boundary between *Acarnania* and the next district of *Hellas*, *Ætolia*, is the river *Achelous*, rising among the valleys of Mt. *Pindus* and flowing to the *Mare Ionium*.

Of the places in *Acarnania*, we mention *Argos Amphilocheus*, on the river *Inachus* emptying at the eastern extremity of the *Sinus Ambracius*; *Anactorium*, on a peninsula forming the north-western corner of the district; *Actium*, a little further to the east, on the *Promontory* of the same name. At this place Augustus gained his great naval victory over *Antony* and *Cleopatra*, and to commemorate it, built a town called *Nicopolis*, and instituted games celebrated every third year, called *Actia*.—*Leucas* was on the northern point of the island *Leucadia*, which was a peninsula before the *Peloponnesian* war, but after that separated by an artificial channel. On the south part was a temple of *Apollo* on the *Promontory Leucate*, from which the despairing *Sappho* is said to have thrown herself (cf. P. V. § 54).—*Stratus*, once its metropolis, was on the *Achelous* which is now called *Aspro-potamo*.

§ 93. *Ætolia* was east of *Acarnania*, separated by the river *Achelous*; it is now called *Vlaskia*, from a tribe of barbarians to whom the Greek emperors gave this province. Its other chief river was the *Evenus* (*Fideri*), falling into the *Corinthian* bay, this and the *Achelous* are the largest rivers of *Hellas*.

The following are the chief places; *Calydon* on the *Evenus*, under Mt. *Chalcis*, associated with the story of the *Caledonian bear* (destroyed by the son of the king of *Ætolia*), whose tusks were said to have been preserved in Greece until Augustus carried them to Rome as curiosities; *Thermus*, the ancient capital, in the interior, or between the *Evenus* and Lake *Trichonis*.—*Naupactus*, on the *Sinus Corinthiacus*, under Mt. *Taphiassus*, was not included in the proper limits of *Ætolia*, but was given to this province by Philip of Macedon; it was said to have its name from *ναῦς* and *πύργον*, because the *Heraclidæ* built here their first ship to invade *Peloponnesus*.

§ 94. *Doris*, a very small district, lay under Mt. *Pindus*, between *Æta* on the east and the mountains of the *Dryopes* on the west, having *Parnassus* on the south-west and being separated from *Phocis* by elevated hills on the south-east; thus wholly surrounded by mountains. It was called *Doris* from *Dorus*, son of *Dencalion*, ancient monarch of *Thessaly*. It was a rocky, mountainous region. Its towns were situated on the river *Pindus*, a branch of the *Cephissus*, which also rises in the hills of *Doris*. From its four towns *Pindus*, *Erineum*, *Boium*, and *Cytinium*, it was called *Tetrapolis*; and sometimes *Herapolis*, the two places *Lilaum* and *Carpbia* being added.

§ 95. *Locris* consisted of two parts separated from each other.—The larger part was on the *Sinus Corinthiacus*, having *Ætolia* on the west, and *Phocis* on the east (partly separated from it by the *Sinus Crissæus*). The inhabitants of this part were called *Western Locri*, or *Locri Hesperii* and *Locri Ozolæ*. Of the origin of the latter name, different accounts are given; the people are said to have disliked the name exceedingly.—One of their principal places was *Amphissa*, in the interior, where was a temple to *Minerva*.—*Naupactus* (§ 93) originally belonged to them.

§ 96. The other and smaller part of *Locris* was on the opposite coast of *Hellas*, on the waters separating it from *Eubœa*. It was north-east of *Phocis* and *Bœotia*, divided from them by a chain of mountains, and extending from Mount *Æta* on the north to

the *Platanus*, a small river flowing to the channel of Eubœa, and separating Locris from Bœotia, on the south.—This part was inhabited by two tribes.—The *Opuntii* were in the southern region, so called from their principal city *Opus*, which gave name also to the bay adjacent, *Sinus Opuntius*, containing a small island, *Atalanta*. The port of Opus, called *Cynos*, was north of it, on the bay.—The other tribe or people were the *Epicnemidii*, so named from Mount Cnemis. On this there was a small town of the same name: other places of note were *Naryx*, the city of Ajax, son of Oileus; *Thronium*; and *Anthela*, where the Amphictyonic council assembled annually in a temple of Ceres or Thesmophora (*the lawgiver*) as she was here called, in allusion to the council.

Close to Anthela were the ever-memorable straits of *Thermopylæ*, deriving their name from some hot springs and fortified gates that were there. This celebrated pass, usually reckoned the key of Greece, is about sixty paces wide, and is situated between the ridge of Mount Œta and the Malian gulf, at the junction of the three countries, Locris, Phocis, and Thessaly. Here Leonidas, with a handful of men, bravely resisted the countless myriads of Persia, and died rather than violate the Spartan law, which forbade flight to the citizens. In the same place Antiochus, king of Syria, was defeated by the consul Acilius.

During the struggles of the modern Greek revolution (cf. P. IV. § 85, 2), two signal triumphs were obtained by the Greeks over their Turkish oppressors on the same inspiring spot.—A plan of the pass, illustrating the contest between Leonidas and the Persians, is given in *Barthelemy's Anacharsis*, cited P. V. § 153, 2.

§ 97. Phocis extended between the two parts of Locris, from the Corinthian gulf to the borders of Thessaly.

The capital was *Elatea*, on the river Cephissus, the capture of which by Philip first awakened the attention of the Greeks to the dangerous ambition of the Macedonian monarch. West of Elatea was *Delphi*, on mount Parnassus, celebrated for the oracle of Apollo (P. III. § 72), and for the annual meetings of the Amphictyonic council (P. III. § 103) held in the temple. It is now a mean village called *Castri*. *Parnassus* (*Haliocoro*) had two summits, one sacred to Apollo, and one to Bacchus; the town stood at the foot of the mountain, and the temple was built on a neighboring eminence, close to the fountain *Castalia*. Near the town, the Pythian games were celebrated, in memory of Apollo's victory over the serpent Python.—*Cirrha*, on the small river *Plistus*, falling into the Corinthian gulf, was esteemed the port of Delphi; near this was *Crissa*, from which an inlet of the Corinthian gulf, and sometimes the whole gulf, was called *Crissæus*; and *Anticyra*, celebrated for the production of hellebore.—The principal river of Phocis was the *Cephissus*, which is sometimes confounded with a river of the same name in Attica.

a A view of Delphi and the heights of Parnassus is presented on page xii. of this Manual, as given by *Bocage*, in *Barthelemy's Anacharsis*.—A plan of Delphi, with explanations, is found in *Dissen's Pindar*, vol. ii. p. 628, as cited P. V. § 60, 4.

§ 98. At the time of the Persian invasion, the Phocians strenuously exerted themselves for the common liberties of Greece; in revenge, Xerxes despatched a large army to lay waste the country and plunder the temple of Delphi. The greater part of the men were destroyed by earthquakes and lightning; the inhabitants, encouraged by these appearances of a divine assistance, rose *en masse*, and completely destroyed the remainder.—About 250 B. C., a large body of Gauls, under the command of Brennus, invaded their country, and were defeated under circumstances similar to the defeat of Xerxes.

§ 99. Bœotia occupied the north-east of Græcia Propria, on the shores of the *Euripus*, a narrow strait between the island of Eubœa and the continent.

The capital was *Thebes*, built by Cadmus, the Phœnician, who first introduced letters into Greece (cf. P. IV. § 45). The city stood on the river *Ismenus*, and was ornamented with seven gates, whence it is called *Heptapylos*. It was the birthplace of the demi-gods Hercules and Bacchus, of the poet Pindar, and of those illustrious warriors and statesmen, Pelopidas and Epaminondas. The citadel was, from its founder, called *Cadmea*.—South of this was *Platæa*, where the Persian army were totally destroyed by the united valor of the Athenians, Spartans, and Plateans: it was afterwards destroyed by the Spartans in the Peloponnesian war. We mention also *Leuctra*, near lake Cōpais, where the Spartans were defeated by Epaminondas; *Coronea*, near mount Helicon; *Chæronea*, where Philip, having defeated the Athenians and Thebans, became absolute master of Greece; *Lebadea*, remarkable for the temple of Trophonius; and *Orchomenus*, near which was the Acidalian fountain, sacred to Venus.—Near the Corinthian gulf was *Thespiæ*, sacred to the Muses, having a port named *Creusa*; and *Ascra*, the birthplace of the poet Hesiod.—On the *Euripus* were *Aulis*, the rendezvous of the Grecian fleet in the Trojan expedition, and the scene of Iphigenia's sacrifice; *Tanagra*, where the celebrated poetess Corinna was born; and *Delium*, a village which derived its name from the temple of Apollo, built in imitation of that at Delos, and was the place where Socrates, in the Peloponnesian war, saved the life of his pupil Alcibiades.

§ 100. The chief mountains of Bœotia were *Helicon*, with the fountains *Aganippe* and *Hippocrène*, sacred to the Muses; *Pimpla*, on the borders of Phocis, dedicated

to the same divinities, *Dirce*, near Thebes; and *Cithæron*, on the borders of Megaris, sacred to Bacchus.

The people of Bœotia were usually described as naturally stupid, but with apparently little justice; for it gave birth to many men of superior talents, and the barbarous custom of exposing children, common in the rest of Greece, was here totally prohibited. They have been accused of nourishing a deadly hatred for trifling causes. In the heroic ages, Thebes seems to have been one of the most powerful of the Grecian states, but its history is so involved, that the discovery of the truth is very difficult. It certainly declined in after times; probably the misfortunes and civil discords of the posterity of Cadmus had weakened the power and destroyed the spirit of the people.

§ 101. Megaris was a small territory, said not to be more than eight miles square, south of mount Cithæron, near the isthmus of Corinth. Its chief city was *Megara*, situated midway between Corinth and Athens, built on two cliffs not far from the *Sinus Saronicus*; its port was *Nisæa*, taken and destroyed by Pericles. The only other place of note was *Crommyon*, near the Scironian rocks: these were said to be very dangerous, and to have derived their name from *Sciron*, a notorious pirate and robber.

§ 102. The remaining province of Hellas was Attica, east of Megaris, and south of Cithæron. The district so named was of a triangular shape, not 30 miles wide at its base on the north, and tapering until it terminates in the point called *Sunium*, projecting into the *Myrtoum Mare*, east of the *Sinus Saronicus* (gulf of Engia). It was also called *Acte* (*ἄκρῃ*) from its maritime situation. The capital was *Athens*, a more full description of which we shall give below.

§ 103. About ten miles north of Athens is *Marathon*, where the first Persian invaders, under the command of Datis and Artaphernes, were completely routed by the Athenians, commanded by Miltiades. North of this was the village *Rhamnus*, where a statue, formed of the marble that the Persians had brought to raise a trophy of their anticipated victory, was erected to the goddess Nemesis: a little to the east was *Phyle*, a strong fort, which was occupied by Thrasybulus, in his expedition against the thirty tyrants. On the Euripus was *Delphinium*, and *Oropus*, where there was a celebrated temple of Amphiaraus. Nearer to Athens, on the north side, was *Acharnæ*, where the Lacedemonians encamped when they invaded Attica; and *Decelia*, which they fortified by the advice of Alcibiades.—East of Athens was *Brauron*, where the statue of Diana, brought from Taurus by Orestes, was preserved until taken away by Xerxes; and *Sunium*, a town and promontory at the south-eastern extremity of Attica, celebrated for a splendid temple of Minerva (from the ruins of which it is now called Cape Colonna), and is in modern times remarkable as the scene of the shipwreck beautifully described by Falconer.—West of Athens was *Eleusis*, where the Eleusinian mysteries in honor of Ceres were celebrated. There are two remarkable temples at Eleusis; that of Ceres and that of Triptolemus.

§ 104. *Topography* of ATHENS. The city of Athens was founded by Cecrops, an Egyptian, who led thither a colony from the banks of the Nile. At first it was called Cecropia, from the name of its founder; and afterwards 'Αθήναι, Athens, in honor of the goddess Minerva (whom the Greeks called 'Αθήνη), because she was the protectress of the city. In its most flourishing state, it was one of the largest and most beautiful cities of Greece, and is said by Aristides to have been a day's journey in going around it; according to other and more exact computations, it was about one hundred and seventy-eight stadia, or rather more than twenty-two Roman miles; and Dion Chrysostom reckons it to have been two hundred stadia, about twenty-five Roman miles in circumference.—Col. Leake considers the ancient city to have been much larger than the modern, and estimates the circumference as not less than 19 miles at least, reckoning the sinuosities of the coasts and walls.—The number of gates is not known; thirteen are named by Robinson; the largest was called Δίπυλον, and was near the Ceramicus; the Ἱερὰ was that leading to Eleusis.

For a plan of Athens, see our Plate I., by which the reader may learn the situation of the principal parts and buildings.—The description here given, is drawn chiefly from Robinson's *Archæologia Græca*.

§ 105. Athens lies in a valley, extending from mount *Pentelicus* on the east to the *Sinus Saronicus* on the west, between mount *Parnes* on the north, and *Hymettus* on the south. In the plain of this beautiful valley thus surrounded by natural ramparts, we behold the very singular geological feature of six insular mountain rocks standing in regular succession, and gradually diminishing as you descend from Pentelicus westward to the sea. The one nearest the sea is called the *hill of Musæus*. On the next is the *Airo-polis* of Athens. The one next to this on the east is *Mt. Anchermus*, on the summit of which was a temple and statue in honor of Jupiter; from this eminence an observer could survey the whole of Athens and its environs.—Two streams furnished their waters to the city. One was the *Ilissus*, which flowed to the east and south of the city, and which is supposed, from the appearance of its channel and from the allusions of the poets, to have been anciently much larger than it has been seen in modern times. The other, *Cephissus*, was still smaller and ran on the other side.—Athens may be described in two parts; the Cecropia, built by Cecrops on the summit of the

hill termed Acropolis (*ἀκρόπολις*), and called the upper city, *ἡ ἄνω πόλις*; and the part built afterward, *ἡ κάτω πόλις*, or the lower city.

The hill or Acropolis, as distinguished from the lower part, is distinctly seen in the *View of Athens* given in our Plate IX a, on page 80; which is taken from *J. C. Hobhouse's Journey through Albania and other provinces of Turkey, &c. Lond. 1813* 2 vols. 4.—The Grecian method of thus connecting an Acropolis with their towns, is also illustrated by our Plate IV. cf. § 80.

§ 106. The citadel, or *upper city*, was sixty stadia in circumference, and was fenced with wooden pales, or, as some say, was surrounded with olive-trees. It was fortified on the south side by a strong wall, which was built by Cimon, the son of Miltiades, from the spoils taken in the Persian war, and which was called *Κιμωνίων τεῖχος*. The north wall was built many ages before by Agrolas, or according to some, by Euryalus and Hyperbius, two brothers, who first taught the Athenians the art of building houses. This wall was denominated *Πελασγικὸν* or *Πελαργικὸν*, from the Pelasgi, the name of its founders. This wall was beautified with nine gates, from which it is sometimes called *Ἐννεάπυλον*; but though there were several lesser gates, there was one grand entrance into the citadel, the *Προπύλαια*, to which the Athenians ascended by steps covered with white marble, and which was built by Pericles at great expense. Over this entrance is one of those enormous slabs of marble called “marble beams” by Wheeler, and to which Pausanias particularly alluded when, in describing the Propylæa, he says that even in his time, nothing surpassing the beauty of the workmanship or the magnitude of the stones used in the building had ever been seen.

The inside of the citadel was ornamented with innumerable edifices, statues, and monuments, on which the ancient stories were fully described. The noble statues of Pericles, Phormio, Iphicrates, Timotheus, and other Athenian generals, were here intermingled with those of the gods.

Here was the temple of Minerva, called *Νίκη* or *Victory*, constructed of white marble, and placed on the right of the entrance into the citadel.

§ 107. About the middle of the citadel was the stately temple of Minerva, called *Parthenon*, because that goddess preserved her virginity inviolate, or because it was dedicated by the daughters of Erechtheus, who were particularly called *παρθένοι*, virgins. It was also denominated *Ἐκατόμπεδον*, because it was one hundred feet square. It was burnt by the Persians, but restored by Pericles, who enlarged it fifty feet on each side. It was of the Doric order, and built of that beautiful white marble found in the quarries of Pentelicus, a mountain of Attica. Within this temple was the statue of Minerva, so celebrated for its size, the richness of its materials, and the exquisite beauty of the workmanship. The figure, the work of Phidias, was twenty-six cubits high. This temple still remains a noble monument of antiquity, being 229 feet in length, 101 in breadth, and 69 in height.

A view of the Parthenon is given in our Plate XXI. fig. 1. cf. P. III. § 96. On the bas-relief taken from it by Lord Elgin, cf. P. IV § 190. On the works of Phidias, cf. P. IV. § 179.

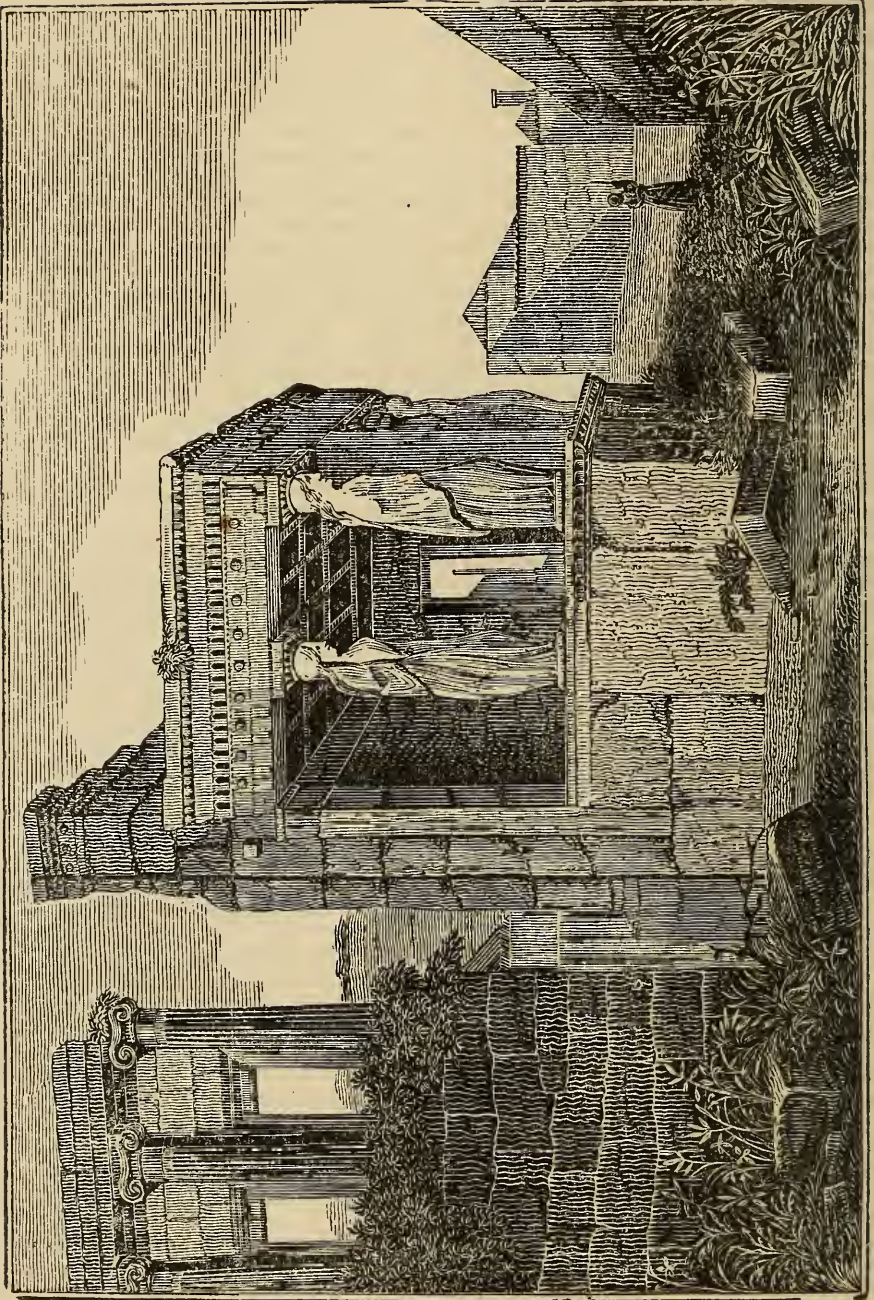
Here also was the temple of *Neptune*, surnamed *Erechtheus*. This was a double building, and, besides other curiosities, contained the salt spring called *Ἐρεχθεΐς*, which was feigned to have sprung out of the earth from a stroke of Neptune's trident, when he contended with Minerva for the possession of the country. This part of the temple was consecrated to Neptune. The other part belonged to Minerva, surnamed *Πολιάς*, the protectress of the city, and *Πάνδροσος*, from one of the daughters of Cecrops of that name. Here, so late as the second century of the Christian æra, was the sacred olive-tree, which was said to have been produced by Minerva, and to have been as old as the foundation of the citadel. Here also was the image of the goddess, which was said to have fallen from heaven in the reign of Erichthonius, and which was guarded by dragons, called *οἰκουρροὶ ὄφεις*, and had a lamp always burning with oil, and an owl before it. The whole structure was called *Ἐρεχθεῖον*. Both these buildings still remain. The smaller edifice, which is an entrance to the other, is 29 feet in length, and 21 feet 3 inches in breadth. The larger is 63½ feet in length, and 36 feet in breadth. The roof is supported by channeled-Ionic pillars. See Plate IV a.

Behind the temple of Minerva stood the *public treasury*, which from its situation was called *Ὀπισθοδόμος*, and in which, besides other public money, a thousand talents were deposited for any very great exigency of the state.

In the citadel were also several other edifices, as the chapel of Jupiter *Σωτήρ*, and of Minerva *Σώτειρα*; the temple of Agrauios, the daughter of Cecrops, or rather of Minerva, who was worshiped under that name, in the front and steep side of the rock, and the temple of Venus, *Ἰηπολύτεια*, consecrated by Phædra, when in love with Hypolytus.

§ 108. The *lower city*, which contained all the buildings that surrounded the citadel, with Munychia, Phalerum, and Piræus, was encompassed with walls of unequal strength, built at different times and by different persons. The principal parts of the walls were the *Μακρὰ τεῖχη*, which joined the harbor of Piræus to the city, and which being about five miles in length, were sometimes called *Μακρὰ σκέλη*, long legs, and *brachia longa*, long arms. They consisted of two sides. The wall on the north side was built by Pericles at great expense, and continued forty stadia. That on the south

IV a.



Ruins at Athens

side was called *Nóτιον τεῖχος*, or *παρὰ μέσων τείχη*, to distinguish it from the south wall of the citadel, and sometimes *τεῖχος φαληρικόν*, because it included the port of Phalerum. It was built by Themistocles, of huge square stones, not cemented together with mortar, but fastened on the outside by iron and leaden cramps. The height of it was forty cubits, but Themistocles wished to raise it to eighty cubits. Its length was thirty-five stadia. Upon both of the walls was erected a great number of turrets, which, after the Athenians became so numerous that the city could not contain them, were converted into dwelling-houses. The *Μουνύχιον*, or wall that encompassed the Munychia, and joined it to the Piræus, contained sixty stadia; and the exterior wall on the other side was forty-three stadia in length; and hence it appears, as has been before observed, that the whole circumference of Athens was 178 stadia, or rather more than 22 Roman miles.

§ 109. Of the buildings of the lower city, the principal and most remarkable were the following.—*Πομπεῖον* was a stately edifice, in which were kept the sacred utensils used at festivals, and in which were prepared all things necessary for solemn processions.—The temple of *Vulcan*, or of *Vulcan* and *Minerva*; situated not far from the Ceramicus within the city, was a public prison.—Near to this building was the temple of the *Heavenly Venus*; for the Athenians had two deities of the name of Venus, of which one was designated *Οὐρανία*, and the other *Πάνδημος*: the former presided over chaste and pure love; the latter was the patroness of lust and debauchery.—*Ἀνάκειον* was a temple of *Castor* and *Pollux*, who were called *ἄνακες*. In this place slaves were exposed to sale.

The temple of *Theseus* was erected by Cimon in the middle of the city, near the place where the youths employed themselves in wrestling and other bodily exercises. This temple was a sanctuary for slaves, and for all persons of low condition that fled from the persecution of men in power, in commemoration of Theseus, who, when alive, was the guardian and protector of the distressed.

Speaking of the temple of Theseus, Dr. Clarke observes, that this beautiful Doric temple more resembling, in the style of its architecture, the temples of Pæstum than of Minerva in the Acropolis, and the most entire of any of the remaining structures of ancient Greece, were it not for the damage which the sculptures have sustained, may be considered as still perfect. The entire edifice is of Pentelican marble; it stands east and west, the principal front facing the east; and it has a portico of six columns in each front, and on each side a range of eleven columns, exclusive of the columns on the angles.

A view of this temple is given in Plate XXI. fig. 3.

§ 110. *Ὀλύμπιον*, or *Ὀλυμπεῖον*, was a temple of Ionic architecture, erected in honor of *Jupiter the Olympian*, and was the most magnificent structure in Athens. The area, or peribolus, within which it stood, was four stadia in circumference. It was constructed with double rows of columns, 10 feet in front, and 21 in flank, amounting in all to 124; the extent of the front being 171 feet, and the length of the flank more than 400. These pillars are the majestic ruin of this sumptuous and stately temple. The foundation of this edifice was laid by Pisistratus, whose sons continued the work; but it was not completely finished till the time of Adrian, 700 years after the structure had been commenced.

The temple of *Apollo* and *Pan* stood on the north side at the bottom of the citadel, in a cave or grotto, which was called *Μακραί πέτραι*, or *Κεχροταίαι πέτραι*.—The temple of *Diana*, surnamed *Ἀσσιζωνος*, because in it women, after the birth of their first child, dedicated their girdles to that goddess.

Πάνθεον was a temple consecrated to *all the gods*, who, as they were united in one edifice, were honored with one common festival, which was called *Θεοξένια*. This was also a very magnificent structure, and was supported by 120 pillars of marble. On the outside were curiously engraved the deeds and story of all the gods; and on one great gate two horses were carved by Praxiteles.

The temple of the *Eight Winds* was a tower of eight squares, of marble, on every side of which was carved the figure of a wind, according to the quarter whence it blew.

The model of this building was furnished by Andronicus Cyrrhæstes, who placed upon the top of the tower a small pyramid of marble, upon the summit of which he erected a brazen triton, holding in his right hand a switch or wand. The triton was so placed that he turned round with the wind, and pointed with the wand to the wind which blew.—A view of this structure is given in our Plate XXI. fig. 2.

§ 111. *Στοαί*, porticos, were very numerous at Athens; but the most remarkable was that called *Πεισιανάκτιος*, and afterwards *Ποικίλη*, from its containing a variety of curious pictures, drawn by those great masters, Polygnotus, Mycon, and Panæus, the brother of Phidias. At the gate of the *Ποικίλη* was the statue of Solon.—To the north of the Acropolis, not far from the temple of Theseus, are the ruins of a structure once evidently very splendid, supposed by Stuart to be the ruins of this celebrated *Stoa* or Porch. Some travelers have mistaken them for the remains of the temple of *Jupiter Olympius* already described, which was in the southern part of the city, near the fountain Calirrhoe.

Μουσεῖον was a fort near the citadel, which received its name from the poet *Musæus*

the scholar of Orpheus, who used to repeat his verses in this place, where he was also buried.—*Ὀδεῖον* was a music theatre, built by Pericles. The inside of this building was filled with seats and ranges of pillars; and the outside roof or covering was gradually bent downwards. The roof, which was constructed of the masts and yards of the vessels taken from the Persians, and in its form resembled the tent of Xerxes, was supported by columns of stone or marble. It was burnt by Sylla at the siege of Athens, but afterwards rebuilt. This Odeum was situated on the south-east angle of the citadel. The Odeum of Herodes Atticus has sometimes been confounded with that of Pericles, but the Odeum of Herodes was situated at the south-west angle of the citadel. This last was built by Herodes in memory of his wife, and was considered as far surpassing, in magnitude and in the costliness of its materials, every other edifice of the kind in all Greece. The roof of this building was of cedar.

The Ceramicus (*Κεραμεικὸς*) received its denomination from Ceramus, the son of Bacchus and Ariadne; or more properly *ἀπὸ τῆς κεραμείκης τέχνης*, from the potter's art, which was invented here by Coræbus. This extensive space was divided into two parts, one of which was situated within the city, and contained a great number of temples, theatres, porticos, &c.; the other was in the suburbs, was a public burying place, and contained the Academy, and several other buildings.—The Lyceum and the Cynosarges were also in the suburbs on the north-east.

Respecting the Academy and other Gymnasia at Athens, see P. IV. §§ 64, 74.

§ 112. *Ἀγοραί*, forums, were very numerous; but the most remarkable were the old and the new forum. The new forum was in a place called *Ἐπερσία*, which it is probable was near to the portico of Zeno. The old forum was situated in the Ceramicus within the city, and was called *Ἀρχαία ἀγορὰ*. It was extremely spacious, and was decorated with buildings dedicated to the worship of the gods, or to the service of the state; with others which sometimes afforded an asylum to the wretched, but which were often a shelter for the wicked; and with statues decreed to kings and individuals, who had merited well of the republic. In it were held the public assemblies of the people; but every trade had a different place assigned as a market, and the forum was divided into different parts, according to the wares exposed for sale. Thus *Κύκλος* denotes the place where slaves were sold; *Ἀλφιτόπωλις ἀγορὰ*, the bakers' market; *Ιχθυόπωλις ἀγορὰ*, the fish-monger's market; *Γυναικεία ἀγορὰ*, the market for women's apparel. The time when goods were exposed to sale was called *πλήθουσα ἀγορὰ*, full market, from the great number of persons assembled; and different hours of the day seem to have been appointed for the sale of different commodities. To this place the inhabitants resorted every day. The Scythians, kept in pay by the republic to maintain order, were encamped in the middle of the forum. Collectors also attended to receive the duties imposed on every thing that was sold, and magistrates to superintend what passed.

Βουλευτήρια were public halls, in which each company of tradesmen met, and deliberated on matters relating to their trades. At Athens trade was very much encouraged; and if any one reproached another, even the lowest citizen, with living by the profit of his traffic, he was liable to an action of slander.

§ 113. *Aqueducts* were not common at Athens before the time of the Romans; although one is said to have been built by Pisistratus. The want of them was supplied by wells (*φρέατα*), some of which were dug by private persons, and others at the public expense; but as good water at Athens was extremely scarce, frequent quarrels arose among the citizens. Adrian laid the foundation of a stately aqueduct, which was finished by his successor Antoninus, and which was supported by Ionic pillars.

The *stadium* was an oblong area, semicircular at one end, designed originally for the foot-race, but used for other games and exercises; and for the accommodation of spectators, who resorted thither in great numbers, it was built with steps above each other, in order that the higher ranks might look over the heads of those placed below them. The most remarkable at Athens, and indeed in all Greece, was the stadium (*Στάδιον Παναθηναϊκόν*), erected near the river Ilissus by Lycurgus, and afterwards enlarged by Herodes Atticus, one of the richest of the Athenians. It was built of Pentelic marble, with such magnificence that Pausanias did not expect to be credited, even in his brief description of this work, and says that it was a wonder to be taken for a mountain of white marble upon the banks of the Ilissus. It was about 125 geometrical paces in length, and 26 or 27 in breadth, and was therefore called a stadium, a measure in ordinary use among the Greeks, being the eighth part of a Roman mile.

§ 114. The *Areopagus* was a small eminence a little to the north-west of the Acropolis. On this, the court or senate of the Areopagus usually held its meetings. (Cf. P. III. § 108). A space was leveled for the purpose on the summit of the rock; and the steps which conducted to it, were cut out of the natural solid stone. There was originally neither enclosure nor roof; but merely an altar to Minerva, and two stone seats for the accuser and defendant. The court was occasionally protected by temporary erection.—The *Πύλη*, *Πύξ*, was another eminence, opposite the Areopagus, not far from the citadel, celebrated as the place where the Athenians held their assemblies. Almost the whole of the structure, as appears from a

recent removal of the earth in this place, was an excavation of the rock. The βῆμα, on which the orators stood to address the people, was carved from the stone, and yet remains. Before this was a semicircular area, of which the part most distant from the orator's stone consists of masonry. In the perpendicular surface of the rock, facing this area, are niches for votive tablets. North-east from the Acropolis, on the street of the tripods (cf. § 115), was the Πρυτανεῖον, where was a public hall, and where the laws of Solon were deposited. Near it was the Βουλευεῖον or senate-house.

§ 115. Athens had theatres besides those termed *Odeæ*. One of the most celebrated was the theatre of Bacchus, capable of accommodating 30,000 spectators. (Cf. P. IV. § 235.) This contained statues of many of the tragic and comic writers, and was the place where the dramatic contests were decided: it was near the Acropolis, at its south-east angle. Nothing of it is now seen except the circular sweep scooped in the rock for the seats. Above it, in the rock of the Acropolis, still appears a cavern or grotto, formerly termed the *Cave* of Bacchus, but now converted into a sort of chapel.—Close by this cavern stands a building, called the *Choragic* monument of Thrasylus; having on its front three inscriptions recording dramatic victories obtained in the theatre. Over this building, and higher up the rock, are the two *Columns of the tripods*, or *Choragic pillars*. There were several other edifices in Athens, erected for the same purpose; one, exquisitely wrought, is near the eastern end of the Acropolis, commonly called the *Lantern of Demosthenes*, but proved by its inscription to be a *choragic* monument erected by Lysicrates. This edifice stood in the *street of the tripods*, so called from the circumstance that in it were erected (on choragic monuments or pillars, or otherwise located) numerous tripods, which had been obtained as prizes in the musical or theatrical contests.

Respecting the dramatic and musical contests above alluded to, see P. IV. § 66.—A view of the Monument of Thrasylus is given in Plate XLIX. fig. C; and of that of Lysicrates, in the same Plate, fig. A; the designation *Lantern of Demosthenes* is said to have been applied by the modern Greeks, under the groundless supposition that it was the study of that illustrious orator.

§ 116. Athens had three harbors for ships:—1. Πειραιεύς, *Piræus*, which belonged to the tribe of Hippothoontis, and was about 35 or 40 stadia distant from the city, before the building of the μακρὰ τεῖχη or long walls. After that time, the Athenians, by the direction of Themistocles, rendered this their principal harbor. It contained three ὄρμυι or docks. In this harbor were five poricoes, which being joined together formed a very large one, called on that account Μακρὰ στοᾶ. The Piræus also contained two forums. Here the productions of all countries were accumulated; and this was the market not of Athens only, but of all Greece. In this harbor three hundred galleys have sometimes been collected at once; and it was sufficiently capacious to contain four hundred. The advantages of this place were first observed by Themistocles when he devised the plan of giving a navy to Athens. Markets and magazines were presently erected, and an arsenal capable of furnishing every thing necessary for the equipment of a great number of vessels.—2. Μουνυχία, *Munychia*, which was a promontory not far distant from Piræus, and extended not unlike a peninsula, and was well fortified both by nature and art. It received its name from a person called Munychus, who dedicated in this place a temple to Diana, surnamed Μουνυχία.—3. Φαληρόν, *Phalerum*, which belonged to the tribe Antiochis, and was distant from the city 35 stadia, or as some say, only 20 stadia. This was the most ancient of the three harbors; and from it Theseus is said to have sailed for Crete, and Mnestheus for Troy.

For further details respecting the interesting objects in this renowned city, we refer to the works cited P. IV. § 243. 1.; P. V § 7 (b).—We may add *Waddington's Visit to Greece*.—*Hughes, Travels in Greece*, &c. Lond. 1820. 2 vols. 4.—*Kruse, Hellas, oder Darstellung des alten Griechenlandes*, &c. Leipz. 1825. 3 vols. 8. In this work may be found an account of Lord Elgin's proceedings (cf. P. IV. § 190. 4); also of the various modern works illustrating the remains of Grecian art in general.—(Cf. *Stuart's Dict. of Architect.* under *Athenian Architecture*; cf. also *Chateaubriand's Travels*, in *Introduction*.—*E. D. Clarke, Travels in various countries*, &c. Part II. sect. 2.—*Barthelemy's Anacharsis*, ch. xii., a beautiful description.—*W. M. Lenke, Topography of Athens*. Lond. 1821. with an Atl. fol. Cf. *Transactions of the Royal Society of Literature of the United Kingdom*, vol. iii. p. 183.—*Wordsworth, Athens and Attica*.—*Rienöcker, Topographie von Athen* (a German translation of Leake). Halle, 1829; with notes of Müller and Meier.—*C. O. Müller, De Munimentis Athenarum*, &c. Gott. 1837. 4. with plates.—*L. Bergmann, Die Alterthümer von Athen*, nach *Stuart und Revett*, &c. Weimar, 1838. 80 plates.—*Hirt's Plan des Athen*.—*Ensch & Gruber, Encyclopädie*, under *Attika* (written by Müller).—There is a glance at some of the most interesting objects, in *W. Colton, Visit to Constantinople and Athens*. N. York, 1836. 12. ch. 18, 19.

§ 117. (4.) The PELOPONNESUS, the *fourth* division of Græcia (§ 76), remains to be noticed. In looking at the physical features of this peninsula, we perceive in the interior a circular chain of mountains, almost surrounding an included tract of country which was called Arcadia. From this circle of elevated summits, various branches are sent off towards the sea; and we find a line running out to each of the principal promontories; to *Rhium Prom.* at the entrance of the Sinus Corinthiacus; to *Chelonites Prom.* on the western side of the peninsula; to *Acritas Prom.* west of the Sinus Messeniæ; to *Tanarum*, to *Malea*, and to *Scyllæum*, the other points, which occur in passing round the peninsula to the east.—Between these several mountains were fruitful valleys, watered by numerous streams descending from the mountains in every direction.

§ 118. This country was originally called Argia and Pelasgia, but after the conquests of Pelops was called the *island of Pelops*, Πέλοπος νῆσος; it was also called Apia. Its present name, Morea, is said to be drawn from its resemblance to a mulberry-leaf in shape, or from the number of mulberry trees that it produces.—It may be considered in six divisions: Achaia, Argolis, Elis, Arcadia, Messenia, and Laconia. Sicyonia and Corinthia are sometimes added to these; but they may be included under Achaia.

§ 119. Achaia, in the extent we have just given to it, includes the whole north coast of Peloponnesus, and the isthmus of Corinth, by which it is joined to Hellas. Exclusive of Sicyonia and Corinthia, it comprised twelve towns, each independent, and possessed of its own little territory, which were from a very early time united in a sort of confederacy called the Achæan league; they were Dyne, Olenus, Pharæ, Triæa, Patræ (now *Patras*), Rhype, Ægium the place where the deputies of the league met, Helice, Bura, Æge, Ægina, and Pellene. In the resistance to the Roman; made by the Achæan league in the later ages, the cities of Sicyon and especially Corinth took part.

It was from the opposition made in Achaia, that the Romans, when Mummius reduced Greece to a subject province by the capture of Corinth, B. C. 146, applied the name Achaia to the whole country. Cf. § 213. I. 6.

§ 120. Sicyon was the most ancient city of Greece, said to have been founded B. C. 2089.—But *Corinth* has obtained greater notoriety: it was on the isthmus, at nearly an equal distance from the Saronic and Corinthian gulfs. It was once called Ephrya. Its citadel was on a hill called Acro-Corinthus. It had two ports; *Lecnæum*, on the *Sinus Corinthiacus*, and *Cenchreæ*, on the *Sinus Saronicus*. Although destroyed by Mummius, it afterwards recovered its splendor, being rebuilt by Julius Cæsar, and became more famous than before for its luxury and licentiousness.

The isthmus of Corinth was an important pass. Several attempts have been made, at different periods, to join these two seas by a canal, and from the failure of them all, "to cut through the Corinthian isthmus" has become a proverbial expression for aiming at impossibilities. Here the Isthmian games, in honor of Neptune, were triennially celebrated; and here a stand has frequently been made against foreign invaders, the narrowness of the isthmus easily admitting of regular fortification.

§ 121. Argolis occupied the north-eastern extremity of the Peloponnesus. Its chief town was *Argos*, on the river *Inachus*, more celebrated in the heroic than the historic ages of Greece. When Perseus had accidentally slain his grandfather Acrisius, he transferred the seat of government to *Mycenæ*; this latter city retained its power to the end of the Trojan war; but after the death of Agamemnon, the Argives, through motives of jealousy, besieged, captured, and leveled it with the ground.—North of Argos was *Nemea*, where Hercules slew the Nemean lion, and instituted the Nemean games in memory of his victory; and *Tirynthus*, a favorite residence of Hercules, whence he is frequently called the Tirynthian hero.—On the *Sinus Argolicus* (Gulf di Napoli) were, *Nauplia* (Napoli di Romania), in ancient and modern times the principal port in these countries; *Epidaurus*, remarkable for a celebrated temple of Æsculapius (P. II. § 84); and *Træzene*, whither the aged inhabitants of Athens retired when their city was burned by Xerxes.

§ 122. Elis was a small province south of Achaia, on the coast of the Ionian sea.

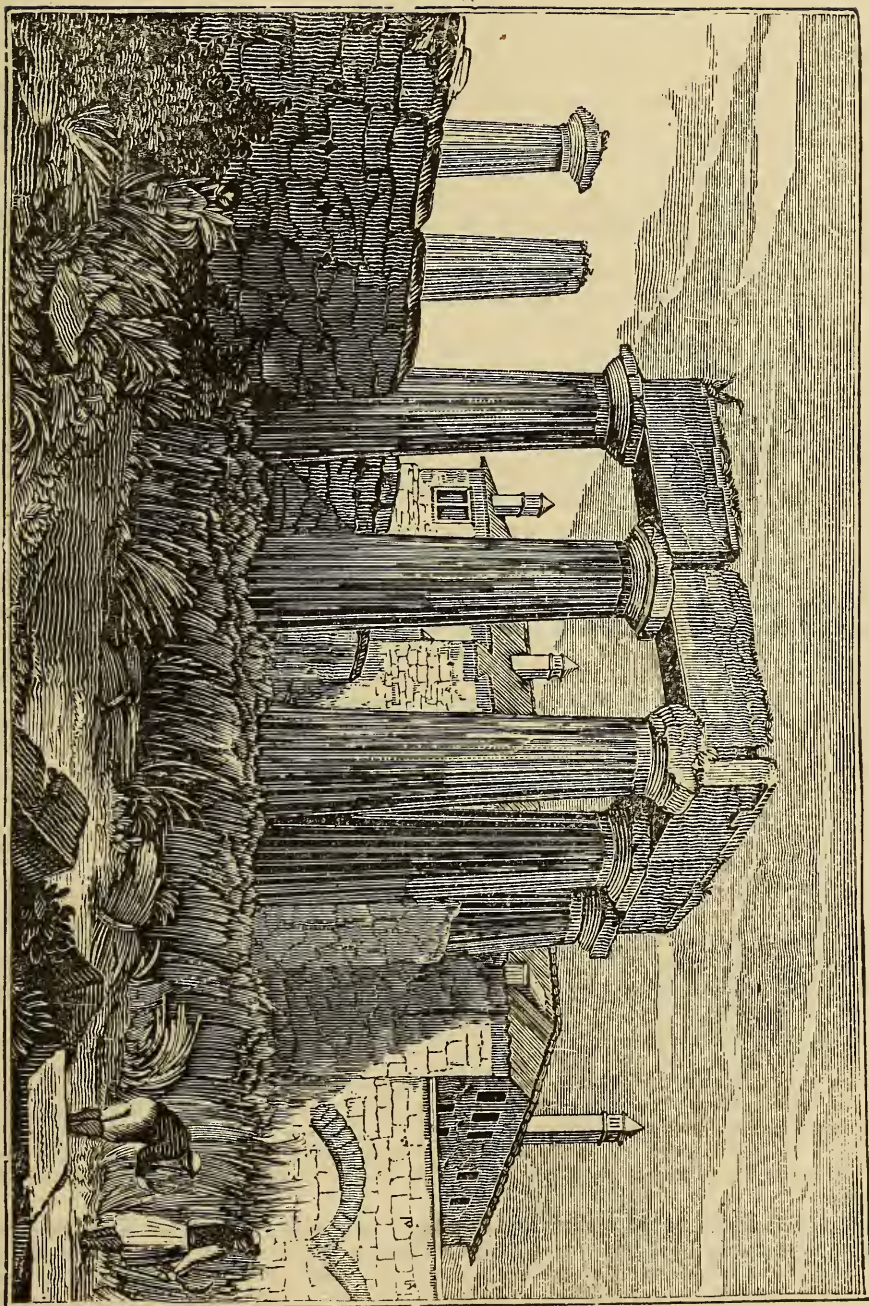
Its chief town was *Elis*, the residence of king Salmonæus, who is said to have provoked the indignation of Jupiter, by his attempts to imitate thunder and lightning; it was on the *Peneus* (Belvidere or Igliaco), a principal river of the province. *Pisa*, destroyed at a very remote period, was on the *Alpheus* (Rouphia or Rufeas), a larger river flowing from Arcadia. Not far from Pisa was *Olympia*, the place near which the Olympic games were celebrated.

Olympia was the name not of a city, but of the sacred site near which the games were performed. Here was the grove *Altis*, with splendid monuments scattered in it; the temple of Olympian Jupiter, with its celebrated statue (cf. P. II. § 24); the *Cronium* or Hill of Saturn; also a famous hippodrome and stadium.

Earthelemy, ch. xxxviii. as cited P. V. § 153. 2.—*Choiseul-Gouffier*, Sur l'Hippodrome d'Olympia, in the *Mém. Acad. Inscr.* vol. xlix. p. 122.—*Dissen's Pindar*, vol. ii. p. 630, where is a plan with explanations.—*Pouqueville*, Voyage de la Grèce, vol. v. p. 401.—*J. S. Stanhope*, Olympia, &c. as cited P. IV. § 243. 1.

§ 123. Arcadia occupied the centre of the Peloponnesus; and being entirely devoted to agriculture was said to be sacred to Pan.—Its principal towns were *Tegæa*, the capital; *Orchomenus*, near the lake *Stymphalus*, where Hercules destroyed the Harpies, on the river *Ladon*, which flows through Arcadia and joins the Alpheus in the eastern part of the province; *Mantineæ*, where Epaminondas fell, near the ruins of which is Tripolitza, the metropolis of the Morea; *Megalopolis*, near the *Helissus*, a tributary to the Alpheus, built by Epaminondas to repress the incursions of the Lacedæmonians.—From the ruins of *Phigalia* (Paulitza), in the territory of the *Parrhasii*, were taken the bas-reliefs called the Phigalian Marbles (cf. P. IV. § 179, § 183. 4).

The mountains of Arcadia were greatly celebrated by the poets; the principal were *Lyllene*, the birthplace of Mercury; *Erymanthus*, where Hercules slew an enormous



Ruins of Ancient Corinth.

boar; *Mænalus*, sacred to the Muses; *Parthenius*, where Atalanta resided; *Parrhasius* and *Lycæus*, sacred to Jupiter and Pan. From the hill *Nonacris* flowed the celebrated river *Styx*; its waters were said to be poisonous.

§ 124. The south-western division of the Peloponnesus was *Messenia*, of which *Messene*, a strongly fortified town, was the capital; the citadel was called *Ithome*, and was supposed to be impregnable; these were in the interior, west from the *Pamistæ*, which is the principal river of the province, and flows from the mountains between *Messenia* and *Arcadia* into the *Sinus Messeniacus*.—The other principal towns were *Pylus*, the city of Nestor, now called *Navarin*; *Methone*, where Philip defeated the Athenians; and *Æchalia* or *Erytropolis*, conquered by Hercules.

The Messenians, after a desperate resistance, were subdued by the Lacedæmonians, and the greater part compelled to leave the country. Subsequently their city lay long in ruins: but when Epaminondas had destroyed the supremacy of Sparta, he recalled the descendants of the exiles and rebuilt Messene. After his death, the Spartans again became masters of the country, but did not expel the Messenians from their restored possessions.

§ 125. The south-eastern and most important division of the Peloponnesus was *Laconia*. Its capital was *Sparta*, which we shall describe in the following sections.

The other towns of note were, *Amyclæ*, on the Eurotas, the residence of Leda; *Therapne*, on the same river, the birthplace of Castor and Pollux; *Gytheum*, the principal port of Laconia; *Helos*, whose inhabitants were enslaved by the Spartans; and *Sellasia*, where the Achæans, by the defeat of Cleomenes, liberated the Peloponnesus from the power of Lacedæmon.

The *Sinus Laconicus* (Gulf of Colochina) was bounded by the capes *Malea* (St Angelo) and *Tænarum* (Matapan). Near Tænarum was a cave represented by the poets as the entrance into the infernal regions; through this Hercules is said to have dragged up Cerberus.

The Peloponnesian states were first subjected by Pelops; but about eighty years after the Trojan war, the Heraclidæ, or descendants of Hercules, returned to the Peloponnesus, and became masters of the different kingdoms. This event, which forms a remarkable epoch in Grecian history, took place 1104 B. C.

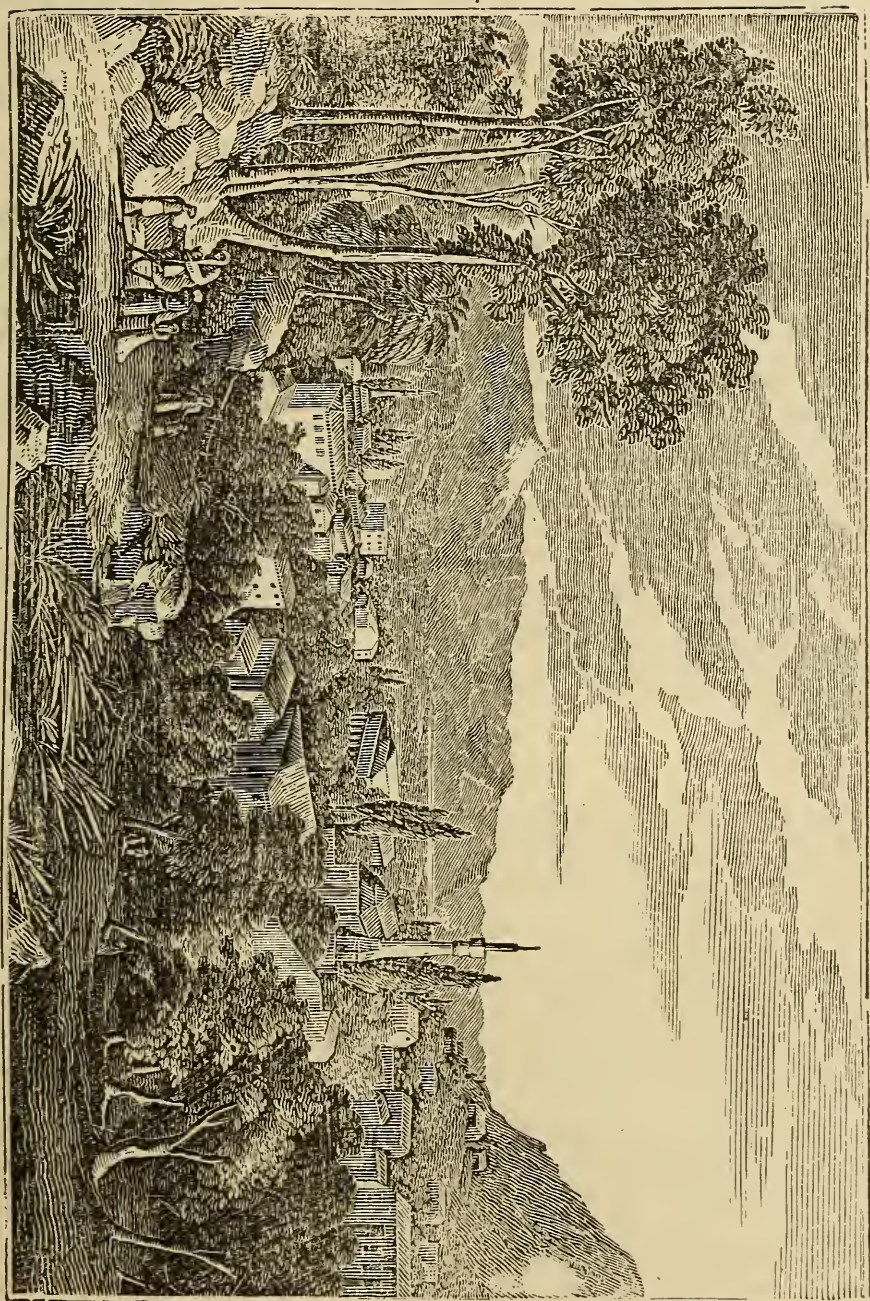
§ 126. *Topography* of SPARTA. The city of Lacedæmon, which was anciently called Sparta, is said to have been built by king Lacedæmon, who gave it the latter denomination from his wife Sparta, though he designated the country and the inhabitants from his own name; but some think that this city received the appellation of Sparta from the Sparti, who came with Cadmus into Laconia. It was situated at the foot of mount *Taygetus*, on the west side of the river *Eurotas*, which runs into the Laconic gulf. It was of a circular form, and forty-eight stadia or six miles in circumference, and was surrounded to a great extent with vineyards, olive or plane trees, gardens, and summer-houses.

Anciently the city was not surrounded with walls; and its only defence was the valor of its inhabitants. Even in the reign of Agesilaus, and for the space of eight hundred years, this city was without any fortifications; but after it fell into the hands of tyrants, it was surrounded with walls, which were rendered very strong. It had, however, some eminences upon which soldiers might be posted in case of an attack. The highest of these eminences served as a citadel; its summit was a spacious plain, on which were erected several sacred edifices. Around this hill were ranged five towns, which were separated from each other by intervals of different extent, and each of which was occupied by one of the tribes of Sparta.

§ 127. The great square or forum, *Ἀγορὰ*, in which several streets terminated, was embellished with temples and statues. It also contained the edifices in which the senate, the ephori, and other bodies of magistrates assembled. Of these public edifices the most remarkable was the *Portico of the Persians*, which the Lacedæmonians erected after the battle of Platæa, at the expense of the vanquished, whose spoils they shared. The roof of this building was supported by colossal statues of the principal officers in the army of Xerxes, who had been taken or killed in that battle, and who were habited in flowing robes.—The *Scias* was a building not far from the forum, in which assemblies of the people were commonly held. The *Chorus* was a part of the forum, where dances were performed in honor of Apollo in the *Gymnopædian* games.

Upon the highest of the eminences stood a temple of *Minerva*, which had the privilege of asylum, as had also the grove that surrounded it, and a small house appertaining to it, in which king Pausanias was left to expire with hunger. The temple was built with brass (*Χαλκίους*). Within the building were engraven, in bas-relief, the labors of Hercules, and various groups of figures. To the right of this edifice was a statue of *Jupiter*, supposed to be the most ancient statue of brass in existence; of the same date with the re-establishment of the Olympic games.

The most ornamented place in Sparta, however, was the *Pæcile*, which, instead of being confined to a single gallery like that at Athens, occupied a very considerable extent. The Romans afterwards took away the superb paintings in fresco which had been employed to decorate the walk.—Farther advanced in the city appeared differ-



Sparta, now Mistra.

ent ranges of *Porticos*, intended only for the display of different kinds of merchandise.

§ 128. Columns and statues were erected for Spartans who had been crowned at the Olympic games; but never for the conquerors of the enemies of their country. Statues might be decreed to wrestlers; but the esteem of the people was the only reward of the soldiers. It was not till forty years after the battle of Thermopylæ, that the bones of Leonidas were conveyed to Sparta and deposited in a tomb near the theatre; and at the same time also the names of the three hundred Spartans who had fallen with him were first inscribed on a column.—The theatre was in the vicinity of the forum, and was constructed of beautiful white marble. Not far from the tomb of Leonidas were those of Brasidas and Pausanias. Funeral orations and games were annually given near these monuments.

Of the edifices and monuments of Sparta it may be remarked in general, that they were not distinguished for architectural beauty; and the city had nothing imposing or splendid in its appearance.

§ 129. On the south side of the city was the *Ἰππύδρομος*, or course for foot and horse races, some vestiges of which are still visible; and a little distance from it was the *Platanistas*, or place of exercise for youth, shaded by beautiful plane-trees, and enclosed by the Eurotas on one side, by a small river which fell into it on the other, and by a canal which opened a communication with both on the third. The *Platanistas* was entered by two bridges, on one of which was the statue of Hercules, or all-subduing force, and on the other that of Lycurgus, or all-regulating law.

The place which served Sparta for a port or harbor, was *Gytheium*, *Γύθειον*, situated west from the mouth of the Eurotas, and distant from Sparta 240 stadia, according to Strabo, and 30 [300 ?] according to Polybius. It was early surrounded by strong walls, and had an excellent harbor, in which the fleets of Sparta rode in security, and where they found every requisite for their maintenance and security.

The ruins of Sparta are found, under the name *Palæochori* or old town, about two miles distant from the modern town *Misitra*, near a spot called *Magoula*. "The whole site," says *Chateaubriand*, "is uncultivated; when I beheld this desert, not a plant adorned the ruins, not a bird, not an insect, not a creature enlivened them, save millions of lizards, which crawled without noise up and down the sides of the scorching walls. A dozen half-wild horses were feeding here and there upon the withered grass; a shepherd was cultivating a few water-melons in a corner of the theatre; and at *Magoula*, which gives its dismal name to *Lacedæmon*, I observed a small grove of cypresses."

On the topography and ruins of Sparta, see *Chateaubriand's Travels* (p. 94, ed. N. Y. 1814).—*Le Roi*, *Monumens de la Grèce*.—Sir W. Gell, *Itinerary of the Morea*.—*Leake's Travels in the Morea*. Lond. 1830. 3 vols. 8.—*Cramer, Dodwell, &c.* as cited P. V. § 7. (b).

IV. ISLANDS BELONGING TO EUROPE.

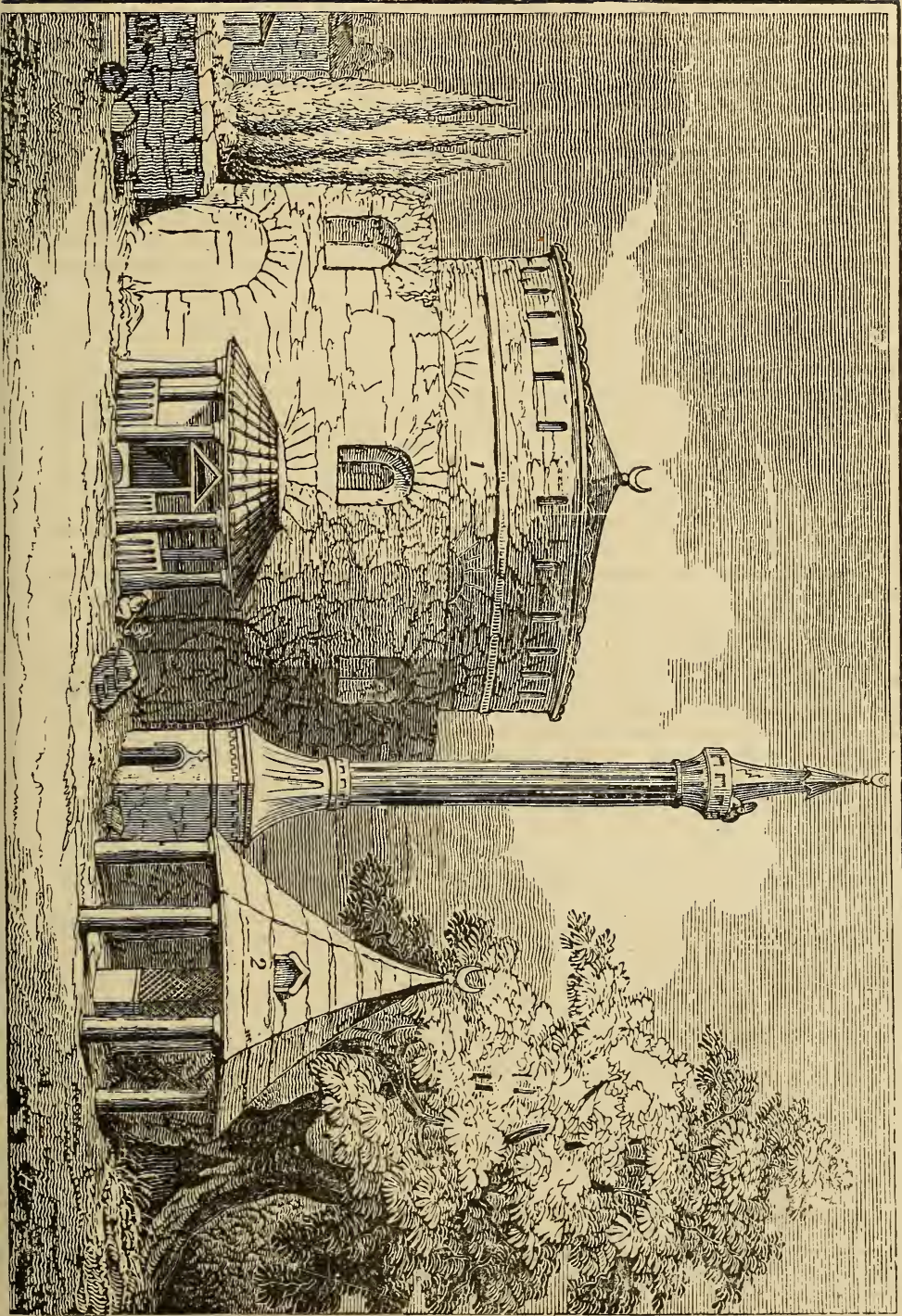
§ 130. It was mentioned (§ 8), that having considered the MAINLAND of Europe under three divisions, northern, middle, and southern, we might notice the ISLANDS together under a fourth. The European islands known to the ancients were in the Atlantic or Mediterranean; of those in the Baltic they knew but little. We will speak first of those in the Atlantic.

§ 131. Of these, Britannia was the most important. It was scarcely known to exist before the days of Julius Cæsar. Being peopled by successive migrations from Gaul, the Britons naturally aided the mother country when invaded, and thus provoked the vengeance of Rome. The south-western shores are said to have been visited by the Phœnicians at a much earlier period; and that enterprising people have been described as carrying on an extensive trade for tin with Cornwall and the Scilly Isles, which, from their abounding in that metal, were called the *Cassiterides Insulæ* or Tin islands.

§ 132. The enumeration of the several tribes and villages being a matter rather of curiosity than utility, we shall only notice a few of the more remarkable.—The *Cantii* occupied the south of the island; in their territory were *Rutupiæ* (Richborough), celebrated for its oysters by Juvenal; and *Portus Lemanis* (Lymne), where Cæsar landed, B. C. 55.—The *Trinobantes* possessed the country north of the *Cantii*; their chief town was *Londinium* (London), the most flourishing Roman colony in Britain.—The *Silures* possessed South Wales, and appear to have been a very flourishing and warlike tribe. Caractacus, one of their kings, is celebrated for having bravely defended the liberties of his country; and for a long time baffled the utmost efforts of the Romans: he was at length subdued by Ostorius Scapula, A. D. 51, and sent in chains to Rome.—On the eastern coast were the *Iceni*, whose queen Boadicea, having been cruelly abused by the Roman deputies, took up arms to avenge her own and her country's wrongs; at first she obtained several victories over her oppressors, but was finally defeated by Suetonius Paulinus, A. D. 61.—The north of England was possessed by the *Brigantes*, the most powerful and ancient of the British nations; their principal towns were *Eboracum* (York), and *Isurium* (supposed to be *Aldborough*), the capital of their tribe.

§ 133. Scotland was still less known than England; five nations on the borders known by the general name of *Meata*, were subdued by Agricola, and became nominally subject to the dominion of Rome.

When Britain became a Roman province, it was divided into the five following



1. The Rotunda of Salonica the ancient Thessalonica. It is supposed to have been a *Cubirian* Temple. By the Christians it was converted into a church of Paul and Peter. The Turks have turned it into a mosque: and erected the *minaret*, which appears attached to it, and in the gallery of which is seen a *Muezzin*, whose office is to announce from the gallery the hour of prayer.

2. A fountain for the Mussuiman ablution before prayers.

provinces: *Britannia prima*, comprising the eastern and southern division of the country; *Flavia Cæsariensis*, containing the western tribes; *Britannia secunda*, which included all Wales; *Maxima Cæsariensis*, which contained the country between the former divisions and the river Tweed; and *Valentia*, occupied by the Meatae.

§ 134. To repel the incursions of the Picts and Scots, who frequently laid waste the Roman settlements, several walls were built across the island. The first was erected by the celebrated Agricola, who completed the conquest of Britain. But this being found insufficient to restrain the incursions of the barbarians, the emperor Adrian erected a rampart of great strength and dimensions.—The wall of Adrian extended from *Æstuarium Itunæ* (Solway Firth), on the western coast, to *Segedunum* (Cousin's House), a village north of *Pons Ælii* (Newcastle-upon-Tyne), on the eastern coast, a distance of about 70 miles. It consisted of a double rampart and ditch, and was strengthened by forts erected at short intervals.—Twenty years after this, the emperor Antoninus rebuilt the wall of Agricola, which was nearly parallel to that of Adrian, and had been neglected after that was built, whence this is usually called the rampart of Antoninus.

§ 135. But the last and greatest of these structures was the wall erected by the emperor Severus, A. D. 200.—It was situated a few yards north of the wall of Adrian, and was one of the strongest fortifications of antiquity. The wall was twelve feet wide and eight feet high, built of stone and cement; it was strengthened by eighteen stations or garrisons, thirty-one castles, and three hundred and twenty-four towers: the whole body of forces employed to garrison this immense range of fortification were ten thousand men, besides six hundred mariners, appointed to guard the points where the ramparts communicated with the shore.

§ 136. The islands adjoining Britain were the *Orcades* (Orkneys), *Hebrides* (Western Isles), *Mona Taciti* (Anglesea), *Mona Cæsaris* (Man), *Vectis* (Isle of Wight), and *Cæsiterides* (Scilly Isles).—Ireland was known to the ancients only by name, and was called *Ierne Juverna*, or *Hibernia*.

The Irish say that they are descended from a Scythian nation, and that at an early period, part of the country was colonized by the Phœnicians; in proof of the latter, it has been urged that the specimens of the Punic language preserved by Plautus, are almost pure Irish; and that antique swords, found in the bogs of Ireland, have on analysis been proved to consist of materials precisely similar to those of the Punic swords dug up by Sir W. Hamilton in the field of Cannæ.—*Cf.* P. V. § 352. 2.

An island called *Thule* is frequently mentioned in the classical authors as the most distant known, but its situation has not been described, and therefore we cannot be certain what particular island was meant. Iceland, some of the Shetland isles, and Greenland, have been named by different modern writers (*cf.* § 3).

§ 137. In speaking of the islands in the Mediterranean, we begin in the *western part*. The *Bælearicæ*, deriving their name from the skill of the inhabitants in slinging and archery, were on the coast of Spain. Their names were *Bælearis major* (Majorca): *Bælearis minor* (Minorca), and *Ebusus* (Ivica).

Between Spain and Italy are Corsica and Sardinia, separated by the *Fretum Fossæ* (Strait of Bonifacio). Corsica, called by the Greeks *Cýrnos*, was of little note in ancient times, but is celebrated for having given birth to Napoleon Bonaparte. It contained two Roman colonies, *Mariana* planted by Marius, and *Aleria* by Sylla. North of Mariana was *Matinorum Oppidum* (Bastia), the present capital of the island.—Sardinia derived its name from Sardus, an African prince, said to be a son of Hercules, who at a very early period led a colony thither; it was called by the Greeks *Ichnusa*, from its resemblance to the human foot. Neither serpents nor wolves were found in this island, and (as we are told) only one poisonous herb, which caused those who eat of it to expire in a fit of laughter, and hence the expression, a *Sardonic grin*. The chief town was *Calaris* (now Cagliari). Both islands were long tributary to the Carthaginians, who were expelled by the Romans in the first Punic war.

There were several small islands of no great importance on the coast of Italy; the chief were *Ilua* (Elba), which is of some interest, as the spot of Napoleon's temporary banishment; *Prochyta*; and *Capræa* (Capri), infamous as the scene of the unatural debaucheries of Tiberius.

§ 138. Sicilia, the largest and most fertile of the Mediterranean islands, lies to the south of Italy, from which it is separated by the *Fretum Siculum* (Strait of Messina).—It was called *Triquetra*, or *Trinacria*, from its triangular shape, terminating in three promontories; *Pelorus* (Faro), on the north; *Pachynus* (Passaro), on the south; and *Lilybæum* (Boca), on the west.

Syracusæ (Siracusa) was the ancient capital of Sicily, and one of the most remarkable cities of antiquity. It was founded by a Corinthian colony led by Archias, and arrived at such a pitch of greatness that the circuit of its walls exceeded twenty miles.—It was divided into five parts, which were so large as to be esteemed separate towns; viz. *Ortygia*, a small island, on which the Greeks originally settled; *Acradina* facing the sea; *Tycha*, between that and the following division; *Neapolis*, which stood on the great port; and *Epipolæ*.—Syracuse had two ports, the lesser formed by the island *Ortygia*, and the greater at the mouth of the river *Anapus*, which here flows into a large bay, having the island at its northern, and the fort of *Plemmyrium* at its southern extremity. The celebrated prison called *Latomia* was cut out of the rock by the tyrant Dionysius; in this was a cavern shaped like the human ear, so contrived as to transmit all sounds from below to a small apartment where the tyrant used to conceal himself.

in order to overhear the conversation of his victims; it is now a very handsome subterraneous garden.

This city is remarkable for the defeat of the Athenians, in their fatal Sicilian expedition, and the formidable resistance made by the inhabitants when the town was besieged by Marcellus. This siege was protracted principally by the mechanical contrivances of Archimedes.

§ 139. Some of the other considerable towns in Sicily were *Messana*; *Leontium*; *Agrigentum*, where the tyrant Phalaris resided; *Lilybæum*, *Drepanum*, *Panormos* (Palermo), *Himera*; *Naulochus*, where the oxen of the sun were supposed to be kept; *Tricola*, where Trypho and Athenis established the head quarters of a republic of slaves, and held out against the Roman power for several years; *Selinus*, known for its vigorous but unavailing resistance to the Carthaginians.

Interesting Greek ruins have been found at Selinus, Agrigentum, &c.—On these ruins, see *R. Hoare*, Classical Tour, vol. ii. p. 78 ss. Cf. P. IV. § 178. 3.—*F. Gärtner*, Architect. Monum. of Sicily, as cited P. IV. § 243. 1.—See also the citations, P. IV. § 234. 3.

The principal Sicilian rivers are the *Simæthus* (Giaretta), celebrated for the production of amber; *Asinarius*, where the Athenian generals Nicias and Demosthenes were taken prisoners by the Syracusans, and *Helorus* on the eastern coast; on the south side were *Camicus* and *Crimisus*, with some smaller streams; and on the north, the river *Himera*.—Mount *Ætna*, so celebrated for its volcano, occupies a great part of Sicily; the poets feigned that the giants, when defeated by Jupiter, were buried under this heap, and that the eruptions were caused by their efforts to relieve themselves.

The first inhabitants of Sicily were the Cyclopes and Læstrigons, a barbarous race of people, almost extirpated by the different Greek colonies, whom the commercial advantages of Sicily's situation induced to settle in this island.

§ 140. Near the western angle or corner of Sicily are three small islands called *Ægates*, opposite one of which, *Ægusa*, Lutatius Catulus defeated the Carthaginians in a great naval engagement, and thus put an end to the first Punic war.—North of Sicily were the *Insulæ Æoliae* (Lipari islands), sacred to Vulcan; the largest is *Lipara*, which was once a place of great consequence; the next in size is *Strongyle* (Stromboli), where Æolus is said to have imprisoned the winds, and where there is a celebrated volcano.—South-east of Sicily is *Melite* (Malta), remarkable in ancient times for its cotton manufactories. Here St. Paul was shipwrecked in his voyage from Jerusalem to Rome. It was first peopled by the Phœnicians, who found this island a convenient station for commerce on account of its excellent harbor.—Near Malta is the small island of *Gaulos* (Gozo).

§ 141. We notice next the *Ionian Islands*, on the western coast of Greece. *CORCYRA* (Corfu) stood opposite that division of Epirus called Thesprotia, from which it was separated by a narrow strait, named Corcyrean.—It is called by Homer *Scheria*, or *Phæacia*, and he describes (in the *Odyssey*) the inhabitants as luxurious and indolent.—The principal town was *Corcyra*, near which were the celebrated gardens of Alcinous and Cassiope. Near the promontory of *Phalacrum* was a remarkable rock, said to have been the ship which Ulysses received from Alcinous, to convey him to his native country, and which Neptune changed into a rock, as a punishment to the Phæacians for aiding Ulysses.

Leucadia (Santa Maura) was originally a peninsula, and the isthmus was cut through by the Carthaginians to facilitate navigation. The chief town was *Leucas*, in earlier ages called *Nericum*, and the neighboring country *Neritis*; it was founded by a Corinthian colony, and was joined to the continent by a bridge, as the strait was here very narrow.—At the south-western extremity of *Leucadia* was a high mountain, named *Leucate*, and a remarkable rock, called from its color *Leucopetra*, from which unfortunate lovers precipitated themselves into the sea. On the top of this rock was a temple of Apollo, where the victims offered sacrifices previously to taking the fatal leap.

The *Echinades* (Curzolari) were a small cluster of islands at the mouth of the river Achelous, of which the most celebrated was *Dulichium*, part of the empire of Ulysses.—Near *Dulichium* was *Ithaca* (Thaki), the birthplace of Ulysses; the capital was also called *Ithaca*, and stood at the foot of Mount *Neritus*.

§ 142. *Cephalenia* (Cephalonia) is the largest of the Ionian islands.—Its chief town was *Same*, from whence the island was frequently called by that name; there were three other towns of little consequence in the island; from which circumstance it is called *Tetropolis*. In this island are some ruins of Cyclopean structure.

South of this was *Zacynthus* (Zante), with a capital of the same name, celebrated for its fertility and beautiful groves. Herodotus declares that there was such an abundance of bitumen found here, that even the neighboring sea assumed prismatic hues from the oily matter that floated on its surface.

West of the Peloponnesus were the *Strophades* (Strivoli), at first called *Plotæ*, the residence of the Harpies; and south of them, the island of *Sphacteria* (Sphagiæ), taken by Cleon the Athenian, in the first Peloponnesian war.—South of the Peloponnesus was *Cythera*, or *Porphyra* (Cerigo), sacred to Venus. It contained two excellent towns and harbors, *Cythera* and *Scanda*, which the Lacedæmonians fortified with great care, but the Athenians destroyed both in the first Peloponnesian war.

§ 143. We may include among the *Ægean Islands* all that remain to be noticed.

The Thracian islands occupy the northern part of the *Ægean*, and were named Thasus, Samothrace, and Imbrus.—*Thasus* (Tasse), opposite the mouth of the Nessus, was in the earlier ages of Grecian history named *Æthria*. It produced wine and marble, and the inhabitants were at one time so powerful as to dispute the mastery of the sea with the Athenians, but after a severe contest of two years they were compelled to surrender at discretion.—*Samothrace* (Samandrachi) derived its name from Samos, by a colony from which it was first peopled. From this place Dardanus brought the worship of Cybele to Troy.—*Imbrus* (Embro) lies to the south of Samothrace.

§ 144. *Tenedos* stands at the entrance of the Hellespont, opposite the Troad. It contained but one city, and a celebrated temple of Apollo, here called *Smintheus*, because he delivered the inhabitants from a plague of mice, called *Sminthæ* in the Phrygian language.

South-west of this was *Lemnos* (Stalimene), dedicated to Vulcan, who, when thrown out of heaven by Jupiter, is said to have fallen on this island. It contained two cities, Hephæstia or Vulcatia, and Murina.—Farther west, on the Thessalian coast, was *Halonnesus* (Droma), which is said to have been at one time defended by the valor of the women alone, when all the males were slain. South of these were *Sciathus* (Sciathia); *Scopelos* (Scopela); and *Scyros* (Skiro), where Achilles was concealed by his mother Thetis, to prevent his going to the Trojan war.

South of Tenedos, and opposite Ephesus, was Lesbos (Metelin), the birthplace of the philosopher Pittacus, the poets Arion and Alcæus, and the poetess Sappho; its chief towns were *Methymna*, celebrated for wine, and *Mitylene*, from whence the island has derived its modern name.—South of this was *Chios* (Scio), celebrated for its wine. The slaughter of the inhabitants of this island by the Turks, in 1822, excited great public sympathy.

§ 145. The largest island of the *Ægean* was *Eubœa* (Negropont), opposite the coast of Bœotia, from which it was separated by a narrow strait called the *Euripus*. Into this strait Aristotle (P. V. § 115), according to the accounts of some, threw himself, in a fit of frenzy, because he was unable to explain the cause of its ebbing and flowing. The chief towns were *Chalcis*, joined to Aulis in Bœotia, by a bridge across the *Euripus*; *Eretria*, an Athenian colony, founded before the Trojan war; *Oreus*, on the *Euripus*; the town and promontory of *Artemisium*, in the northern part of the island, where the Greeks gained their first naval victory over the Persians; and *Carystus*, in the south, between the promontories Geræstus and Caphareus, remarkable for the quarries of marble in the neighboring mountain Ocha. The history of *Eubœa* is not very important, as the greater part was subjected to other Greek states.

In the Saronic gulf were *Ægina* (Engia), anciently *Ænone*, strongly fortified by nature, and at one period the rival of Athens at sea; here were discovered the monuments called the *Æginetan sculptures* or marbles (cf. P. IV. § 190. 3). The *Æginetans* were the most distinguished of the Grecian allies at the battle of Salamis, and obtained the prize of valor.—Next to this is *Salamis* (Elimi), the island of Telemon, father of Ajax and Teucer. Near Salamis the Greek fleet, commanded by Euribides the Spartan, and Themistocles the Athenian, totally defeated the immense navy of Persia.—On the coast of the Peloponnesus was *Calauria* (Foro), where Demosthenes poisoned himself that he might not fall into the hands of Antipater, the successor of Alexander the Great.

§ 146. South-east of *Eubœa* was the large cluster of islands called the *Cyclades*, from their nearly forming a circle round the island of *Delos*. This island, also called *Ortygia*, is celebrated by the poets as the birthplace of Apollo and Diana; on which, near Mount *Cynthus*, stood the celebrated temple of the Delian god, to which pilgrimages were made from all parts of Greece. A sacred galley, called *Paralus* (ἡ παράλος), was annually sent from Athens to Delos with a solemn sacrifice, and during its absence it was unlawful to punish any criminal in Athens capitally. The other remarkable islands in this group were *Myconus*, *Gyarus*, and *Seriphus*, small islands whither the Roman emperors used to banish criminals; *Andros* and *Tenos*, south-east of *Eubœa*; *Ceos* (Zea), and *Helena*, on the coast of Attica; *Cythus*, *Siphnus*, and *Melos* (Milo), south of *Ceos*; *Paros*, celebrated for its white marble, the birthplace of the statuary Phidias and Praxiteles; *Naxos*, sacred to Bacchus, where Ariadne was ungratefully deserted by Theseus; *Ios*, where Homer was said to have been buried; *Thera*, and *Anaphe*.

§ 147. The islands in the eastern part of the *Ægean* were called the *Sporades*, and more properly belonged to Asia, but they are enumerated here as they were possessed by the Greeks. The chief of these were *Samos*, sacred to Juno, the birthplace of Pythagoras; *Icaria*, which gave name to the Icarian sea; *Patmos* (Palmossa), where the Apostle John wrote the Revelations; *Cos*, the native country of Harpocrates; *Carpæthus* (Scarpanto), which gave name to the Carpathian sea; and *Rhodus* (Rhodes).—This latter island contained three cities, Lindus, Camyrus, and Rhodus.

At the harbor of Rhodus stood the Colossus, an enormous statue, dedicated to the sun (P. II. § 72). It held in one hand a lighthouse. This splendid statue (cf. P. IV. § 180. 1) was thrown



APOLLO OF RHODES

down by an earthquake about B. C. 225, and having long lain prostrate was broken up by the Saracens when they became masters of the island, in the seventh century.

§ 148. *Creta* (*Crete* or *Candia*), at the entrance of the *Ægean*, was the most celebrated island of ancient times: it is said to have contained a hundred cities, the principal of which were *Gnossus*, near Mount *Ida*, on the north side of the island; *Gortynia*, on the opposite side, where stood the celebrated Labyrinth, built by *Dædalus*; and *Cydonia*, by some esteemed the capital.

The first inhabitants of *Crete* were the *Idæi Dactyli*, who lived near Mount *Ida*, and exercised mechanical arts; nearly contemporary with these were the *Curetes*, who directed their attention to agriculture.—*Minos*, a descendant of *Jupiter*, was the legislator of *Crete*, and from his laws the institutions of *Lycurgus* are said to have been principally borrowed. The fabulous legends respecting this monarch, his wife *Pasiphae*, and his daughter *Ariadne*, are mentioned in another place (cf. P. II. § 117. (a), and § 125).

The *Cretan Labyrinth* is generally represented to have been near *Gnossus*; but some suppose it to have been found in the remarkable excavations or caverns near *Gortynia*, consisting of several chambers and galleries. It is not improbable that some such cavern near *Gnossus* gave rise to the story of an artificial labyrinth.—See *Hick's Crete*.—*Cockerell*, on the *Cretan Labyrinth*, in *Walpole's Memoirs*.—*Smith*, *Dict. of Antiquit. art. Labyrinthus*.

II. OF ASIA.

§ 149. *ASIA*, the largest and most populous of the divisions of the globe, is celebrated as the birthplace of the human race; the quarter where the true God was worshipped when the rest of the world was sunk in superstitious barbarism; the scene of our Savior's life and suffering; and for the great monarchies, the *Assyrian*, *Babylonian*, and *Persian*, which possessed extensive sway (cf. § 211) before the commencement of authentic European history.—From *Asia* the first principles of the arts and sciences were imported into *Europe*, and there civilisation had attained a high degree of perfection, before the western countries had emerged from barbarism.

§ 150. The countries of *Asia* may naturally be considered in two divisions, the *Eastern* and *Western*; the boundary between them being the river *Rha* or *Volga*, the *Mare Caspium*, and the mountains extending thence towards the *Sinus Persicus*.

The *Eastern division* includes *SCYTHIA*, *SINARUM REGIO*, *INDIA*, *PERSIA*, *MEDIA*, and *PARTHIA*, with the countries north of the mountains called *Paropamisus*.—The *Western* includes *SARMATIA*, with the countries between the *Mare Caspium* and *Pontus Euxinus*, *ARMENIA*, *ASIA MINOR*, *SYRIA*, *ARABIA*, and *MESOPOTAMIA*, with the countries in the valley of the *Tigris*.

I. THE COUNTRIES OF THE EASTERN DIVISION OF ASIA.

§ 151. *SCYTHIA* was the name applied to all the northern and north-eastern part of *Asia*. Very little was known respecting it. It was divided into *Scythia intra Imaum*, and *Scythia extra Imaum*, separated by the mountains called *Imaus*, now *Belur Tag*, which unite with the modern *Altai* on the north, and *Himmaleh* on the south.—*Scythia extra Imaum* included the *Regio Casia* (*Kashgar* in *Tartary*), and the *Regio Serica* (the north-west part of *China*); in the latter was the city *Sera*, the thoroughfare of ancient commerce between eastern and western *Asia*.

There has been much discussion respecting the real situation of the ancient *Serica*.—Cf. *D'Anville*, and *Gosselin*, sur la Serique des Anciens, in the *Mém. Acad. Inscr.* vol. xxxii. p. 573, and xlix. p. 713.—*Class. Journal*, vol. vi. p. 204. vii. 32.—*Anthom's Lempriere*, article *Seres*.

The *SINÆ* occupied the most eastern portion of *Asia* known to the ancients; supposed to be the country now named *Cochin China*. Their capital was *Thynæ*, on the *Cotiaris*, a branch of the *Senus*.

§ 152. *INDIA* included the territory extending from the mountains called in their northern part *Parueti*, on the west of the river *Indus*, to the river *Serus* or *Menan*, which empties into *Magnus Sinus* (*Gulf of Siam*). It was divided by the ancients into *India intra Gangem*, and *India extra Gangem*; the boundary between them being the *Ganges*, which discharged into the *Sinus Gangeticus* (*Bay of Bengal*). This country was but little known before the expedition of *Alexander*. The southern part of *India intra Gangem*, or *Hindostan*, was called *Promontorium Comaria* (cape *Comarin*). Several places on the coast were known. North of the river *Chaberis* (*Cavery*), was the *Regio Arcati*, the modern *Arctot*.—In *India extra Gangem* was the *Aurea Chersonesus* (the peninsula of *Malaya*), its southern point being called *Magnum Promontorium* (now cape *Romania*).

§ 153. *PERSIA*, in its more limited meaning, was the country lying east of the river *Tigris*, between *Media* on the north and the *Persian gulf* on the south. But the name

is sometimes, and is here, employed to comprehend the whole territory south of the *Paropamisus* chain of mountains, from the *Zagros* chain and the river *Tigris* on the west, to the *Parueti* and *Arbiti Montes* separating it from India on the east. Thus it includes several provinces.

Susiana was the most western on the *Tigris*, containing the cities *Elymais* and *Susa*; the latter, called in the Bible *Shushan*, was the winter residence of the Persian kings; it was situated upon the river *Choaspes*, which flowed from the *Orontes* mountains into the *Tigris*.—Persis was directly east of Susiana, bordering upon the *Sinus Persicus*, and corresponding to Persia in its limited and proper sense. Its capital was *Persepolis*, represented as a city of great splendor; the royal palace was set on fire by the order of Alexander, when inflamed with wine and instigated by his mistress *Thais*.

The ruins of *Persepolis* still excite admiration. It was situated on a beautiful plain six miles wide and 100 long from N. W. to S. E. which is now crowded with numerous villages.—Through this flowed the *Araxes*, now *Bendimir* or *Bend Emir* discharging into *Lake Baklegian*. The principal ruin is the palace called by the natives *Chehul-Minar*, *Chil-Minar*, or *Shehel-Minar*, or palace of forty columns.

See a description, with plates, in *Rob. Ker Porter's Travels*.—*G. Keppel*, Journey from India to England, by Persia, &c. in 1824. Lond. 1827. 4.—*J. E. Alexander*, Travels from India to England, through Persia, Asia Minor, &c. in 1826. Lond. 1827. 4.—*Cf. Herder*, *The Univ. History*, &c. cited § 211. VI.

Previously to the founding of *Persepolis*, the royal residence was at *Pasargada*, which was in *Cœle-Persis*, on the river *Cyrus*, flowing southerly into a small lake; here king *Cyrus* is said to have erected a tomb for himself, in a high narrow tower.

A monument still exists, which has been supposed to be the tomb of *Cyrus*: it is represented in our Plate XVIII. fig. 1.—*Cf. P. III. § 187. 4.*

The other provinces were *Carmania* (*Kerman*), south-east of *Persis*, also bordering on the *Sinus Persicus*; *Gedrosia* (now *Mekran*), lying on the *Erythræum Mare* and extending from *Carmania* to *India*; *Arachosia* and *Drangiana*, which include the whole remaining territory on the north and east between *Gedrosia* on the south and the *Paropamisus* on the north.—This latter territory was watered by the *Elymander*, which, with tributaries from the mountains on the north, east, and south, flowed into the *Aria Palus*, a lake or sea on its western limits; the whole territory was often included under *Aria*, which properly belongs to the contiguous country north of the *Paropamisus*.

§ 154 a. *MEDIA* was situated south of the *Mare Caspium*; its northern limit was the river *Araxes* flowing to that sea from *Armenia*; on the south were *Susiana* and *Persis*. Its principal river was the *Mardus* or *Amarus*, rising in the south-western part, where the *Orontes* chain of mountains is connected with the *Zagros* chain, and flowing by a circuitous course into the *Caspium Mare* in the country of the *Mardii*. *Media* was separated from *Armenia* on the west by *Mons Imbarus*, a chain extending from *Mt. Ararat* on the north to the *Zagros* on the south. The capital was *Ecbatana* (now *Hamadan*), in the region south of the mountains termed *Orontes*.

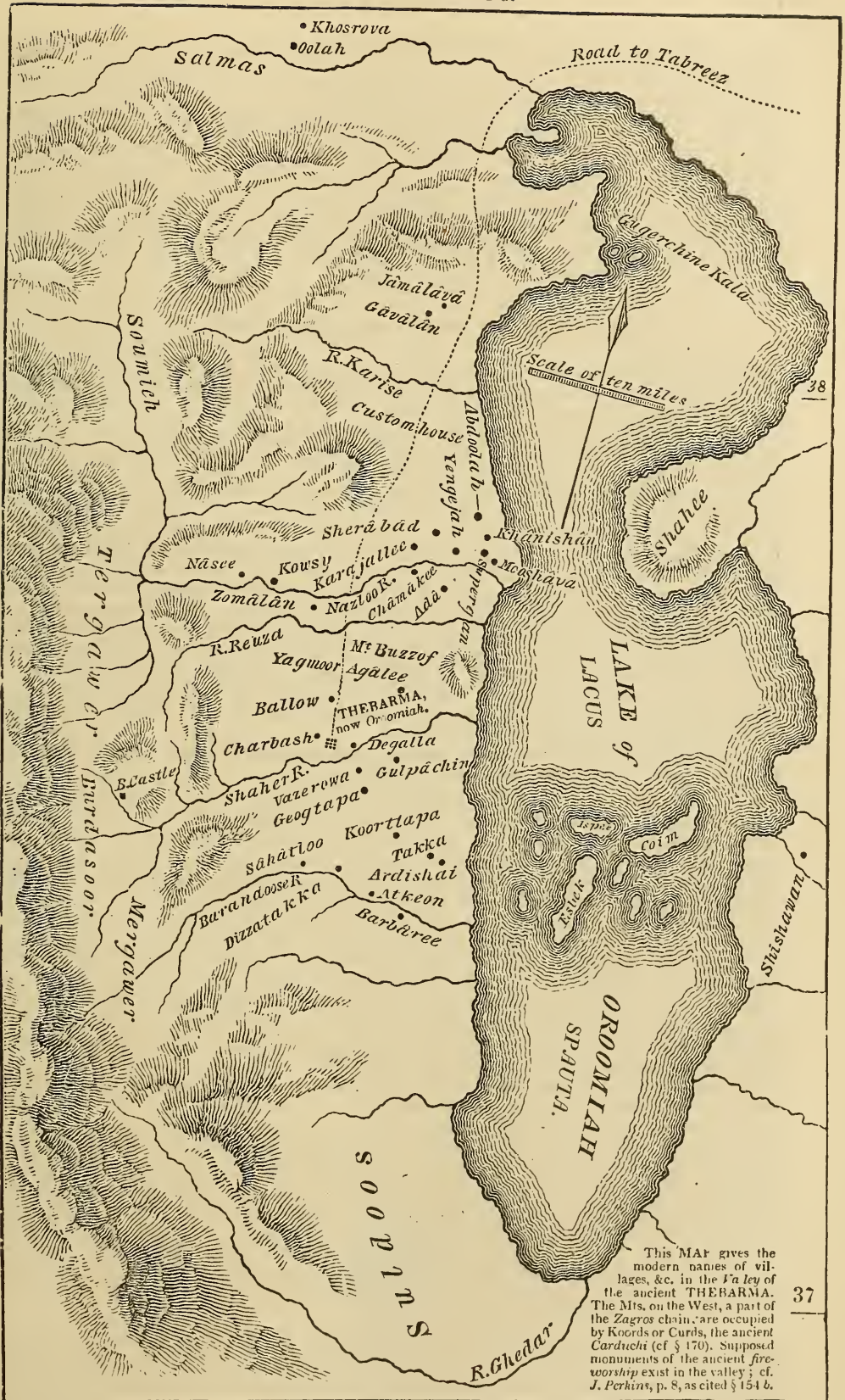
Ecbatana was made the summer residence of the Persian monarchs, and afterwards of the *Parthian*. Two tombs, with inscriptions in the Hebrew character, are still shown to travellers as being those of *Mordecai* and *Esther*.—*Ragæ*, or *Rages*, mentioned in the apocryphal book of *Tobit*, was a place of some importance, north-east from *Ecbatana*.

See *Reinell*, *Geog. of Herod.* sect. v. 11, as cited *P. V. § 241. 5.*—*Hœck*, *Vet. Med. et Pers. Monumenta*, cited *P. IV. § 171.*—*Malcolm*, as cited § 211. VI.

§ 154 b. The northern portion of *Media*, lying on the river *Araxes*, was formed, after the death of *Alexander*, into an independent kingdom, by the satrap *Atropates*, and thence called *Atropatene*; having as its capital *Gaza* (now *Tebriz* or *Tabreez*), and next perhaps in importance *Atropatene* or *Atropatia* on a stream flowing into the *Mardus*. In the western part of this province was the *Lacus Spautæ* or *Marcianus* (lake of *Oroomiah*), near which on its western side was *Thebarma* (*Oroomiah*), said to be the native place of *Zoroaster* or *Zerdusht*.

This region, now a part of *Aderbijan*, and belonging to *Persia*, has become intensely interesting, on account of the American mission established among the *Nestorian Christians*, who reside in the plains of *Oroomiah* and in the mountains on the west, and whose existence was first made known to the western world about the year 1826.—See *Smith and Dwight*, *Researches*, &c. as cited *P. IV. § 36. 1.*—*Miss. Herald*, vol. xxi. p. 11. xxxiv. p. 289.—*A. Grant*, *The Nestorians, or the Lost Tribes*. N. York, 1841. 12.—*J. Perkins*, *Account of a Residence in Persia*, &c. Bost. 1843. 8. with colored plates. (See Plate VI a.)

§ 155. Under *PARTHIA* we include the region lying at the south-eastern corner of the *Caspian sea*; between *Media* on the south and the river *Oxus* (*Gihon*), which flows to the north into the sea of *Aral*, although it was once supposed to flow into the *Caspian*, and is so delineated on some maps. It was originally but a part of *Hyrcania*, a province belonging to the Persian empire. By *Arsaces*, after the time of *Alexander*, it was made the seat of a new state, which under his successors, called *Arsacidæ*, grew into a considerable empire, and opposed effectual resistance to the *Romans* (§ 211. viii.). One of its principal places was *Nisæa* (*Nesa*), on a northern branch of the river *Ochus* (*Margab*), which empties into the *Caspian*. *Hyrcania* (*Corcan*) was a considerable place in the small river *Socanda*.—But the royal residence of the *Arsacidæ* was *Hecatompylos*,



in the south-western part; although the later Parthian monarchs sometimes resided at *Ctesiphon* on the Tigris.

The remaining countries, between Parthia and Scythia, were Aria, Bactriana, and Sogdiana.—Aria was east of Parthia and Media, and north of the Paropamisus, although the name was often extended, so as to include (§ 153) a large region south of that chain of mountains. The principal place was *Artacoana* (now Herat).—Bactriana was east of Aria and south of the river Oxus; its capital was *Zariaspa* or *Bactra* (Balk), on a tributary of the Oxus.—Sogdiana includes the territory between the Oxus and the Jaxartes or Sir; corresponding nearly to the modern country *Al-Sogd*. Its chief place was *Maracanda* (Samarcand), on the *Polytimetus*, a branch of the Oxus. *Cyropolis* was a place founded by Cyrus on the Jaxartes. Various tribes occupied this region; in the north-eastern part were the *Sacæ*.

II. THE COUNTRIES OF THE WESTERN DIVISION OF ASIA.

§ 156. Beginning on the northern limits we notice first *Sarmatia*, called *Asiatica* to distinguish it from the country of the same name in Europe, from which it was separated by the river Tanais. Its boundary on the south was the Caucasus. It was inhabited by roving and uncivilized tribes; particularly the *Alani*, and the *Cimmerii*: from the latter, the strait connecting the Palus Mæotis with the Euxine received its name of *Bosporus Cimmericus*.—South of Sarmatia, and between the Pontus Euxinus on the west, and the Mare Caspium or Hyrcanium on the east, were the three countries, Colchis, Iberia, and Albania. Colchis was on the Euxine; one of its chief places was *Æa*, on the river *Phasis* (Faz-Reone).—Albania was on the Caspian, extending south as far as the river *Cyrus* (or Kur). An important place was one of the two celebrated passes of the Caucasus, called *Pylæ Albanicæ* or *Caucasiæ*, between a northern spur of the Caucasus and the Caspian, as is generally supposed; afterwards the strong city of Derbend.—Iberia was between Colchis and Albania, a high valley, watered by the *Cyrus* and its numerous tributaries. The other celebrated pass of the Caucasus led from this valley over into the declivity of the Euxine; it was the defile through which the river *Aragus* (Arakui) flows into the *Cyrus*; it is now called *Dariel*.—These passes, and others in the vicinity of the Caspian Sea, are sometimes termed *Pylæ Caspiæ*; but the pass properly so termed, is supposed to be the modern pass of Gurdoek, about 90 miles from Teheran.

On these passes, cf. *Walckenâr*, de *Portes Caspiennes*, *Caucasiennes*, et *Albaniennes*, &c. in the *Mém. de l'Institut*, Classe d'Hist. et Lit. Anc. vol. vii. p. 210, with a map.—*Bibl. Repository*, No. xxii. p. 370.

§ 157. ARMENIA was immediately south of Colchis and Iberia, extending to mount *Masius* and the *Carduchi Montes* on the south, and from Media on the east to the northern branch of the Euphrates, which separated it from Asia Minor. It presents three great valleys, extending nearly east and west; first, that on the north-east, watered by the *Araxes*, also called *Phasis* (now Aras), flowing to the Caspian; second, the central, separated from the first by the chain of mountains in which is the summit called *Ararat*, and watered by the southern branch of the Euphrates, which rises in its eastern part and flows westerly, containing also the lake called *Arsissa Palus*; third, the south-western, smaller, separated from the central by the *Niphates Montes*, and watered by the *Tigris*, which rises in its western part and flows through it in an easterly course.—Some of the principal places were *Artaxata*, on the Araxes, the ancient capital; *Arza* (Erze Roum), near the sources of the northern branch of the Euphrates; *Amida*, on the Tigris near its source; and *Tigranocerta*, taken by Lucullus in the Mithridatic war, and plundered of vast riches.

The summit called Ararat is commonly supposed to be that on which Noah's ark rested; this is said to have been ascended, for the first time, by Prof. Parrot, in 1829. See *Bibl. Repos.* No. xxii. p. 390.

§ 158. ASIA MINOR is a term not used by classical authors, but invented in the middle ages. In general, the Roman writers confined the term Asia to the countries bordering on the Propontis and Ægean, and divided it into *Asia intra Taurum* and *Asia extra Taurum*. The large peninsula which is known by the name of Asia Minor, included a great number of petty states, whose boundaries varied at different periods.—The northern provinces of Asia Minor, beginning at the Ægean sea, were Phrygia Minor, Mysia, Bithynia, Paphlagonia, and Pontus.—The middle provinces were Lydia, Phrygia Major, Galatia, Lycaonia and Isauria, Cappadocia, and Armenia Minor.—The southern provinces were Caria, Lycia, Pisidia, and Pamphylia.

See *Reinach*, *Geography of Western Asia*. Lond. 1831. 2 vols. 8.

§ 159. Phrygia Minor, or Troas, is celebrated for the Trojan plains at the entrance of the Hellespont. The lapse of ages has produced such changes, that modern travelers are not agreed about the situation of the city of Troy, called also *Ilium*.

Ilium was built at some distance from the sea, above the junction of the *Scamander*, or *Xanthus*, and *Simois*, two small streams, rising from mount *Ida*, and falling into the Hellespont; the citadel was called *Pergamus*, and was erected on a little hill included within the walls. The

plain between the city and the sea was intersected by the rivers Scamander and Simois, and there the battles mentioned in the Iliad were fought. At the eastern extremity of the plain was the mount Ida, the summit of which was called *Gargarus*; the west was bounded by the Hellespont, which here forms an extensive bay, between the promontory of *Rhæteum* on the north, and *Sigeum* on the south. Here lay the Grecian fleet, and at a little distance on the shore was the camp. Ajax was buried on the *Rhætean* and Achilles on the *Sigean* promontory.

See P. II. § 132, and P. V. § 50.—*Rennell*, and others, on the Topography of Troy, as cited P. V. § 50. 7.

Mysia, divided into *Minor* and *Major*, extended from the Hellespont to Bithynia. The principal towns of the former were, *Abydos* (§ 73); and *Lampsacus*, dedicated to Priapus, celebrated for its wealth and luxury.—The principal city in *Mysia Major* was *Cyzicus*, situated on an island of the same name in the *Propontis*, and joined by two bridges to the continent; celebrated for the gallant resistance it made when besieged by Mithridates; near this is the river *Granicus*, where Alexander defeated the army of Darius, and where Lucullus obtained an equally important victory over Mithridates.

§ 160. Bithynia, at first called *Bebrycia*, lay between the Thracian Bosphorus and the river *Parthenias*. Its chief towns were, *Apamea*, at the mouth of the river *Rhyndacus*; *Nicomedia*, on a gulf of the same name; *Chalcedon* (Kadi Keui, or Cadi's village), called the *City of the Blind*, because its founders neglected the more eligible site Byzantium, at the opposite side of the Bosphorus; *Chrysopolis* (Scutari, directly opposite to Constantinople), where the Athenians stationed a fleet imposing tribute on all vessels from the Euxine; *Libyssa*, where Hannibal was buried; *Calpas* and *Heraclæa*, on the Euxine; *Nicaa* (Nice), where the first general council was assembled; and *Prusa*, at the foot of *Mount Olympus*, where Hannibal for a short time found refuge with king Prusias.

Prusa attained great importance under the name of *Bursa*, when Othman, founder of the Ottoman empire, made it his capital. It continued to be the chief residence of the Sultans until the capture of Constantinople in 1453. It still retains, in the modern *Broosa*, an important rank among the cities of Asiatic Turkey (See Plate, VI b.)

Paphlagonia, lay between the rivers *Parthenias* and *Halys*. The chief towns were *Sinope* (Sinube), the birthplace of Diogenes, and capital of the kingdom of Mithridates; and *Carambis* (Karempi), near a promontory of the same name, opposite the *Criu-Metopon*, a cape in the *Tauric Chersonese*.

Pontus, the kingdom of the celebrated Mithridates, extended from the river *Halys* to *Colchis*. The principal towns were *Amisus*, near the *Halys*; *Eupatoria*, on the confluence of the *Iris* and *Lycus*, named by Pompey *Megalopolis*; *Amasia*, the birthplace of the geographer Strabo; *Themiscyra*, on the river *Thermodon*, where the Amazons are supposed to have resided; *Cerasus*, whence Lucullus brought the first cherry-trees that were seen in Europe; and *Trapezus* (Trebisond), on the borders of *Colchis*, greatly celebrated by the romance-writers of the middle ages. Near the river *Halys* the *Leleges* and *Chalybes*, famous for their skill in iron-works, resided.

The Christian scholar will feel a peculiar interest respecting Pontus and Bithynia, from the circumstance that here occurred those bitter persecutions of the early converts to Christianity which are noticed in the letters of Pliny the younger, governor of these provinces under the Emperor Trajan. See P. V. § 441. 1.

§ 161. *Lydia*, called also *Mæonia*, lay to the south of *Phrygia Minor* and *Mysia*, and to the east of the *Ægean* sea. The northern part of the coast was called *Æolia*, and the southern *Ionian*, from the number of Greek colonies which settled there.—*ÆOLIA* was colonized by the *Æolians*, soon after the termination of the Trojan war; its chief towns were *Adramyttium*, founded by an Athenian colony; *Pergamus* (Bergamo), the capital of a small territory, greatly enlarged by the Romans after the defeat of Mithridates, and bequeathed to them by Attalus its last king; its port was called *Elea*; between *Elea* and *Adramyttium* was *Lyrnessus*; south-west from *Pergamus*, *Thyatira*; and *Cana*, a town built on a promontory of the same name, near which are the *Æginusian* islands, where Conon, the Athenian admiral, completely defeated the Spartans.—*IONIA* contained several remarkable cities, of which the principal were *Smyrna*, on the river *Meles*, near which Homer is said to have been born; a cave here used to be shown to travelers as his birthplace, and another as the spot where he wrote his poems (cf. P. V. § 50); north and east of *Smyrna* was Mt. *Sipylus*, the residence of Niobe (cf. P. II. § 131); *Clazomenæ*, on a peninsula of the same name, celebrated for its wealth; *Erythræ*, near mount *Mimas*, the residence of one of the Sybils; *Corycus*, near which the fleet of Antiochus was defeated by the Romans; *Teos*, the birthplace of Anacreon.—South of the peninsula of *Clazomenæ*, were *Colophon*, on the river *Halesus*, celebrated for the grove of *Claros*, sacred to Apollo, *Ephesus*, on the river *Cayster*, the most splendid of the Asiatic cities, now degenerated into a paltry village, remarkable for the splendid temple of Diana; *Mycale*, opposite *Samos*, where the Persian fleet was totally destroyed by the Greeks; *Priene*, on the *Mæander*, a river noted for its winding course; and *Miletus*, the birthplace of Thales.—In the interior of *Lydia* was *Sardis*, the capital, situate at the foot of mount *Tmolus*, on the river *Pactolus*, a branch of the *Hermus*. Not far east from *Sardis* was *Thymbra*, celebrated for the victory there gained by Cyrus over Cræsus. On

the Hermus was *Magnesia*, where Antiochus, king of Syria, was overthrown by the Romans.

Within the limits which we have above given to Lydia, were six of the seven churches addressed in the *Apocalypse*; viz. in the order in which the apostle John introduces them—Ephesus, Smyrna, Pergamus, Thyatira, Sardis, and Philadelphia; the other, *Laodicea*, was in Phrygia Major—See *Mitner*, *History of the Seven Churches*. Lond. 1832. 8.—*Arundell*, *Visit to the Seven Churches of Asia*. Lond. 1828. 8.—On the ruins of Sardis, cf. *Miss. Herald*, for 1839, p. 2. 8.

§ 162. East of Lydia was Phrygia Major, extending from the river *Lycus* on the south to the *Sangarius* on the north. Its chief towns were *Pessinus*, near the foot of mount *Dindymus*, sacred to Cybele, the mother of the gods, whose image was conveyed thence to Rome at the end of the second Punic war (P. II. § 21); *Gordium*, celebrated for the Gordian knot cut through by Alexander; *Apamea*, on the river *Marsyas*, where Apollo flayed alive his musical competitor Marsyas; *Laodicea*, celebrated in sacred history, on the river Lycus; and *Colossæ*.—Galatia, or Gallo-Græcia, lay north of Phrygia, of which it originally formed a part. The chief towns were *Ancyra* (Angoura), where Bajazet was defeated and made prisoner by Tamerlane; *Gangra*, the residence of king Deiotarus, a great friend of Cicero; and *Tavium*, the capital of the Trocmi.—South-east of Phrygia were Isauria and Lycaonia. The principal towns of the former were *Isauræ*, the capital; *Lystra* and *Derbe*, mentioned in the Acts of the Apostles (xiv. 6). The principal town of the latter was *Iconium*. Both of these provinces were intersected by the chain of *Mount Taurus*.

§ 163. Cappadocia lay between the Halys and the Euphrates. Its most remarkable towns were *Comana*, celebrated for a temple of Bellona, plundered by Antony; *Tyana*, the birthplace of the impostor Apollonius (cf. P. V. § 255 b); and *Mazaca*, named by Tiberius, *Cæsarea ad Argæum*, to denote its situation at the foot of *Mount Argæus*, from whose summit, as ancient writers assert, the Euxine and the Mediterranean might both be seen.—The north-eastern part of Cappadocia was known by the name of Lesser Armenia, and contained *Cabira* or *Sebaste*, a well fortified city captured by Pompey; the strong fortress *Novas*, where Mithridates kept his treasure; and *Nicopolis*, built by Pompey, to commemorate his victory over Mithridates.

The Greeks described the Cappadocians as the worst of the three bad *Kappas*, or nations whose names began with that letter; the other two were the Cretans and Cilicians.

§ 164. The south-western province of Asia Minor was Caria. Its chief towns were *Halicarnassus*, the capital, celebrated for having given birth to the historians Dionysius and Herodotus, and for the Mausoleum, a splendid monument, one of the seven wonders of the world, erected by Artemisia, queen of Caria, to the memory of her husband Mausolus; *Cnidus*, in the peninsula of Doris, sacred to Venus; *Alabanda*, on the Mæander; and *Stratonicea*, on the southern coast.

Lycia lay to the east of Caria. Its chief towns were *Telmessus*, on a gulf of the same name, called also *Sinus Glaucus*, from the river Glaucus flowing into it; *Xanthus*, celebrated for its obstinate resistance to Brutus, the inhabitants having destroyed themselves by fire to avoid surrendering; and *Patara*, sacred to Apollo.—Near the gulf of Telmessus ran the chain of *Mount Cragus*, sacred to Diana; in this chain was the volcano *Chimæra*, fabled by the poets to have been a monster subdued by Bellerophon (cf. P. II. § 117). Some hills at the *Promontorium Sacrum* were usually esteemed the commencement of *Mount Taurus*, and a little beyond it is a part of the same ridge adjoining the sea, round which Alexander's army were compelled to march up to their middle in water.

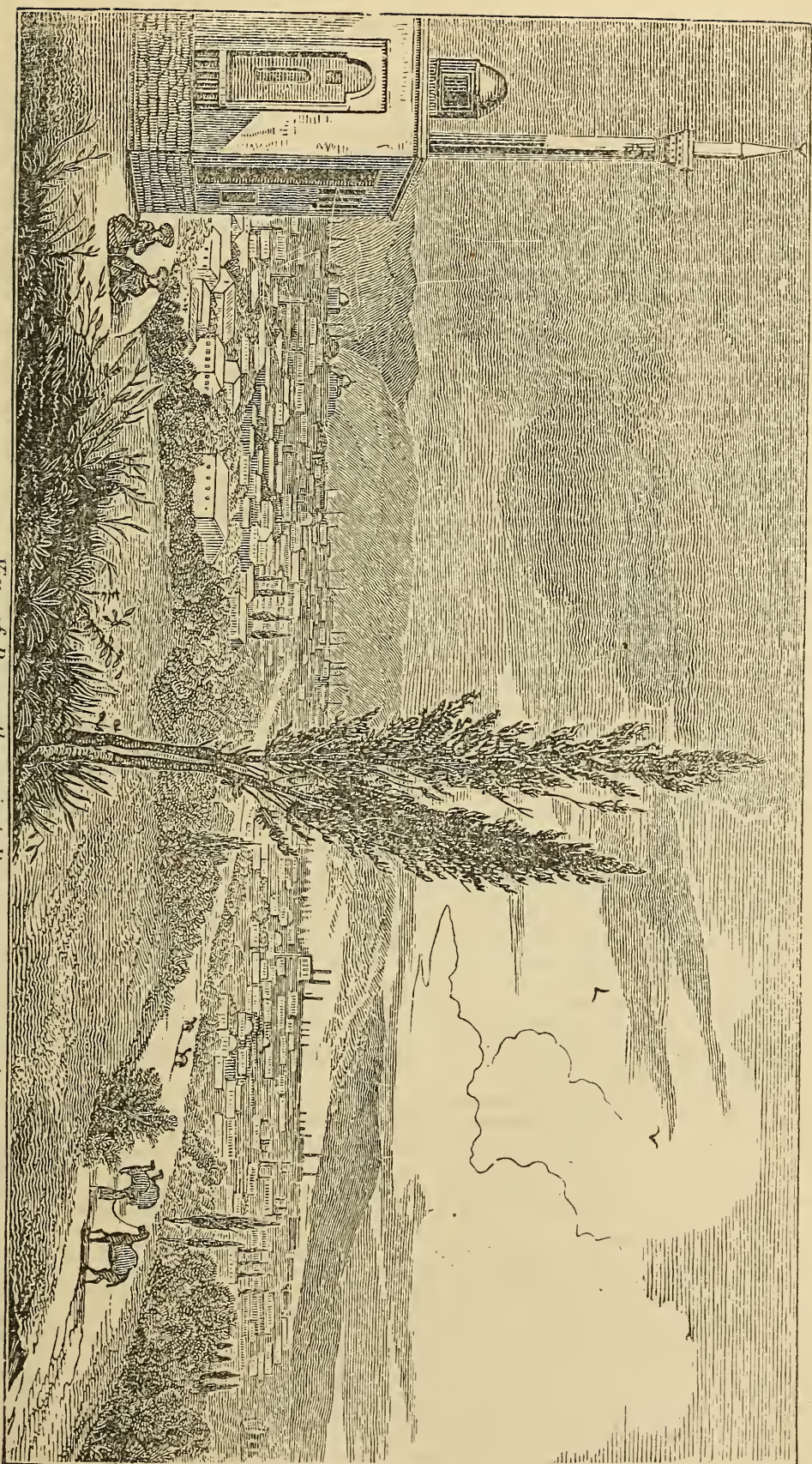
See *Fellowes*, *Account of Discoveries in Lycia*.—Cf. *Amer. Eclectic*, Jan. 1841.

§ 165. Next to Lycia were Pisidia and Pamphylia, two mountainous districts, whose boundaries are indeterminate. The chief towns of Pisidia were *Antiochia*; *Termessus*, the capital of the Solymi, a people mentioned by Homer; and *Cremna*, a Roman colony. The principal towns in Pamphylia were *Perga*, the capital; *Aspendus* on the river *Eurymedon*, near which Cimon defeated the Persian fleet; and *Coracesium*, where Pompey destroyed the nest of pirates who had so long infested these seas.

Cilicia lay to the east of Pamphylia, and south of Isauria, and was divided into two portions, the western called Tracheotis or rough, and the other Campestris or level.—The chief towns of Tracheotis were *Selinus*, where the emperor Trajan died; *Anamurium*, opposite Cyprus; and *Seleucia* (Seletkeh), on the river *Calycadnus*.—In Cilicia Campestris were *Soli*, a colony of the Athenians; *Tarsus*, said to have received its name from one of the wings of the horse Pegasus being dropped there; the birthplace of the Apostle Paul; *Issus*, where Alexander obtained his second triumph over the Persians; and *Alexandria* (Scanderoon), erected by the conqueror to perpetuate the memory of his victory.—On the confines of Syria was the mountain *Amanus*, between which and the sea were *Pylæ Syriæ*, a celebrated pass.—The river *Cydnus* is remarkable for the coldness of its waters, by which Alexander was almost killed, and for the splendid festivities celebrated on its banks when Antony visited Cleopatra.

§ 166. SYRIA was bounded on the north by Mount Amanus; on the east by the Euphrates; on the south by Arabia; and on the west by the Mediterranean. It was

View of Brussa, the ancient Prusa.



divided into five provinces, Comagene, Seleucis, Cælo-Syria, Phœnicia, and Judæa, or Palestine.

The principal city of Comagene was *Samosata*, on the Euphrates, the birthplace of Lucian.—In Seleucis, or Syria Propria, were *Hierapolis*, the city of the Syrian goddess Astarte (cf. P. II. § 48), on the Euphrates; *Beræa*, previously *Chalybon* (now Aleppo), on the Chalcis, flowing into a small lake; *Antiochia*, where Christians first received their name, on the river *Orontes*; near it *Daphne*, with its delightful grove sacred to Apollo; *Apamea* (Famieh), higher up the *Orontes*, which rising in the elevated regions on the eastern side of Libanus, flows by a north-west course to the Mediterranean; still further up, *Emesa*, the city of Heliogabalus, the worst of the Roman emperors; and “on the opposite side of the *Orontes*,” near the limits of this province, *Heliopolis* (Balbec), sacred to the Sun, whose magnificent ruins still attract admiration.

From the map of Syria accompanying *Robinson's Researches*, Balbec appears to be on the *Leontes*.—“Among the cities which are enumerated by Greek and oriental names in the geography of Syria, we may distinguish Emesa or Hems, and Heliopolis or Balbec. Under the last of the Cæsars, they were strong and populous; the turrets glittered from afar; an ample space was covered with public and private buildings; and the citizens were illustrious by their spirit, or at least by their pride; by their riches, or at least by their luxury. In the days of paganism, both Emesa and Heliopolis were addicted to the worship of Baal, or the sun; but the decline of their superstition and splendor has been marked by a singular variety of fortune. Not a vestige remains of the temple of Emesa, which was equalled in poetic style to the summits of mount Libanus; while the ruins of Balbec, invisible to the writers of antiquity, excite the curiosity and wonder of the European traveler. The measure of the temple is two hundred feet in length, and one hundred in breadth: the front is adorned with a double portico of eight columns; fourteen may be counted on either side; and each column, forty-five feet in height, is composed of three massy blocks of marble. The proportions and ornaments of the Corinthian order express the architecture of the Greeks.”—See the view given in Plate VII.—*R. Wood*, *Ruins of Balbec*. Lond. 1757. fol.—*C. E. Elliott*, *Travels in Austria, Russia, and Turkey*. Lond. 1838. 2 vols. 8.

Cælo-Syria was so named because it lay between the two parallel chains of mountains, *Libanus* and *Anti-Libanus*; and the name is sometimes applied so as to include the valley of the *Orontes*, and also the whole valley of the *Leontes*, which rises near the western sources of the *Orontes*, and flows by a south-western course to the Mediterranean. But it is limited, in our division, to the upper part of the latter valley, north of mount *Hermon*, the principal peak of *Anti-Libanus*; including also another valley on the east (now called Gouteh Demesk, or Orchard of Damascus), watered by the rivers *Chrysorrhœus* (Pharphar) and *Abana*, flowing into a large lake below *Damascus*, which was the chief town of the province.—The territory east and north-east of these valleys as far as the Euphrates, is mentioned in connection both with Seleucis and with Cælo-Syria; but more commonly under the general name of Syria; some places in it, on the Euphrates, should be mentioned; as *Thapsacus* (El-Der), the celebrated ford, passed by Cyrus in his expedition against Artaxerxes, by Darius after his defeat by Alexander at Issus, and by Alexander in pursuit of Darius; and *Orouros* (Gorur), fixed by Pompey as the boundary of the Roman empire when he reduced Syria to a province; but the chief place in this extensive region was *Palmyra*, or “Tadmor in the desert,” said to have been built by Solomon, the residence of Longinus (cf. P. V. § 124), and of Zenobia, who so bravely defied the emperor Aurelian; it is yet marked by celebrated architectural ruins.

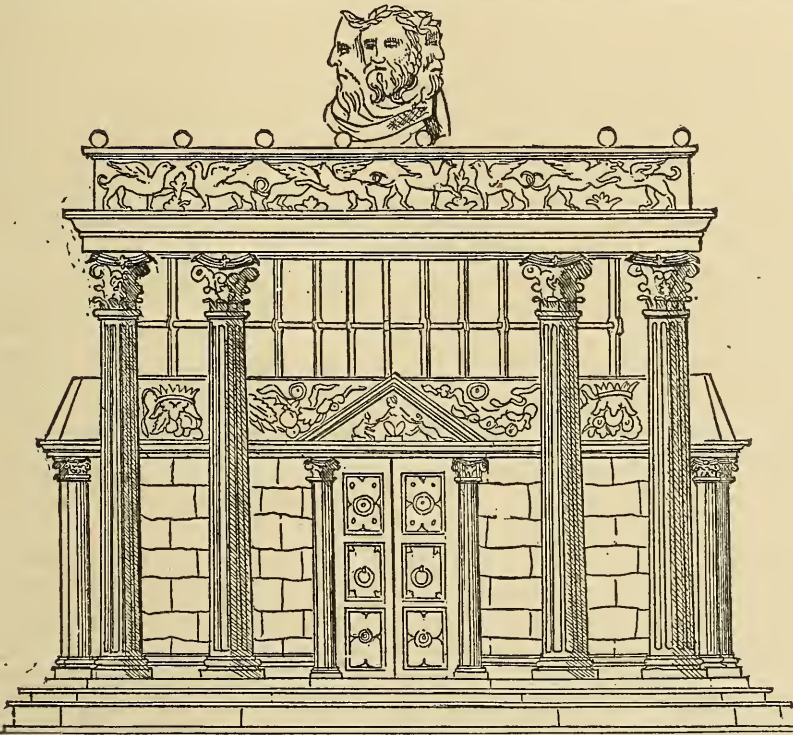
On the ruins of Palmyra, see *R. Wood*, as cited P. IV. § 243. 3.—*The Modern Traveller*.—*Irby and Mangley*, *Travels in Egypt, Syria, &c.* Lond. 1822. 8.

Phœnicia contained the cities of *Tyrus* (Tyre) and *Sidon*, famous for their extensive commerce. The siege of Tyre by Alexander is celebrated for the obstinate defence made by the besieged, and the unconquerable perseverance of the besiegers. *Berytus* (Beirut), north of Sidon, was the seat of a distinguished school for the study of law in the age of Justinian.

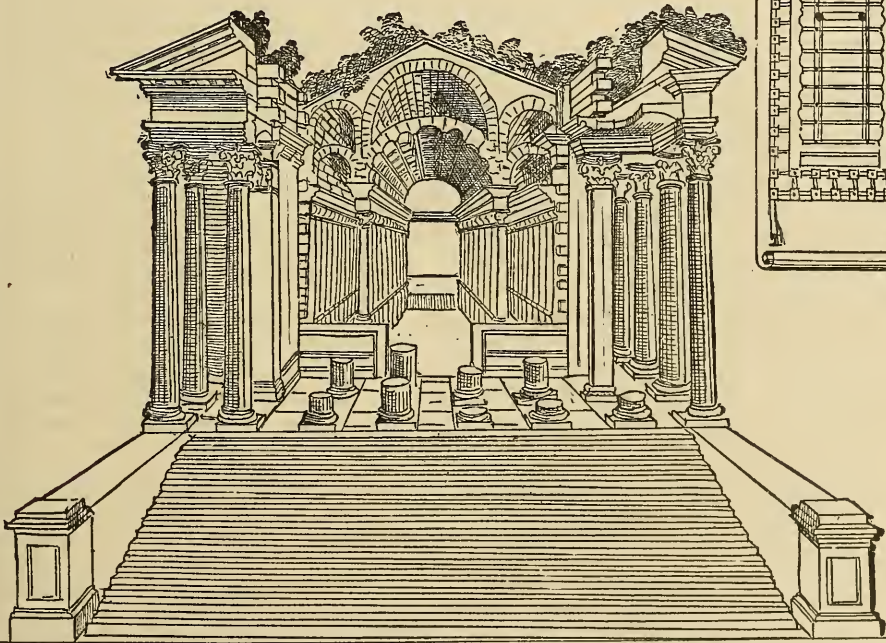
Beirut has been for several years a very interesting missionary station. In its vicinity, on mount Lebanon, dwell the Maronites and the Druzes.—See *Jowett's Researches*.—*Missionary Herald*, from the year 1823, *passim*.—*Bond's Memoir of Pliny Fisk*.

§ 167. Judæa, or Palæstina, is called in Scripture the land of Canaan, of Israel, and of Judah. It was at first divided among the twelve tribes; it was afterwards separated into the kingdoms of Israel and Judah; and finally the Romans divided it into four regions, Galilæa, Samaria, Judæa Propria, and Peræa or Transfluviana, the country beyond Jordan.

Galilæa was again subdivided into Inferior, chiefly inhabited by Jews; and Superior, which, from its proximity to Cælo-Syria, was called Galilee of the Gentiles.—The chief towns of Upper Galilee were *Cæsarea Philippi*, so called to distinguish it from another town of the same name in this province; its original name was Laish, afterwards changed to Paneas, and finally called Cæsarea Philippi, by Herod's son Philip; *Gabara* and *Jotopata*, bravely defended by the historian Josephus, when besieged by Vespasian. The principal cities in Lower Galilee were *Ace*, or *Ptolemais* (Acre), memorable for its siege by Richard Cœur de Lion in the time of the Crusades; *Caue*; *Sepphoris*, afterwards called Dio Cæsarea; *Nazareth* and Jezreel.—A large lake in Galilee was called the Sea of *Tiberias* or Gennesareth; at its northern extremity was *Chorazin*; at the western side were *Capernaum*, *Tiberias*, and *Bethsaida*; on the opposite side was *Gadara*.—The chief mountains of Galilee were *Carmel* and



TEMPLE OF JANUS



TEMPLE OF BALBEC

Itabyrus or *Tabor*, the scene of our Lord's transfiguration.—Between Galilee and Samaria stood *Bethsan*, the chief of the ten confederate cities called *Decapolis*, which, dreading the power of the Jews, entered into a confederacy against the Asmonean princes, who then governed Judea.

§ 168 a. Samaria lay south of Galilee. Its chief towns were *Samaria*, the capital, destroyed by the Asmonean princes, but rebuilt by Herod, who called it *Sebaste*, in honor of Augustus; *Cæsarea*, first called *Turris Stratonices*, a celebrated seaport, the residence of the Roman governors; *Joppa*, a seaport south of Cæsarea, where Andromeda was delivered from a sea-monster by Perseus (P. II. § 122); *Sichem*, in the interior, the ancient capital, between the mountains Ebal and Gerizim; it was in later times called *Neapolis*; *Lydda*, called by the Greeks *Diospolis*; and *Arimathea*.

Judæa was situated south of Samaria, between the Lake Asphaltites, or Dead Sea, and the Mediterranean.—The capital was *Hierosolyma* (Jerusalem), which we shall notice particularly in the next section. North-west from Jerusalem was *Emmaus* or *Nicopolis*, where the Jews were defeated by Vespasian; directly north was *Bethel*; north-east was *Jericho*; south from Jerusalem was *Bethlehem*, the birthplace of Christ; further south, *Hebron*, where Abraham was buried; still further, somewhat to the west, *Beersheba*, often mentioned as the southern limit of the country of Israel; south-west, *Eleutheropolis*, a very flourishing city in the time of Eusebius.

§ 168 b. *Hierosolyma*, or Jerusalem, originally belonged to the Jebusites, from whom it was taken by David, who made it his residence. The Arabians now call it *El-Kuds*, the Holy.—It is situated on a broad elevation, having higher hills all around it; the *Mount of Olives* on the east; on the north a ridge extending from the Mt. of Olives and bending around to the west, at the distance of more than a mile; on the west, hills at a greater distance sloping gently, beyond a plain; on the south, the Hill of Evil Counsel rising directly on the further side of the Valley of Jinnom.

It is surrounded by walls presenting a stately appearance, of hewn stone, with towers and battlements, of a height varying according to the inequalities in the ground, from twenty to fifty feet; in circumference about two and a half geographical miles. The ancient walls formed a larger circuit of about three and a half geographical miles according to Josephus; and Jerusalem is said to have been anciently fortified by three walls; but this statement must not be understood to mean that there were three walls around the whole city, one within another; since the two inner walls were merely walls intersecting the city and joining the outer wall; the hill of Zion was first of all enclosed within a wall; then Moriah, with Ophel, was added, and afterwards Akra, and a second wall was extended from the old one so as to include these; subsequently Bezetha was annexed, and to protect this a third wall was constructed joining the others.

Of the eight former gates, only the four larger are now open: the *Gate of the Pillar*, or Damascus Gate, on the north; the *Gate of the Pilgrims*, or Bethlehem Gate, on the west; the *Gate of David*, or Zion Gate, on the south; and the *Gate of the Tribes*, or St. Stephen's Gate, on the east. The principal streets now run nearly at right angles to each other.

The surface of the ground is diversified by five hills: the largest is *Zion*, in the southern part, rising abruptly from the Valley of Hinnom; north of this and in the western part of the city is *Akra*, separated from Zion by the valley of the Tyropæon; north-east from *Akra* and east of the Damascus Gate is *Bezetha*, in the north-western part of the city; south-east from this and in the eastern part of the city is *Moriah*, which, with Bezetha, rises from the Valley of Jehoshaphat; south of Moriah, and at the south-eastern corner of the city, is *Ophel*: Bezetha, Moriah, and Ophel may be considered as parts of one ridge which extends to the south beyond the walls.

These hills are closely encompassed on three sides by narrow valleys; on the east the *Valley of Jehoshaphat*; on the west, the *Valley of Gihon*, which is continued into the *Valley of Hinnom* on the south: at some distance from the south-eastern corner of the city, the Valley of Jehoshaphat and that of Hinnom are connected. The *Brook Kidron* is but the bed of a torrent which during the rains of winter flows through the Valley of Jehoshaphat to the south. The valley in which was the bed of the ancient *Tyropæon* commences in the depression between Zion and Akra (near the western or Hebron or Bethlehem gate), and descending easterly bends to the south between Zion and Ophel, and meets with the other two valleys at their common point of junction.

The hill Zion was the part first occupied by David, and hence called "the city of David." Only the northern part of it is now within the walls; much of the rest is literally "a ploughed field;" on the north-western part is the present citadel, the lower portions of the walls of which are probably the remains of the ancient *Tower of Hippicus*.—On the summit of Akra is the church of the Holy Sepulchre, on the spot designated by doubtful tradition as being the *Golgotha* and the *Calvary* of the Scriptures.—Bezetha is mostly covered with low buildings or hovels, with no obvious traces of ancient ruins.—On Moriah, which at the first was apparently a mound of solid rock, the *Temple of Solomon* was built; the surface of the rock being leveled for the purpose; and then immense walls were erected from the base of the rock on the four sides, and the interval between filled in with earth or built up with vaults so as to make on the top a large area, which formed the *Court of the Temple*. To this the present area of the grand Mosque of Omar, or enclosure called "El-Haram-esh-Sherif," nearly if not wholly corresponds; being a plateau or terrace nearly in the form of a parallelogram, supported by and within massive walls built up from the lower ground on all sides; the lower portions of the walls are probably the very walls on which the ancient Temple rested; as seems to be shown by some remains of an immense arch which supported the *Bridge* that formerly extended from the Temple across the Tyropæon to a celebrated *Xystus* or portico on Mount Zion.—In the northern part of the present area of the Mosque of Omar was the fortress called the *Tower of Antonia*, rendered memorable in the siege of Jerusalem by Titus, who captured the city, A. D. 70; at which time the Temple was utterly destroyed by fire. The Mosque now on its site was built by Omar in the seventh century.

The ancient inhabitants depended for water, as do the modern, chiefly on *cisterns*; almost every house having now one or more excavated in the limestone rock on which the city stands. Immense cisterns also still exist within the space under the area of the Temple. Large open

reservoirs or tanks, or pools, were likewise constructed in and around the city. The *Upper Pool*, and the *Lower Pool* still exist; the former west of the city, in the Valley of Gihon; the latter, on the south-west, in the Valley of Hinnom. The *Pool of Bethesda*, the *Pool of Hezekiah*, and the *Pool of Bethesda*, are names given to three reservoirs within the present walls: the latter is at the north-east corner of the Haram-esh-Sherif; but there is no evidence that it is the pool mentioned in the New Testament by the same name (*Βηθεσδα*), having five porches.—The only *Fountains* of living water now accessible are three; that now called the *Well of Nehemiah*, probably the *En-Rogel* of the Old Testament (Josh. xv. 7, 8; xviii. 16), a deep well just below the junction of the Valley of Hinnom with that of Jehoshaphat; the *Fountain and Pool of Siloam*, which is in the valley of the Tyropæon, just above its junction with the Valleys of Hinnom and Jehoshaphat; and the *Fountain of the Virgin*, which is some distance from that point of junction, up the Valley of Jehoshaphat: the water of the latter is accessible only by descending sixteen steps down an excavation in the solid rock; and an artificial subterranean passage extends from it through Mount Ophel to the *Fountain of Siloam*, winding so as to make the distance 1750 feet, by which the waters of Siloam proceed from the *Fountain of Mary the Virgin*.—A fountain is said to exist at the depth of seventy or eighty feet below the area of the grand mosque, flowing by some artificial passage.

An *Aqueduct*, supposed to be ancient, carries water across the Valley of Hinnom, around the sides of Mount Zion, and conveys it, as is supposed, to the Haram-esh-Sherif, or area of the mosque.

East of Moriah, on the rocky elevation just beyond the Brook Kidron, are the sepulchral monuments called the *Tomb of Absalom* or *Absalom's Pillar* (cf. P. III. § 187. 5), and *Tomb of Zacharias*.—South-east of these, on the south-western declivity of the Mount of Olives, are the excavated sepulchres called the *Tombs of the Prophets*.—Those called the *Tombs of the Judges*, are further up the Valley of Jehoshaphat, rather west of north from the city.—The remarkable excavations commonly called the *Tombs of the Kings*, are about north from the city, on the nearer side of the valley: they are probably the celebrated sepulchre of the mother of Constantine, the Empress Helena, who, having embraced Christianity, spent the latter part of her life at Jerusalem, and died there at the age of eighty, about A. D. 325.

The above outlines of the Topography of Jerusalem will be of service to the student in reading the Scriptures, and the intensely interesting story of the siege and destruction of the city by the Romans.—See *Josephus* (cf. P. V. § 248).—*Milman*, as cited § 211. ii.—For fuller details as to the Topography, see *F. G. Crome*, Jerusalem, in *Ersch und Gruber's Encyclopædie*.—*E. Robinson*, Biblical Researches, as cited § 171. In vol. iii. is a full list of works on Palestine.—For details respecting the Temple, with Plans, &c., see *H. Prideaux*, Connexions, &c. N. York, 1840. 2 vols. 8. with engravings.—*Calmet*, Dict. of the Bible, Fragments 242—249. vol. iii. p. 346. Carleiss. 1813. 4 vols. 4.—For Plan of the Church of the Holy Sepulchre, &c., see also *Calmet*, vol. iii. p. 164.

§ 169 a. The southern district of Judæa was called *Idumea*, or the land of Edom; he chief towns were Gera, Zoar, and Bozra at the foot of Mount Seir. But this district, or the principal part of it, is included, perhaps more properly, under *Arabia Petraea* (§ 171).—The sea-coast was called *Philistæa*, or the land of the Philistines, from whom the whole country is now called Palestine; its chief towns were Gath, Ekron, Azotus or Ashdod, Ascalon, and Gaza.

§ 169 b. *Peræa* is separated from the other provinces by the river Jordan. The chief towns were Ramoth-Gilead, in the land of the Gileadites; *Gadara*, on the torrent Hieromas, where the Christians were severely defeated by the Saracens; *Gaulon*, a fortress of remarkable strength; *Gamala*, near the Sea of Tiberias; and *Rabbath-Ammon*, in the district Ammonitis, afterwards called Philadelphia.—The *Jordan* rises in Mount Hermon, and passing through the Sea of *Tiberias*, falls into the lake *Asphaltites*, whence there is no exit for its waters.

This lake is supposed to occupy the situation of the cities of Sodom and Gomorrah. It has been said that, from its extreme saltiness or other properties, it is destructive of animal and vegetable life, and that neither fish nor weeds are found in its waters. Dr. *E. Robinson*, who visited the region in 1838, states that the water is intensely salt and bitter: but that trees and bushes grow by it; no pestiferous vapor was perceived, and many birds were singing among the trees, and some flying over the waters. *Bibl. Repos.* Apr. 1839, p. 419.

§ 170. MESOPOTAMIA was south of Armenia, between the rivers *Tigris* and *Euphrates*, whence it derives its name. Its chief towns were *Nisibis*, on a branch of the *Tigris*, the great bulwark of the Romans against the Parthians; *Edessa*, near Syria; *Seleucia*, now *Bagdad*, on the confluence of the *Tigris* with a branch of the *Euphrates*; and *Carrhæ*, called in Scripture Charran, for a time the residence of Abraham, and the scene of the miserable overthrow of Crassus. On the borders of Chaldæa were the plains of *Cunaxa*, where Cyrus was slain by his brother Artaxerxes, and where the ten thousand Greeks commenced that retreat so memorable in history.

BABYLONIA and Chaldæa were districts separate from Mesopotamia, lying below it to the south-east. Their chief town was *Babylon*, the most ancient and remarkable city of antiquity.

Belus, its founder, commenced his building near the tower of Babel, which by profane writers is called after his name; but to Semiramis, the widow of his descendant Ninus, the grandeur of Babylon is attributable. She enclosed the city with a wall of brick cemented by bitumen, of almost incredible dimensions, and ornamented it with one hundred brazen gates. The circuit of the city was said to have been more than sixty miles; and so great was its length, that when Cyrus had captured one extremity of the city, the inhabitants of the other were ignorant of the event until the following morning.—The river Euphrates flowed through the city, and Cyrus having diverted the river into another channel, led his troops through the vacant bed, and surprised the Babylonians, who, with their monarch Belshazzar, were at that moment celebrating a festival in honor of their gods, and consequently made but a feeble resistance.—The Chaldæans

were celebrated astronomers, but they debased the science by the admixture of judicial astrology, for which perversion of intellect they were greatly celebrated.

On the topography and ruins of Babylon and Nineveh, see *J. M. Kinneir, Geographical Memoir on Persia*.—*Rennell, Remarks on the Topography of Babylon*. Lond. 1816.—*Rich, Memoir on Babylon, &c.* Lond. 1818.—*Bibl. Repos.* No. xxii. 365; No. xxiii. 158, 246; No. xxv. 139.

East of the Tigris lay ASSYRIA, now called *Kurdistan* from the Carduchi, a tribe that inhabited the northern part of the country; they are mentioned by Xenophon as having opposed the retreat of the ten thousand; they are supposed still to exist in the modern Koords, various tribes of whom occupy the mountains of this country, and who are generally of a savage character.—Its chief towns, *Ninus* or *Nineveh*, frequently mentioned in Scripture; the ruins of this celebrated city lie opposite the modern *Mosul*; and *Arbela*, near which is the village *Gaugamela*, where Alexander overturned the Persian empire, by the defeat of Darius.

§ 171. The only country of Asia remaining to be noticed is ARABIA, which was the large peninsula between the *Sinus Persicus* (Persian Gulf), and the *Sinus Arabicus* (Red Sea). It was divided into three parts; *Deserta* (desert), *Petræa* (stony), and *Felix* (happy).

Arabia Deserta lay between Syria and Chaldæa, and extended along the *Sinus Persicus*.—Arabia Felix, celebrated for its fertility, was in the southern part bordering on the *Sinus Arabicus* and the ocean. The most remarkable among its inhabitants were the *Sabæi*, who cultivated frankincense. *Macoraba* was the name by which the Greeks knew Mecca, which is illustrious in the Mohammedan history; here is the famous building called *Kaba* or *Kaaba*, with the fabulous black stone of Gabriel.—Arabia Petræa was a smaller portion lying south of Judea and at the head of the *Sinus Arabicus* or Red Sea, which is here divided into two bays, the eastern called *Ælanites Sinus*, and the western *Heroopolites Sinus*. Between these bays or arms were the mountains *Horeb* and *Sinai*. On the eastern was the seaport *Berenice* or *Asiongaber*, the *Ezion-Geber* of Scripture. The most remarkable place was *Petra* (called *Sela* by the Hebrews), embosomed in rocky mountains just south of Judea, in the district called *Idumea*.

The ruins of Petra have been discovered recently, and have excited great interest from their striking peculiarities (being entirely excavations from the solid rock), and from the evidence they furnish of the fulfilment of prophecy.

See *Laboulaye's Journey to Arabia Petræa*, Lond. 1836. 2 vols. 8. with 65 plates.—*Cf. Lond. Quart. Rev.* No. cxvii.—*North Amer. Rev.* for Jan. 1837.—*Bibl. Repository*, vol. ix. p. 431.—*Stephens, Incidents of Travels, &c.*—*E. Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa*, Bost. 1841. 3 vols. 8.

The observations and inquiries of Robinson seem to have settled the question as to the mountain on which the Ten Commandments were given by God to Moses; showing satisfactorily that it was not the summit pointed out by tradition under the name of *Sinai* or *Jebel-Mûsa*, but another summit a little north-west from it, belonging to what is called *Horeb*.—See the very interesting account, vol. i. p. 87-212.

The celebrated *Sinaitic Inscriptions*, which have attracted the attention of travelers, in an unknown and peculiar alphabet, have lately been deciphered by *Beer*, of Leipzig.—See *Robinson*, vol. i. p. 188, 552.—*Grey*, in the *Transact. of the Royal Soc. of Literature*, vol. iii. Lond. 1832.

§ 172. The Asiatic ISLANDS were not very important, except those in the Mare Ægæum already named (§ 147). The principal other in the Mediterranean was *Cyprus*, sacred to *Venus*; the chief towns of which were *Paphos*, where stood the celebrated temple of *Venus*, infamous for the debauchery and prostitution it sanctioned; *Citium*, the birthplace of *Zeno*, the Stoic, on the west coast; *Salamis* (*Famagusta*), built by *Teucer*, on the east; *Lapethus*, *Arsinoë*, and *Soli*, in the north; and *Tamassus*, celebrated for its copper-mines in the interior.—The other islands were *Proconnesus* (*Marmora*), in the *Propontis*; *Taprobane* (*Ceylon*), and *Jabadi* (*Sumatra*), in the Indian ocean.

III. OF AFRICA.

§ 173. The name Africa was applied strictly and properly by ancient geographers, at least until the time of Ptolemy, to a small part of that vast peninsula of the eastern continent which it now designates; and by them Egypt was reckoned among the Asiatic kingdoms. But we here use the term as including all that was known to the ancients of that whole country. We shall consider it under the following divisions; ÆGYPTUS, or Egypt, ÆTHIOPIA, LIBYA, AFRICA PROPRIA, NUMIDIA, MAURITANIA, and AFRICA INTERIOR.

§ 174. The general boundaries of ÆGYPTUS were the Mediterranean on the north, Syria and the *Sinus Arabicus* on the east, Ethiopia on the south, and Lybia on the west. The limit between it and Syria was the *Torrens Ægypti*, or river of Egypt as called in the Bible, which flowed into the arm of the sea called *Palus Sirbonis*. The

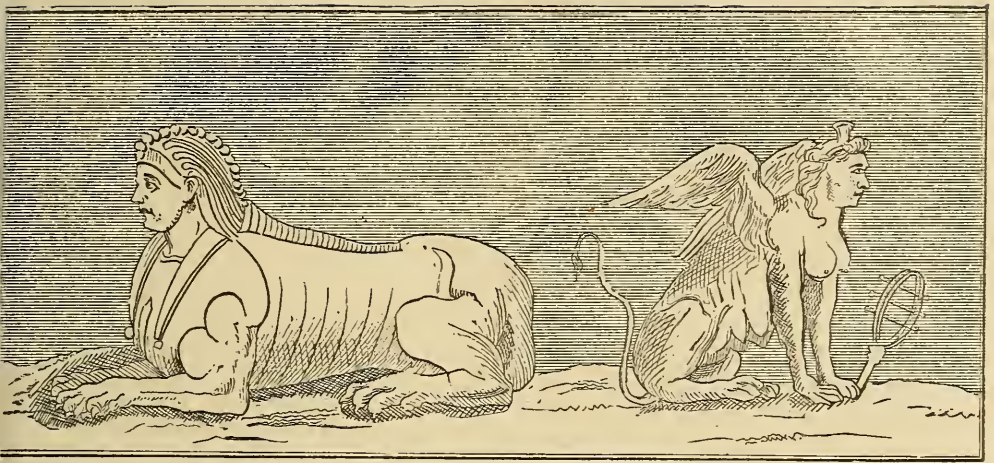
limit between Egypt and Lybia on the west was the great declivity and narrow pass termed *Catabathmos* (καταβαθμός). Its southern limit was the smaller cataract of the Nile.

One of the most striking features of Egypt was its river, *Nilus*. This has two principal sources; the eastern rising in the mountains of the country now called Abyssinia; and the western in the *Lune Montes*, or *Mountains of the Moon*. Having passed through the ancient Ethiopia, it flows through the whole length of Egypt to the Mediterranean; not receiving a single tributary for the last 1000 miles of its course, and at last dividing into two great arms and forming the triangular island called *Delta* from its shape. It had seven mouths; the most western was the Ostium Canopicum; the others in their order proceeding towards the east, were the Balbytinum, Sebenniticum, Phatnicum, Mendesium, Taniticum, and Pelusiacum.—Its annual inundations were the great cause of fertility, and reservoirs and canals were formed in great numbers to convey the water over the whole country; where the land was too high to allow canals to convey it, pumps were used for raising the water; almost every village, it is said, had its canal, although there were in the narrow valley of Egypt many thousand cities and villages.

§ 175. There were three principal divisions of Egypt; the northern part on the Mediterranean was called *Ægyptus Inferior*; the southern part on the confines of Ethiopia was *Ægyptus Superior* or *Thebais*; and the portion between these, *Heptanomis*.—The capital of Lower Egypt was *Alexandria*, the great mart of Indian merchandize; during the middle ages, caravans continually passed from thence to *Arsinoë* (Suez), on the Red Sea, whence goods were conveyed by sea to India. In front of the harbor was an island named *Pharos*, on which a celebrated lighthouse was built; south of the city was the lake *Mareotis*, in the vicinity of which the best Egyptian wine was made. In Alexandria was the celebrated library, said to have been burned by the Saracens. (Cf. P. IV. § 76).—In the interior of the Delta was *Sais*, the ancient capital, remarkable for its numerous temples. Between the Delta and Sinus Arabicus were *Heroopolis*, the city of the shepherd kings; and *Onion*, founded by a colony of Jews, who fled thither under their high-priest Onias, from the cruelties of Antiochus, and, by the permission of Ptolemy, built a city and temple.

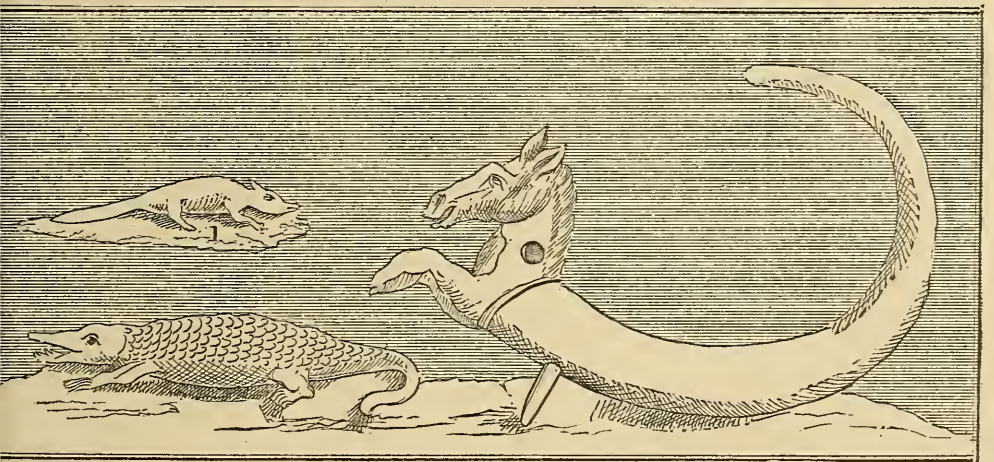
In Lower Egypt, east of the Delta, was the *land of Goshen*, according to the views of the best modern authors.—Cf. *E. P. Vinton*, on the Exodus of the Israelites, &c. *Bibl. Reps.* vol. ii. 744. Also, *Researches*, vol. i.

§ 176. In the middle portion or *Heptanomis*, one of the chief places was *Memphis*, near the spot where Grand Cairo now stands; it was the ancient metropolis of all Egypt; in its vicinity are the stupendous pyramids. *Arsinoë* south-west of Memphis was an important place; near this was the famous lake *Mæris*, said to have been excavated by order of an Egyptian king as a reservoir to contain the waters of the Nile conveyed into it by a great canal, now the lake *Birket-el-Kurun*, and believed to have been wholly or chiefly the work of nature; at the southern end of this lake was the still more celebrated Labyrinth.—*Oxyrynchus* was a considerable place, said to have derived its name from a sharp-nosed fish (ὄξυς ῥύγχος) worshiped by the inhabitants.—In Upper Egypt, the most important place was *Thebes*, which gave the name of *Thebais* to this division; called also by the Greeks Diospolis, and Hecatompylos; although destroyed by Cambyzes 500 years before Christ, its ruins still excite admiration, occupying a space of 27 miles in circumference, including the modern Karnak, Luxor, and other villages; near it was the famous statue of Memnon.—*Tentyra* (Denderah) was north of Thebes, and also presents interesting ruins; especially the large temple of Isis, from the ceiling of which was taken the famous Zodiac transported to France and made the subject of much speculation (cf. *Amer. Quart. Rev.* vol. iv).—Between Thebes and Tentyra, nearer the former and on the eastern side of the Nile, was *Coptos*; from this place a road was constructed by Ptolemy Philadelphus across the desert to Berenice on the *Sinus Arabicus*. Considerably to the south of Thebes was *Ombi* made notorious by Juvenal (Sat. xv.) for its quarrels with Tentyra respecting the worship of the crocodile. *Syene* was the extreme town on the borders of Ethiopia; the place of Juvenal's exile; where also was the well sunk to mark the summer solstice, its bottom being then illumined by the vertical rays of the sun directly perpendicular over it. Not far from Syene was the island on which *Elephantine* stood, of which interesting ruins still remain. Near Syene was also the *Mons Basanites*, mountains of touchstone, from which the Egyptians used to make ornamental vases.—South of Syene were the Cataracts of the Nile; mighty terraces of red granite (*Syenite*) cross the bed of the river, and throw its waters into an impetuous and foaming torrent. In this region were the quarries whence the vast obelisks and colossal statues and blocks of the Egyptian temples were taken. There were three places on the Sinus Arabicus, which should be mentioned; *Berenice*, in the southern extremity of Egypt; *Arsinoë* (now Suez), at the head of the *Sinus Heroopolites*, the western arm of the Red Sea; and *Muoshormus*, called also *Portus Veneris*, midway between them; they were commercial places, goods being transported from them to the Nile. A canal, called *Fossa Trajani* connected Arsinoë with that river.



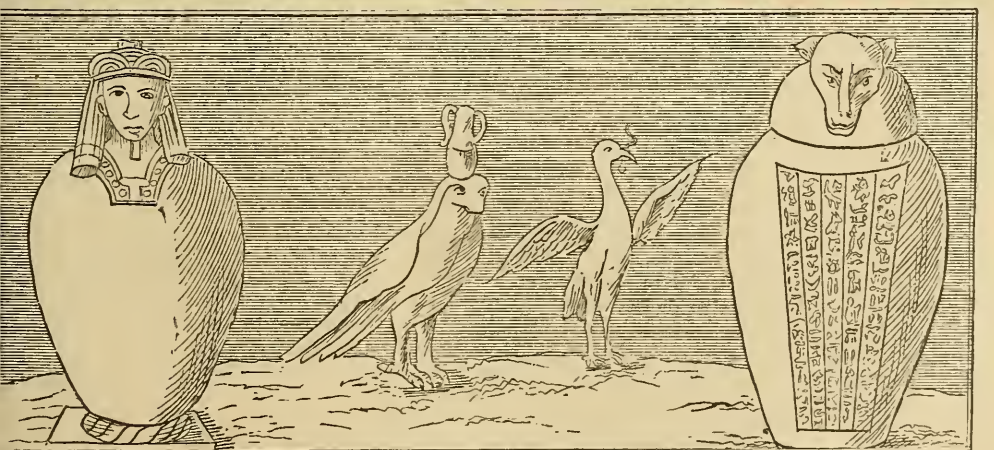
SPHINX

SPHINX



TYPHON

TYPHON



CANOPUS

OSIRIS

CANOPUS

In the vast deserts on the western or Lybian side of Egypt were the cultivated and inhabited spots called *Oasis Magna*, and *Oasis Parva*, the Great and the Little Oasis. The latter was in the division termed Heptanomis, south of lake Mæris. The Great Oasis is in the part that was called Thebais. It was a place of banishment in the time of the later Roman empire; yet said to have been a delightful residence, and some times called by the Greeks, *the isle of the blessed*.

§ 177. The ruins and antiquities of Egypt have ever awakened the deepest interest in the traveler and the scholar. Besides the various *temples* and other edifices, of which splendid remains are found in various places, the following rank high among the objects of curiosity. 1. *Obelisks and Pillars*; several of these were removed to Rome; of the remaining, the most noted are the *Pillar of On* at Heliopolis, the two obelisks called *Cleopatra's Needles* at Alexandria, and *Pompey's Pillar*, also at Alexandria. An obelisk, nearly 70 feet in length, was brought to Paris in the year 1836, to be erected in that city, by Louis Philippe.—2. The *Pyramids*, ranked by the Greeks among the seven wonders. They are numerous at Djiza, or Gize, near Cairo and the ancient Memphis, and at Sacchara, 18 miles south of Gize. Those at Gize are the most celebrated. One of them has been open from the earliest times of which we have account. Several others have been opened in recent times. They all contain chambers evidently used for sepulchral purposes. (Cf. P. IV. § 231. P. II. § 96. 3.)—3. *Catacombs*. These are subterranean burying places. They are found in several places; but the most remarkable are near *Thebes*, at a place now called Gournou, a tract of rocks at the foot of the mountains west of the Nile. The tombs are excavated in the rocks, and extend, it is said, over the space of two miles. From these, many mummies have been taken.—The *labyrinth*, which Herodotus considered more wonderful than the pyramids, included numerous subterranean chambers designed as repositories for the dead; over these was an immense pile of splendid buildings. Some ruins of this structure near lake Mæris (q 176) have been discovered.—4. *Colossal images and statues*. One of the most remarkable of the colossal images of the sphinx (cf. P. II. § 117) is near the great pyramids. A very celebrated colossus is that commonly called the statue of Memnon (cf. P. II. § 74. P. IV. § 169. 2. § 231. 1).—The Egyptian monuments are covered with inscriptions in *Hieroglyphics* (cf. P. IV. § 16).

Much research has been employed in modern times upon Egyptian Antiquities and Remains. A new degree of interest was awakened in the whole subject by the celebrated expedition of Bonaparte in 1798. In this invasion of Egypt, he took with him a detachment of no less than one hundred men who had cultivated the arts and sciences (*savans*) selected for the purpose. "This body, the first of the kind which ever accompanied an invading army, was liberally supplied with books, philosophical instruments, and all the means of prosecuting the several departments of knowledge."—The splendid work, published under the emperor's patronage, and styled *Description de l'Égypte*, was the result of their labors (cf. P. IV. § 169).

Many other valuable works illustrating the history and monuments of Egypt have been published during the present century, some from members of the company of *savans* above named. That of Denon holds a high rank; entitled *Travels in Upper and Lower Egypt during the Campaigns of Bonaparte*; with folio plates.—The following works relate to this subject. *Leigh's Travels in Egypt*.—*Belzoni's Travels*.—*Jenard's Description de l'Égypte*.—*Hamilton's Ægyptiaca*.—*Letronne, Recherches sur l'Égypte*.—*Russell's View of Ancient and Modern Egypt*, in *Harper's Fatn. Library*, No. xxxiii.—*J. Miot, Mémoires de l'Expedition en Égypte*, &c. Per. 1814.—*J. G. Wilkinson, Topography of Thebes, and general View of Egypt* Lond. 1835. 8.—*J. G. Wilkinson, Manners and Customs of the Ancient Egyptians*. Lond. 1837. 3 vols. 8.—We may add, the *Travels of Clarke, Norden, Shaw, Pococke*. Cf. *Supplement to Encyclop. Britann.* article Egypt.—*Lond. Quart. Rev.* vol. xiii. 1. xvi. 1. xvii. 181. xix. 178. xxiv. p. 139.—*Amer. Quart. Rev.* No. vii.—*For. Quart. Rev.* Nos. xxxii. and xxxiii.—*Am. Bibl. Repos.* No. xxiii.—See also references given P. IV. § 216. 1. § 230. 1. § 232. 3. § 243. 3.—A history of *Pompey's Pillar* is given in *J. White's Egyptiaca*, Part I. Oxf. 1821.

§ 178. ÆTHIOPIA was the name given by the ancients very indefinitely to the country lying south of Egypt; the modern countries of Nubia and Abyssinia particularly were included.—Various uncivilized tribes are represented as dwelling here in ancient times; on the coast were the *Troglodytæ*, said to inhabit caves of the earth. It seems also to have contained inhabitants equally advanced in refinement with the Egyptians.

The most important places were Napata, Meroe, Axum, and Adulis.—*Axum* (Axum) was on one of the sources of the *Astaboras* (Taczze), the eastern branch of the Nile. Its ruins still exist. "In one square, Bruce found 40 obelisks, each formed of a single piece of granite, with sculptures and inscriptions, but no hieroglyphics. One of the obelisks was 60 feet high."—Here was found the monument usually called the *Inscription of Axum* (cf. P. IV. § 92. 5).—*Adulis* (Arkiko) was on a bay of the Sinus Arabicus; having some celebrity from two inscriptions there found (cf. P. IV. § 92. 5).—*Meroe* was on or near the Nile south of its junction with the Astaboras; near the modern *Shendy*, as is supposed. It was the capital of a large tract between these rivers called by the same name, and was celebrated in ancient times, being the grand emporium of the caravan trade between Ethiopia and Egypt and the north of Africa. The remains of temples and other edifices of sandstone still mark its site.—*Napata* was farther north or lower down on the Nile, and was next in rank to Meroe.

These regions have also been explored in modern times, and splendid ruins have been found scattered along the valley of the Nile. The following are some of the sources of information on the subject. *Bruce's Travels in Abyssinia*, cited P. IV. § 118 1.—*Travels of Salt and Lord Valentia*; of *Burckhardt*; *Franc. Gau* (P. IV. § 243. 3), and especially of *Caillaud*—Cf. *Lond. Quart. Rev.* vol. xvi. 13. xix. 174.—*Hoskins's Travels in Ethiopia*, Lond. 1835, 8.

§ 179. Under LIBYA we include the whole extent from *Ægyptus* on the east to the *Syrtis Minor* (Gulf of Cabes), together with an indefinite portion on the south. The

term was used by the ancient poets to signify Africa in general. In its strict and most limited sense, it included only the region between Egypt and the *Syrtis Major* (Gulf of Sidra).—In the latter sense, it comprised on the coast only the two districts *Marmarica* and *Cyrenaica*. We include under Libya also the portion farther west called *Regio Syrtica*, from the two *Syrtes* on the coast already named.

Marmarica was on the east nearest to Egypt. The inhabitants were said to possess some secret charm against the poison of serpents; some of them, named *Psylli*, made it their profession to heal such as had been bitten, by sucking the venom out of the wound. In an Oasis, now *El Wah*, south of Marmarica, stood the celebrated temple of Jupiter Ammon (P. III. § 71), and near it the *fountain of the sun*, whose waters were said to be warm in the morning, cool at noon, hot in the evening, and scalding at midnight. Alexander, after having encountered great difficulties, succeeded in visiting this oracle, and was hailed by the priest as son of Jupiter.

"Belzoni, previously to his leaving Egypt, made a tour to El Wah (*the bushes*), the northern Oasis. He found, as Hornemann had, the tops of the hills of the desert encrusted with salt, and wells of sweet water rising out of a surface overspread with masses of salt, as Herodotus related two-and-twenty centuries ago. He found also the remains of what has been considered as the temple of Jupiter Ammon; but the natives were as jealous and as unwilling to let him see this 'work of the infidels,' as Hornemann had found them to be. The fine rivulet of sweet water, whose source this traveler describes as being in a grove of date trees, and which Brown was told by the people, was sometimes cold and sometimes warm, was also visited by Belzoni; who says he proved the truth of what is stated by Herodotus, that this spring is warm in the mornings and evenings, much more so at midnight, and cold in the middle of the day. Had Mr. Belzoni possessed a thermometer, he would have found that it was the temperature of the air which had changed, while that of the fountain of the sun remained the same."—*Lond. Quart. Rev.* xxiii. 95.

Cyrenaica, or *Pentapolis* (Barca), lay between Marmarica and the *Syrtis Major*, or altars of the Philæni. It contained five cities; *Cyrene*, founded by a Greek colony, the birthplace of the philosopher Carneades; *Apollonia*, a celebrated seaport; *Ptolemais*, at first called Barce; *Arsinoë*, and *Berenice* or *Hesperis*, near which were the gardens of the *Hesperides*, famous for their golden apples, and the residence of the Gorgons, so celebrated in fable. (Cf. P. II. § 115. *Ed. Rev.* No. 95, p. 228).—West of this was *Regio Syrtica*, also called, from its three cities, *Tripolitana* (*Tripoli*); its cities were *Leptis*, called *major*, to distinguish it from a town of the same name near Carthage; *Ea*, the present city of Tripoli; and *Sabrata*, a Roman colony; and *Tysdrus*, now Elgem. A people called by Homer the *Lotophagi* dwelt on this coast; he says that they fed on the lotos, a fruit so delicious, that whoever tasted it immediately forgot his native country. On the coast were the *Syrtes*, two dangerous quicksands, which frequently proved fatal to hapless mariners; here, also, was the *lake Tritonis*, sacred to Minerva.

There are interesting ancient remains in these regions, particularly at *Leptis* and *Cyrene*.—The situation of Cyrene is described as exceedingly beautiful.—"It is built on the edge of a range of hills, rising about 800 feet above a fine sweep of high table land, forming the summit of a lower chain, to which it descends by a series of terraces. The elevation of the lower chain may be estimated at 1000 feet; so that Cyrene stands about 1800 feet above the level of the sea, of which it commands an extensive view over the table land, which, extending east and west as far as the eye can reach, stretches about five miles to the northward, and then descends abruptly to the coast. Advantage has been taken of the natural terraces, to shape the ledges into roads leading along the face of the mountain, and communicating in some instances by narrow flights of steps cut in the rock. These roads, which may be supposed to have been the favorite drives of the citizens of Cyrene, are very plainly indented with the marks of chariot wheels, deep furrowing the smooth, stony surface. The rock, in most instances rising perpendicularly from these galleries, has been excavated into innumerable tombs, generally adorned with architectural facades. The outer sides of the roads, where they descended from one range to another, were ornamented with sarcophagi and monumental tombs; and the whole sloping space between the galleries was filled up with similar structures. These, as well as the excavated tombs, exhibit very superior taste and execution. In two instances, a simple sarcophagus of white marble, ornamented with flowers and figures in relief of exquisite workmanship, was found in a large excavation. In several of the excavated tombs were discovered remains of paintings, representing historical, allegorical, and pastoral subjects, executed in the manner of those of Herculaneum and Pompeii. (Cf. P. IV. § 226).—In the region of Cyrenaica are several caverns containing stalactites, presenting of course various fantastic shapes. It has been supposed that this fact, together with the existence of the ruins and excavations in the vicinity of Cyrene, may have given rise to the story of the petrified city, of which, under the name of *Ras Seni*, marvelous accounts have been related to travelers in Africa."

See *Modern Traveller*.—F. W. & H. Beechy, Expedition to Northern Coast of Africa. Lond. 1828, 4.

At *Tysdrus* are still found ruins of Roman structures; particularly of a spacious amphitheatre, "consisting formerly of four rows of columns in tiers one above another, and sixty-four arcades." The inner area is said to be 300 feet in length and 200 in breadth; and the whole circumference 1570 feet; the height is estimated to have been at least 105 feet. The upper tier of columns is nearly fallen; the three lower are preserved.

See *Rev. C. F. Ewald's Diary*. A drawing is given in *The Penny Magazine*, Jan. 13, 1838.

§ 180. Next to Tripolitana was the province of *AFRICA PROPRIA*, of which the capital was *Carthago*. This city was founded by a Tyrian colony, led by queen Dido, and by its extensive commerce became one of the most opulent cities of antiquity. Its citadel was called *Byrsa*, because it was said that Dido, on coming here, purchased

as much ground as she could encompass with a *βύρσα*, or hide, and then, having cut the hide into strips, took in the space originally covered by the city.

Carthage is immortalized by poets and historians on account of the three wars which it sustained against the Romans. The last of these wars resulted in the total destruction of the city by Scipio Africanus the younger, B. C. 146. The city is said to have been above twenty miles in circumference; it being set on fire by the Romans, the conflagration lasted seventeen days. A new city was built by the emperor Augustus at a small distance from the site of the ancient. The new Carthage was taken from the Romans by Genseric, A. D. 439, and for more than a century afterwards was the capital of the Vandal empire in Africa. It was finally destroyed by the Saracens towards the end of the seventh century. A single aqueduct is said to be the chief trace of it found in modern times.

The other remarkable towns in this district were *Tunes* or *Tuneta* (Tunis), where Regulus was defeated and taken prisoner; *Clupea*, near the *Promontorium Mercurii* (Cape Bona); *Adrumetum*; *Thapsus*, where Cæsar defeated Scipio and Juba; and *Utica*, where Cato the younger slew himself; near Utica was the river *Bagradas*, where Regulus slew an enormous serpent, that had destroyed many of his soldiers.

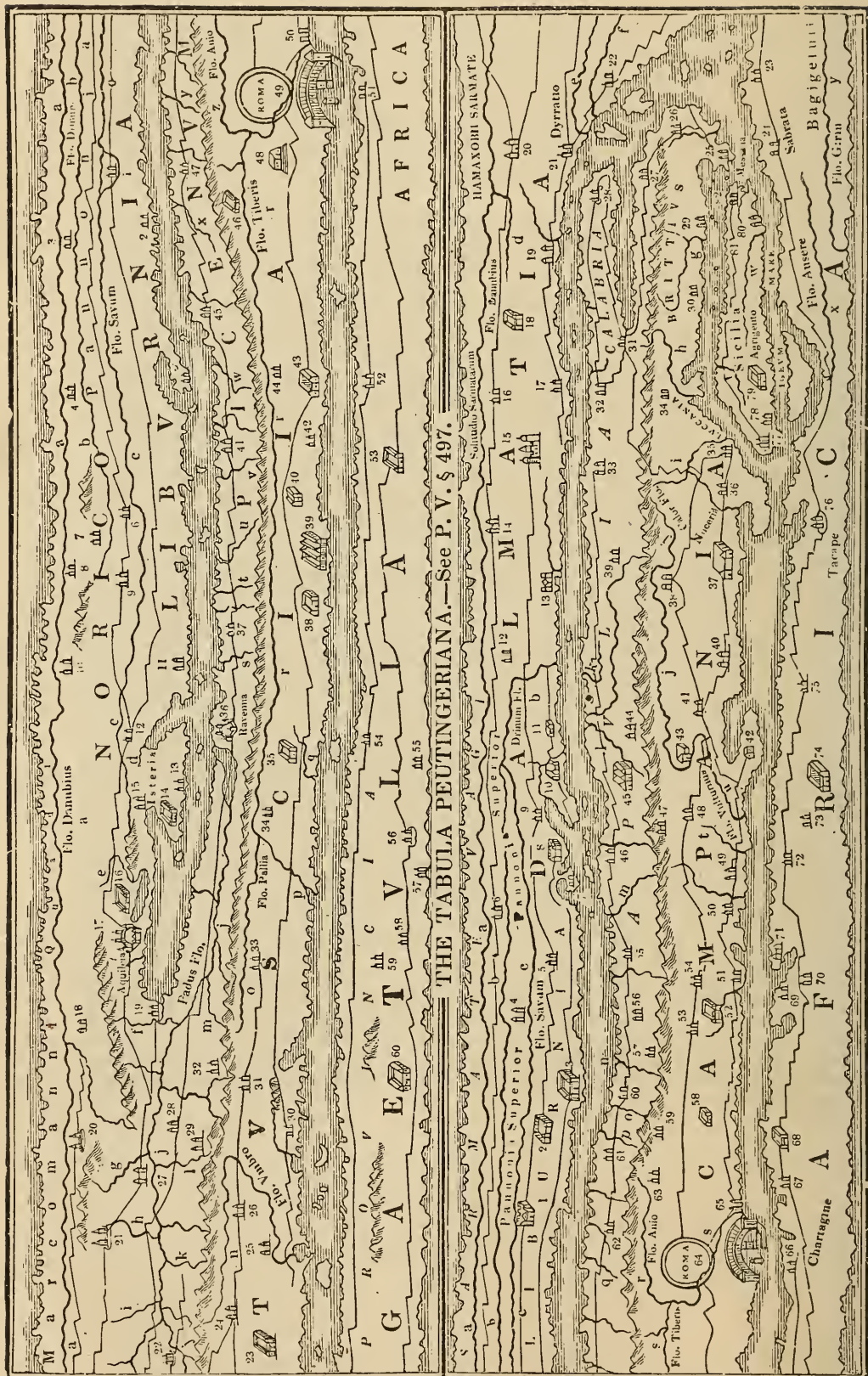
§ 181. NUMIDIA was at one time divided into the kingdom of the Massyli, ruled by Massinissa, and that of the Massæsyli, under the government of Syphax; but after the third Punic war, they were united into one kingdom under Massinissa. The capital was *Certa*. The principal towns on the sea-coast were *Tabraca*, remarkable for its groves; *Hippo Regius*, near the small river *Rubricatus*, the episcopal seat of Saint Augustine; and *Rusicade*. In the interior were *Vaga*; *Sicca*; and *Zama*, where Hannibal was defeated by Scipio. On the confines of the desert were *Thala* and *Capsa*.

§ 182. MAURITANIA was separated from Numidia by the river Ampsagas.—Its chief towns were *Cæsarea*, whence the eastern part was called *Cæsariensis*; and *Tingis* (Tangiers), from which the western received the name *Tingitana*. This country extended from the river *Ampsagas*, separating it from Numidia, to some distance on the Atlantic coast. The Romans, after their conquest over these regions, planted in them numerous colonies, and constructed fortresses and roads, of which some traces yet remain. The most southern Roman settlement was that called *Exploratio ad Mercurium*, on the coast of the Atlantic. The waters west of this territory were named *Oceanus Atlanticus*, from the chain of mountains called Atlas, which bounded Mauritania on the south, and terminated at two different points on the coast, the northern ridge being termed *Atlas Minor*, and the southern *Atlas Major*.—*Mons Abyla* was the elevated summit near the strait connecting the Mediærranean and the Atlantic. This and *Calpe* on the European side formed the fabled pillars of Hercules (*Herculis Columnæ*).

§ 183. All the remaining countries of the land may be included under AFRICA INTERIOR, to which it is impossible to assign any definite boundaries.—The Gætuli, and Garamantes, and other tribes, are represented as dwelling within it. The *Nigritæ* were placed about the river *Niger*. The Great Desert was called *Deserta Libyæ Interioris*.—On the coast west of this were the *Insulæ Fortunatæ*; called also *Canaria*, from the number of large dogs, as some suppose, found upon them, and thence their modern name *Canaries*.—South of these were the *Insulæ Hesperidum*, the modern *Cape Verd islands*, on which some have placed the gardens of the Hesperides (cf. § 179).—West of this coast the ancients also placed the island Atlantis, said to have existed once, and to have been afterwards submerged in the ocean. It was represented as larger than Asia and Africa, and as very fertile and powerful.

Some have considered the whole account of Atlantis as a mere fable; others have conjectured that the Canaries, Madeira Isles, and Azores, once formed parts of a vast island thus described; and others have maintained that the land referred to must have been the continent of America.

The latter opinion is maintained in an Essay entitled as follows: *An Attempt to show that America must be known to the Ancients, &c.* by an American Englishman, Pastor of a Church in Boston. Boston, New England, MDCCCLXXXIII.—Some have imagined that this island was situated in the Northern regions; Bailly, *Lettres sur l'Atlantide de Platon, &c.* Paris, 1779. 8.—See Malte-Brun's *Géographie*.—Bory de St. Vincent, *Essai sur l'antique Atlantide*. Par. 1804. 4.—The ancient story is given in the *Critica* or *Atlanticus* of Plato.



INTRODUCTION TO CLASSICAL CHRONOLOGY.

Preliminary Remarks.

§ 184. CHRONOLOGY treats of the computation of time and of the dates of events. It is comparatively a modern science. Among the ancients there was scarcely any systematic attention to the subject. Yet it is a highly important science. Accurate chronology is essential to all reasoning from historical facts; the mutual dependence and relations of events cannot be traced without it; with the greatest propriety it has been called one of the eyes of history, while geography with equal propriety has been said to be the other. Chronology is also an important aid to the memory, if properly considered, in studying history and biography.

In treating this subject, although our design requires a special reference to *Classical Chronology*, yet from the nature of the subject we must introduce some things which belong rather to the science in general. We shall explain the Greek and Roman divisions of time and modes of computing it; and endeavor to present all that the student will need as preparatory to a full study of the classical historians and of ancient history.

CHRONOLOGY may be considered as consisting of *two parts*; the *first*, measuring time and adjusting its various divisions; the *second* fixing the dates of historical events and arranging them in order.

I.—Of measuring Time and adjusting its divisions.

§ 185. The most obvious measures and divisions of time are those suggested to all men by the revolutions of the heavenly bodies. These are three; days, months, and years; the *day* from the revolution of the earth on her axis, or the apparent revolution of the sun around her; the *month* from the periodical changes in the moon; the *year* from the annual motion of the earth in her orbit round the sun.—These *three* divisions are not *commensurate*, and this has caused the chief embarrassment in the science of Chronology; it has, in point of fact, been difficult so to adjust them with each other in a system of measuring time as to have the *computed* time and the *actual* time perfectly in agreement or coincidence.

§ 186. *The day.* This was undoubtedly the earliest division, and originally was distinguished, it is likely, from the night; extending from sunrise to sunset only. It was afterwards considered as including also the night, or time between sunset and sunrise. But the beginning of the day has been reckoned differently by different nations, for civil purposes; at *sunrise*, by the Babylonians, Persians, Syrians and inhabitants of India; at *sunset*, by the Jews, Athenians, ancient Gauls, and Chinese; at *midnight*, by the Egyptians, Romans, and moderns generally.—Astronomers in their calculations consider the day as beginning at *noon*, after the manner of the Arabians according to Priestley.—There have also been various modes of subdividing the day—"The division of time into *hours* is very ancient: as is shown by *Kircher* (*Œdip. Ægypt.* t. ii. part 2). The most ancient hour is that of the twelfth part of a day. Herodotus observes that the Greeks learnt from the Egyptians [Babylonians, l. ii. c. 109] among other things, the method of dividing the day into twelve parts; and the astronomers of Cathaya still retain this method. The division of the day into twenty-four hours was not known to the Romans before the Punic war." (*Tegg.*)

§ 187. The *Greeks*, in the time of Homer, seem not to have used the division into hours; his poems present us with the more obvious parts of the day, *morning* (*ἠώς*), *noon* (*μέσση ἡμέρα*), and *evening* (*δύελη*). But before the time of Herodotus, they were accustomed to the division of the day, and of the night also probably, into 12 parts. They were acquainted also with the division of the day and night into four parts each, according to the Jewish and Roman custom.

The *Romans* subdivided the day and night each into four parts, which were called vigils (*vigiliæ*) or watches. They also considered the day and the night as each divided into 12 hours; three hours of course were included in a vigil.—The day vigils

were designated simply by the numerals *prima*, *secunda*, *tertia*, *quarta*; but as the second vigil commenced with the third hour, the third vigil with the sixth hour, and the fourth with the ninth hour, the terms *prima*, *tertia*, *sexta*, and *nona*, are also used to signify the four vigils of the day. The night vigils were designated by the names *vespera*, *media nox*, *gallicinium*, *conticinium*.

It is sometimes stated, that the first vigil and first hour of the day commenced at what we call 6 o'clock A. M.; the third vigil (*vigilia tertia*), and sixth hour (*hora sexta*), at 12 o'clock, noon; the corresponding vigils and hours of night, at what we call 6 o'clock P. M., and 12 o'clock, midnight. This statement may be sufficiently accurate in general; but it must be remembered, that the Roman hours and watches were of unequal length; the first hour of the day began with sunrise, and the twelfth ended at sunset; and the first hour of the night began at sunset, and the twelfth ended at sunrise. Of course, the hours of the day in summer were longer than those of the night, and in the winter they were shorter. Cf. P. III. § 228.

§ 188. Different devices have been employed for marking and making known these parts of the day. The sun-dial was used by the Babylonians and Jews; and by the latter, *watchmen* were maintained to announce the time. The Greeks borrowed the sun-dial from the Babylonians, and called it the *Heliotrope* (*ἡλιοτρόπιον*), or *Gnomon* (*γνώμων*); but the latter term properly designates the needle or index which cast the shadow on the dial.—The Romans, besides the dial (*horologium*, *solarium*), employed also the *Clepsydra*, for some account of which see P. III. § 228.

Several specimens of the ancient sun-dial are still preserved; one is said to be still remaining nearly in its original situation, on the rock of the Acropolis at Athens. "Upon each side of the octagonal building commonly called the *tower of the winds*, was also placed a vertical sun-dial; the *gnomon* or index projected from the side, while the lines indicating the hour were cut upon the wall. The lines of the dial upon the wall are distinctly extant at the present day; and although the *gnomons* have disappeared, the places where they were inserted are still visible." Besides stationary dials, the ancients had portable ones of metal, which were termed *Phorematica*. (Cf. *Stuart's Dict. of Architect.* vol. ii.)—An instrument called a *water-clock* was in considerable use in some parts of Europe a few centuries ago. Striking clocks are said to have been invented by the Arabians about A. D. 800.—Watches were first made in Germany. A. D. 1477.

See *Berthoud*, *Histoire de la Mesure du Temps par les Horologes*. Par 1802. 2 vols. 4.—*Ernesti*, de *Solaris*, in his *Opuscula*—*G. H. Martini*, *Abhandlung von den Sonnenuhren der Alten*. Leipz. 1777.—*Salher* and *Falconet*, *Sur les horologes des Anciens*, in the *Mém. de l'Acad. des Inscr.* vol. iv. p. 149; and vol. xx. p. 440. Cf. vol. iii. p. 174, on the *Gnomon*.—*Smith*, *Dict. of Antiquities*, art. *Horologium*.—*Gough*, on a Roman *Horologium* found in Italy, *Archæologia* (as cited P. IV. § 243. 3), vol. x. p. 172, with a plate.—For delineations of several ancient sun-dials, see *Calmet*, as cited § 168 b. vol. iii. p. 363.

§ 189. *The month*. This division, without much doubt, had its origin in the various phases or changes in the moon. It included the time of the moon's revolution round the earth, or between two new moons, or two successive conjunctions of the sun and moon. The mean period is 29 days, 12 hours, 44 minutes; it was considered to be $29\frac{1}{2}$ days; and the ancients commonly reckoned the month as consisting alternately of 29 and 30 days.

The Greeks thus reckoned their months, and termed those which had 30 days, *πλήρεις* (*full*), and *εκαφθινοί* (*ending on the 10th day*); those of 29 days they termed *κοῖλοι* (*hollow or deficient*), and *ἐναφθινοί* (*ending on the 9th day*). Twelve lunations thus computed formed the year; but it fell short of the true solar year by about 11 days and a quarter, making in four years about 45 days. To reconcile this and bring the computation by months and years to coincide more exactly, another month was intercalated every two years; and in the first two years a month of 22 days; and in the next two, a month of 23 days; thus after a period of four years the lunar and solar years would begin together; this was called the *Τετραετηρίς*. But the effect of this system was to change the place of the months relatively to the seasons; and another system was adopted. This was based on the supposition that the solar year was 365 days and a quarter, while the lunar was 354; which would in a period of 8 years give a difference of 90 days; the adjustment was made by intercalating, in the course of the period, three months of 30 days each; the period was called *Ὀκταετηρίς*. Its invention was attributed to Cleostratus of Tenedos; it was universally adopted, and was followed in civil matters, even after the more perfect cycle of Meton was known; one reason may have been the reciprocal adaptation between the *Octaeteris* and the *Olympiad*, the former including exactly two of the latter.

§ 190. "The following are the names of the Grecian months, together with those of the corresponding Julian months, as near as they can be given. In this list Scaliger's account has been followed, which, upon the whole, we believe the most correct. As the first month of the Athenian year comprised but a few days of the latter part of our June, and the greater part of July, the latter month will be given as the corresponding one.—1. *Ἑκατομβαιών*, *July*; so called from the great number of *Hecatombs* which were usually sacrificed in this month.—2. *Μεταγειρνιών*, *August*; so called from the sacrifices which were then offered to Apollo *Μεταγείρνιος*, because on this month the inhabitants of Melite left their island and removed to Attica.—3. *Βοηδρομιών*, *September*; which was so called from the festival termed *Βοηδρομία*.—4. *Πναεψιών*, *October*; so called because in this month, after the fruits of the year were gathered, feasts were served up, the chief of which consisted in boiled pulse [eaten in memory of the food of Theseus on the last day of his voyage from Crete].—5. *Μαιμακτηρίω*

November; so called from Jupiter *Μαιμάκτης*, the boisterous, because in this month the weather was very tempestuous.—6. *Ποσειδεών*, *December*; in which month sacrifices were offered to *Ποσειδών*, *Neptune*; as if it were called *Neptune's month*.—7. *Γαμήλιών*, *January*; which was sacred to Juno *Γαμήλιος*, the goddess of marriage.—8. *Ἀνθεστηριών*, *February*; which took its name from the festival of the same name.—9. *Ἐλαφιβολών*, *March*; so called from the festival *Ἐλαφιβόλεια*, which was sacred to Diana *Ἐλαφιβόλος*, the huntress, because this was the month for hunting stags.—10. *Μουνυχίων*, *April*; in which sacrifices were offered to Diana *Μουνυχία*, from the harbor of this name, in which she had a temple.—11. *Θαργηλιών*, *May*; in which month sacrifices were offered for the ripening of the earth's fruits.—12. *Σκιρόφοριών*, *June*; so called from a festival of the same name celebrated in this month in honor of Minerva.—Every month was divided into *τρία δεχήμερα*, three decades of days. The first of which was called *μηνος ἀρχομένου* or *ἱσταμένου*, the decade of the beginning; the second, *μηνος μεσοῦντος*, the decade of the middle; and the third, *μηνος φθίνοντος*, or *πανομένου*, the decade of the end. The first day of the first decade was called *νεομηνία*, because it happened on the new moon; the second, *δευτέρα ἱσταμένου*, and so on to *δεκάτη ἱσταμένου*, the tenth day of the month. The first day of the second decade, or the eleventh day, was called *πρώτη μεσοῦντος*, the first of the middle, or *πρώτη ἐπὶ δέκα*, the first after ten; the second, *δευτέρα μεσοῦντος*, and so on to the twentieth day (*εἰκάς*); or the last day of the second decade. The first day of the third decade was called *πρώτη ἐπ' εἰκάδι*, or *πρώτη φθίνοντος*, and so on. The last day of the month was denominated by Solon *ἐνὴ καὶ νέα*, the old and new, as one part of the day belonged to the old, and the other to the new moon. But after the time of Demetrius Poliorcetes, the last day of the month received from him the name of *Δημητριῆς*. (Cleveland.)

On the Attic months, cf. *Classical Journal*, ix 324, 559.—L. Ideler, cited P. V. § 7. 7. (c).

§ 191 a. The Romans are said to have had under Romulus only 10 months; but Numa introduced the division into 12, according to that of the Greeks.—But as this formed only a lunar year, a little more than 11 days short of the solar year, an extraordinary month (*mensis intercalaris*, called also *Macedonius*) was to be inserted every other year. The intercalating of this and the whole care of dividing the year was entrusted to the Pontifices (P. III. § 228), and they managed, by inserting more or fewer days, to make the current year longer or shorter as they for any reason might choose; and this finally caused the months to be transposed from their stated seasons, so that the winter months were carried back into autumn, and the autumnal into summer (*Cic. Lég. ii. 12*). Julius Cæsar put an end to this disorder, by abolishing the intercalation of months, and adopting a system which will be explained in speaking of the year (§ 192).—The names of the Roman months were the following; *Martius*, March, from Mars, the supposed father of Romulus, in whose arrangement of the year this month was the first; *Aprilis*, derived by some from the verb *aperio*, the month in which trees and flowers open their buds; *Maius*, May, from Maia, mother of Mercury; *Junius*, June, from Juno; *Quintilis*, the fifth month, afterwards named *Julius*, July, from Julius Cæsar; *Sextilis*, sixth, afterwards *Augustus*, August, from Augustus Cæsar; *September*, seventh month; *October*, eighth; *November*, ninth; *December*, tenth; *Januarius*, January, from Janus; *Februarius*, February, so called from the purifications *Februa* performed in this month (P. III. § 230), being the last of the year.

The ancient Greeks and Romans personified the Months and the Seasons as well as the Hours, a further account of these personifications is given in P. II. § 105.

In Plate IX. are representations of the Four Seasons, as sculptured on the Arch of Severus (cf. P. IV. § 188. 2).

§ 191 b. The Romans divided the month into three parts by the points termed *Kalendæ* or *Calendæ*, *Nonæ*, and *Idus*. The Calends were always the 1st of the month; the Nones were the 5th, and the Ides the 13th of each month, excepting March, May, July, and October; in which four months the Nones fell on the 7th, and the Ides on the 15th day. In marking the days of the month, the Romans counted backwards from these three fixed points, including always the day from which the reckoning began: e. g. the last or thirty-first day of December was called the second from the Calends of January, *pridie* [ante] *Kalendas Januarii*; the last day but one or 30th of December, was called the third from or before the Calends of January, *tertio* [die ante] *Kal. Jan.*; and so on back to the 13th day, which was called *Idus*; the 12th was *pridie Idus*, and so on back to the 5th, which was the *Nonæ*; the 4th, by this plan of reckoning, would be of course *Pridie Nonas*.

L. La Nauze, *Calendrier Romain*, in the *Mém. Acad. Inscr.* vol. xxvi. p. 219.

A Roman Calendar, compiled from Ovid, Columella, and Pliny, which notes the rising and setting of the stars, the Roman festivals, &c., is given in *Pauw's Encyclopædie* (cited P. III. § 13. 5); it may be seen in *Smith's Dict. of Antiq. art. Calendar*.—See also *Foggini*, as cited P. IV. § 133. 6.

The ancient Greeks and Romans had no division properly answering to our weeks; although the former had their *decade* of days (§ 190); and the latter their *mindina*, or market days occurring every ninth day (P. III. § 229). But the Egyptians and oriental nations had a *week* of seven days. This division (*hebdomades*) was introduced among the Romans, it is said, not far from the

beginning of the third century after Christ. The days were named after the planets or pagan gods: *Dies Solis*, Sunday; *Lunæ*, Monday; *Martis*, Tuesday; *Mercurii*, Wednesday; *Jovis*, Thursday; *Veneris*, Friday; *Saturai*, Saturday. It is worthy of notice that our names for the days had a similar origin, as is seen by observing their Saxon derivation; *Sunnadæg*, Sun's day; *Mōnandæg*, Moon's day; *Tuesdæg*, day of Tuiseo (i. e. *Mars*); *Wodeisdæg*, day of Wodin or Odin, a northern deity; *Thorsdæg*, day of Thor, a deity answering to Jupiter; *Frigdæg*, day of Frigga, the Venus of the north; *Sæterdæg*, day of Sæter or Seater (i. e. Saturn, cf. P. II. § 16, 2.)

§ 192. *The year.* This division was probably not formed until some considerable advances had been made in astronomical science; and it was long after its first adoption before it attained to any thing like an accurate form.—The most ancient year of which we know, was that consisting of 12 months supposed to contain 30 days each, thus amounting to 360 days. It has been conjectured that this gave rise to the division of the ecliptic into 360 equal parts or degrees, which is still preserved. But it was soon found that this fell short of the actual year, or the time of a revolution of the earth; and an addition of 5 days was made, so that the year consisted of 365 days; this is ascribed to the Thebans. The Grecian year, however, as established by Solon and continued to the time of Meton and even after, consisted of 365 days and a quarter.

The manner in which the Greeks made their computation by the lunar months to agree with the solar year, has already been explained (§ 189) — Cf. *Gibert*, *L'année Grecque*, in the *Mém. Acad. Inscr.* vol. xxxv. p. 133.

The Roman year seems to have consisted of 365 days until the time of Julius Cæsar. The method employed by the Romans of previous ages to adjust their computation by lunar months to the solar year has also been mentioned (§ 191), and likewise the confusion which resulted from it. This Cæsar attempted to remedy (cf. P. V. § 528. 4). He instituted a year of 365 days 6 hours. To remove the error of 80 days, which computed time had gained of actual time, he ordered one year of 445 days (365 plus 80), which was called the *Year of confusion*. And to secure a proper allowance for the 6 hours which had been disregarded, but which would amount in 4 years to a day, he directed that one additional day should be intercalated in the reckoning of every 4th year; thus each 4th year would have 366 days, the others 365.—This is called the *Julian year*. In the Roman calendar the intercalated day was placed after the 6th (*sextus*) of the Calends of March, and therefore called *bissextus*; hence the phrase *bissextile year* still in use.

But in this plan there was still an error. The day was intercalated too soon; i. e. before a whole day had been gained; because computed time, instead of gaining 6 hours a year, gained only 5 hours 48 m. 57 sec., and in four years would gain only 23 h. 15 m. 48 sec.; so the intercalated day was inserted too soon by 44 minutes and 12 seconds; of course, computed time, by this plan, lost 44 m. 12 sec. every four years, or 11 m. 3 sec. every year. In 131 years this makes a loss of computed time, of one day; i. e. computed time would be one day behind actual time. In A. D. 1582 this loss had amounted to ten days, and Pope Gregory 13th attempted to remedy the evil by a new expedient. This was, to drop the intercalary day or the *bissextile*, every 100th year excepting each 400th year. By the Julian year, computed time loses 11 m. 3 sec. a year, which makes about 19 hours in 100 years; dropping the intercalary day on the 100th year makes up this loss of 19 hours, and gives also a gain of about 5 hours; dropping it on the next 100th year gives another gain of 5 hours to computed time; so of the third 100th year; and in this way computed time gains of actual time, in 300 years, 15 hours; if on the next 100th year, i. e. the fourth, the intercalary day be inserted, computed time loses for that century 19 hours; but to meet this loss, it had in the three preceding centuries gained 5 hours in each, and in all 15 hours, so that the loss is only (19—15) 4 hours at the end of 400 years. By this method the difference between computed and actual time cannot amount to a day in 2500 years. In this system, called the *Gregorian Calendar*, the years 1600, 2000, 2400 are intercalary; and the years 1700, 1800, 1900, 2100, 2200, 2300, &c., not.—The Gregorian year was immediately adopted in Spain, Portugal, and Italy; and during the same year in France; in Catholic Germany, in 1583; in Protestant Germany and Denmark, in 1700; in Sweden, 1753. In England it was adopted in 1752, by act of Parliament directing the 31 of September to be styled the 14th, as computed time had lost 11 days. This was called the change from *Old to New Style*.—In 1832, Russia was said to be the only country where the Julian year or the Old Style was used. It is, however, retained in the Greek and Armenian churches. (*Miss. Herald*, for Dec 1835, p. 454.)—On the Gregorian Calendar, see *Ch. Clavius*, *Romani Calendarii a Gregorio XIII. P. M. restituti Explicatio*.

Different nations have begun the year at different seasons or months. The Romans at one time considered it as beginning in March, but afterwards in January. The Greeks placed its commencement in Hecatombæon, at the summer solstice. The Christian clergy used to begin it at the 25th of March. The same was practiced in England and the American colonies until A. D. 1752, on the change from Old to New Style, when the first of January was adopted.

§ 193. *Cycles.* In adjusting the different methods of computing time, or the division of time into days, months, and years, great advantage is derived from the invention of *Cycles*. These are periods of time so denominated from the Greek κύκλος, a circle, because in their compass a certain revolution is completed. Under the term cycle we may properly include the Grecian *Olympiad*, a period of 4 years; the *Octæteris*, or period of 8 years; and the Roman *Lustrum*, a period of 5 years; and also the *Julian year*, or period of 4 years as just described. The period of 400 years, comprehended in the system of Gregory already explained, may justly be termed the *cycle of Gregory*.—Besides these, it seems important to mention the *Lunar Cycle*, the *Solar Cycle*, the *Cycle of Indiction*, and the *Julian Period*.

See F. Nolan, as cited § 205.—H. Dodwell, de veteribus Græcorum Romanorumque Cyclis, &c. Dissert. decem. Lond. 1701. 4.—Mishner, on the Secular Cycle, in his *Hist. of Rome*, vol. i. p. 29. et. Phil. 1835.

§ 194. The *Lunar Cycle* is a period of 19 years. Its object is to accommodate the computation of time by the moon to the computation by the sun or adjust the solar and lunar years. The nearest division of the year by months is into *twelve*; but twelve



SPRING



SUMMER



AUTUMN



WINTER

lunations (which make the lunar year) fall short of the solar year by about 11 days. Of course, every change in the moon in any year will occur eleven days *earlier* than it did on the preceding year; e. g. if in September of the present year full moon occurs on the 16th, the corresponding full moon of the next year will occur on the 5th of September.—Hence every year the various changes in the moon fall back as calculated by the days of the year. At the expiration of 19 years they occur again nearly at the same time.

This Cycle was invented by Meton, an Athenian astronomer, who flourished about B. C. 430. Many attempts had before been made to adjust the solar and lunar years (q 189), and this improvement was at the time received with universal approbation; but not being perfectly accurate, it was afterwards corrected by Eudoxus, and subsequently by Calippus. The Cycle of Meton was employed by the Greeks to settle the time of their festivals; and the use of it was discontinued when these festivals ceased to be celebrated. “The Council of Nice, however, wishing to establish some method for adjusting the new and full moons to the course of the sun, with a view of determining the time of Easter, adopted it as the best adapted for the purpose; and from its great utility they caused the numbers of it to be written on the calendar in *golden letters*, which has obtained for it the name of the Golden Number.” The name of *Golden Number* is still applied to the current year of the Lunar Cycle, and is always given in the Almanac.

§ 195. The *Solar Cycle* is a period of 28 years. Its use is to adjust the days of the week to the days of the month and the year. As the year consists of 52 weeks and one day, it is plain that it must begin and end on the same day. Let the seven letters A, B, C, D, E, F, G, represent the seven days of the week, A being always applied to the first day of the year. Let January begin with Monday. Of course A will stand for Monday, and Sunday coming on the 7th day will be represented by G, the 7th letter. The year will end with Monday, as it began with it; and A, the next year, will stand for Tuesday, and Sunday will be on the 6th day of the year, and be represented by F. Thus the year will commence one day later every common year, and Sunday will be represented successively by the letters taken in their retrograde order, G, F, E, &c., and if 52 weeks and one day were the exact year, or there were no leap year, the year would, after seven years, again begin on Monday, the same day with the first year supposed. But the leap year, consisting of 52 weeks and *two* days, interrupts the regular succession every fourth year, and the return to the same day of the week is not effected until 4 times seven, i. e. 28 years.

This Cycle is employed particularly to furnish a rule for finding Sunday, or to ascertain the Dominical Letter. Chronologers employ the first seven letters of the alphabet to designate the seven days of the week; and the *Dominical Letter* for any year is the letter which represents Sunday for that year. Tables are given for the purpose of finding it in chronological and astronomical books.

§ 196. The *Cycle of Indiction* is a period of 15 years. The origin and primary use of this has been the subject of various conjectures and discussions. It seems to have been established by Constantine the Great, in the fourth century, as a period at the end of which a certain tribute should be paid by the different provinces of the empire. Public acts of the emperors were afterwards dated by the years of this cycle.

The cycle, which has been perhaps most celebrated, is that which is termed the *Julian Period*, and was invented by Joseph Scaliger. Its object was to furnish a common language for chronologers, by forming a series of years, some term of which should be fixed, and to which the various modes of reckoning years might be easily applied. To accomplish this, he combined the three cycles of the moon, sun, and indiction, multiplying 19, 28 and 15 into one another, which produces 7980, after which all the three cycles will return in the same order, every year taking again the same number of each cycle as before. Taking the several cycles as settled in the Latin church, and tracing them back, he found that the year when they would begin together was the year 710 before the creation as now dated, and that the first year of the Christian Era as now computed was 4714 of the Julian Period.

This invention would be of great importance if we had no acknowledged epoch, or fixed year, from which to compute; but since we have such an epoch, it seems to be unnecessary. Its use is almost entirely superseded by the general adoption of the Christian era as a fixed standard.

II.—Of fixing the Dates of historical events and arranging them in order.

§ 197. To arrange events methodically in the order of their occurrence, and assign the proper dates, is the second part of Chronology. In the consideration of this part we shall notice the following topics; (A) The methods employed to ascertain the dates of events, or the time when they occurred; (B) The epochs and eras which have been employed or are still in use; (C) The systems of arrangement, and chronological tables and charts; (D) The actual dates of the most prominent events in classical Chronology.

§ 198. (A) *Methods employed to ascertain the dates of events.*—Here we observ-

that the principal helps or sources are four. First, we will notice that furnished by observations on *generations of men or successions of Kings*.—It has been supposed that the average length of a king's reign, or of a generation of men, may be estimated by comparing a sufficient number of facts.—When this average is taken, and we are told by a writer how many generations lived, or how many kings reigned, between two events, we can at once find the time between them; and if the date of either event is known, the date of the other will follow. This is the only Chronology of the earliest writers, and is used in the Bible. The Egyptians, Greeks, and Romans used it. Generally they reckoned a generation and a reign as of the same length; three of them equal to 100 years. *Sir Isaac Newton* employed this means of ascertaining dates, and maintained that the average for reigns of kings is only 20 years; and for generations, 29 or 30 years, if reckoned by eldest sons, and 33, if reckoned by others. On these principles he attempted to rectify ancient chronology, giving to many events a date more recent than other authors.

It may be desirable to give a further explanation of this method by two illustrations. (a) The date of the return of the Heraclidæ to Peloponnesus is disputed; but the date of the Battle of Thermopylæ is settled, B. C. 480. Now between these two events there reigned at Sparta a succession of 17 kings; 17 multiplied by 20 gives 340 years between the events, making the return of the Heraclidæ B. C. (480 plus 340) 820; a date 280 years later than as given by other chronologists.—(b) The date of the Argonautic Expedition is disputed; but the beginning of the Peloponnesian War settled, B. C. 431. Now it is found, that Hippocrates, living at the beginning of the Peloponnesian War, was descended the 18th from Æsculapius by father's side, and 19th from Hercules by mother's side; and that Æsculapius and Hercules were both Argonauts; that is, there were 17 generations in one line and 18 in another, between the two events. Taking the medium $17\frac{1}{2}$ and multiplying by 29 gives 567; making the date of the Argonautic Expedition, B. C. (431 plus 567) 998; 226 later than by other chronologists.

But there are two grand objections to this method of ascertaining dates. First, the inaccuracy and uncertainty of the *average*; it cannot be very satisfactorily or exactly determined. Secondly, the fact that ancient writers, in naming a succession of kings or giving a genealogy, often omit several of the series. This is done in *Matthew*, ch. i., for the sake of reducing the number of generations between the great epochs mentioned in the 17th verse, to exactly fourteen.

§ 199. A second help is found in *celestial appearances and changes*. This method is in general more safe and certain, as it depends on strict astronomical principles perfectly settled. The appearances employed are eclipses and the precession of the equinoxes.

(a) *Eclipses*. The ancients were very superstitious as to eclipses. Many are recorded, and mentioned as happening at the same time with important events in history, and described so that they may be recognized by the astronomer, who can calculate with perfect accuracy the time of every eclipse that has happened.

We will give illustrations. Thucydides, in relating the attempt of the Athenians on the Syracusans, says that Nicias, finding the Syracusans reinforced and himself in danger, determined to sail out of the harbor of Syracuse; but when everything was ready for sailing, the moon was eclipsed, for it was then full moon; by this appearance the Athenian soldiers were filled with alarm, and besought Nicias not to proceed; and in consequence they almost to a man perished. This event is generally supposed to have been about B. C. 413.—Now it is found by calculation, that the moon was full at Syracuse the 27th day of August, B. C. 413, and that there must have been a total eclipse there, visible from beginning to end, and likely to produce on the soldiers the effect which Thucydides mentions.—The date of the era of Nabonassar, B. C. 747, is also determined by a record of an eclipse of the moon in Ptolemy's *Almagest* (cf. P. V. § 218).

In a similar way, *Ferguson*, in his *Astronomy*, proposes to fix the time of the birth of Christ. It is evident from *Matthew* ii. 13-15, 20, 21, that Christ was born only some months before the death of Herod; and from *Josephus* (B. xvii. ch. 8) we learn that there was an eclipse of the moon at the time of Herod's last sickness; astronomical calculation shows that the eclipse occurred March 13, in the year 4710 of the Julian Period; hence the birth of Christ could not have been later than about the close of the 4709th of the Julian Period.—The same author refers to the mention made by Phlegon (cf. P. V. § 235) of a most extraordinary eclipse of the sun as occurring in the 4th year of the 202d Olympiad, and would employ it as a help in determining the date of Christ's death; since no natural eclipse could occur the year specified, which corresponds, according to *Ferguson*, to the 4746th of the Julian Period, he thinks the event mentioned by Phlegon was the supernatural darkness that marked the Savior's crucifixion.—In *Playfair's System of Chronology*, cited P. V. § 7. 7. (c), is a list of eclipses that were observed before the Christian era, also, in *Ferguson's Astronomy*.

Mere *Lunar appearances* may be employed in the same way. By comparing *Mark* xv. 42. *Luke* xxiii. 54. and *John* xviii. 28, it would seem evident that the crucifixion was on Friday, and at the time of the Passover; it is known from other sources (cf. *Josephus*, Ant. B. iii. ch. 10) that the Passover was kept on the day of the first full moon after the vernal equinox. *Ferguson* says he found by calculation that "the only Passover full moon that fell on Friday, for several years before or after the disputed year of the crucifixion, was on April 3d, in the 4746th year of the Julian Period."—Cf. *Ferguson*, as cited § 203.

(b) *Precession of the Equinoxes*. The equinoxes, being the points where the equator crosses the ecliptic, are not precisely the same from year to year; but they move backward (i. e. to the west) 50 seconds every year, or 1 degree in 72 years. If, then, the place of the equinox in the ecliptic at the time of any event is stated, we may determine the date of the event, by noticing how far the equinox has now receded from the place it then held, and allowing 72 years for a degree. The only objection to this method is the difficulty, perhaps impossibility of deciding what point the equinoxes actually did occupy at the time of particular events in ancient history.

Sir I. Newton applied this principle also to settle the time of the Argonautic Expedition.—A sphere, representing the heavens with the constellations, is said by ancient writers to have been formed for the Argonauts, by Chiron; on this sphere, it is also said, the equinox was placed in the middle point in the sign Aries. In the year 1689, the equinox had gone back from that point

36 degrees 44 minutes : this, allowing 72 years for a degree, gives a period of 2645 years between the year 1689 and the Expedition ; making it B. C. 955 ; nearly the same as by the calculation from generations by the same author.—If it be stated how a star rises or sets in relation to the sun, the place of the equinox may be found, and dates ascertained, in the way just mentioned.—Sir Isaac Newton and others have employed this to ascertain the time when Hesiod lived. In a passage in the *Works and Days* [vs. 564], Hesiod says, that *Arcturus* rose at sunset, 60 days after the sun entered the winter solstice, a point 90 degrees distant from the equinox.—But the place of the equinox cannot be settled with certainty in this way ; because it cannot be certainly known whether the ancient writer means his own time and residence or not, whether he means true or apparent rising, or even what constellation or star he means exactly. Cf. *Costard*, in the *Philosophical Transactions*, vol. xlviii p. 2.

§ 200. A third help in the fixing of dates is found in the *coins, medals, monuments, and inscriptions*, which are preserved for the benefit of succeeding ages. These often throw great light upon historical events, and afford important aid in ascertaining the time of their occurrence. Interesting facts are sometimes first made known, and the period when they took place is often indicated, by the face of a medal, or the representations on a public monument.—Inscriptions are of still greater service. As one of the most valuable of these we must mention the *chronicle of Paros*, which fixes the date of the chief events in Grecian history from Cecrops down to the time of Alexander. (See P. IV. § 91. 4.)

§ 201. The fourth source is furnished by the *testimony of historians*, who state the distance between events, or between events and an epoch. The early historians paid very little attention to the subject of chronology ; it was not until a comparatively late period, that they began to think of dates and distances of time. The principal fragments of the earlier writers, Eratosthenes, Apollodorus, and Thrasylus, are still to be found in the *Chronicon* of Eusebius, and the *Stromata* of Clemens Alexandrinus. The writings of the *Byzantine Chroniclers* are also of service ; particularly the chronological work (*Ἐκλογὴ Χρονογραφίας*) of Syncellus. It is chiefly from this and the above-mentioned work of Eusebius, that the details of the *commonly received Chronology* have been gathered. (Cf. § 205 ; and P. V. § 236, 239, 288.)

§ 202. (B) *Epochs and Eras employed in Chronology*.—It is essential to correct and exact chronology that there should be some fixed epoch, to which all events may be referred and be measured by their distance from it. But it is of comparatively little consequence what the epoch is, provided it is fixed and acknowledged, as it is perfectly easy to compute in a retrograde manner the time before it, as well as in a direct manner the time after it. An epoch is distinguished from an era. *Epoch* is the point of time which is taken as a starting-place from which to reckon, and taken usually because signalized by some important event. *Era* is the space of time, that follows the epoch ; the series of years computed from it.—The two terms may be interchanged as nearly synonymous, because every era has its epoch and every epoch its era.

§ 203. The following are the most important eras, which are noticed in Chronology. —(a) *Era of Olympiads*. The Greeks for a long time had no fixed epoch ; but afterwards reckoned by Olympiads, periods of 4 years. They began 776 B. C. A new Olympiad era, however, came into use under the Roman emperors, beginning A. D. 131.—(b) *Era of Rome*. The Romans often reckoned by lustrums, often by the year of the consul or the emperor. The building of the city was their *grand epoch*. This was 752 B. C. (It is placed by some 753 or 754.)—(c) *Era of Nabonassar* (or *Belesis*). Used by some historians ; the commencement of Nabonassar's reign at Babylon, 747 B. C.—(d) *Era of the Seleucidae*. From the reign of Seleucus and his descendants in Syria. The Jews chiefly used this. The Nestorians still compute from it. (Researches of Smith and Dwight, vol. ii. p. 257.) It is usually dated 312 B. C. when Seleucus recovered Babylon, 10 years before the real commencement of the kingdom of Syria.—(e) *Era of Diocletian*. This was founded on the persecution of Christians in the reign of Diocletian. It was used by Christians until the Christian era was adopted. It began 284 A. D.—(f) *The Mahometan Era* or *Hegira* ; founded on the flight of Mahomet from Mecca to Medina, A. D. 622.—(g) *The Persian Era*, or *Era of Yezdegerd* ; founded on the reign of a Persian king, named Yezdegerd, A. D. 632.—(h) *The Christian Era* ; *Annus Domini* ; the *year of our Lord*. This era is founded on the birth of Christ, but chronologers are not agreed as to the year of his birth ; some placing it seven years before the received epoch, others four years. This, however, is of no consequence as respects the utility of the era in chronology, because all, who adopt the Christian era, agree to call the same year by the same numerical date ; all meaning (e. g.) identically the same year by A. D. 1836. The era began to be used about A. D. 360, according to some writers ; but others state that it was invented by Dionysius, a monk, A. D. 527.

On the Christian Era, see *J. Priestley*, Lectures on History, L. xiv.—*J. Guil. Jani*, Historia Eræ Dionysianæ —*G. Hamberge*, De Epochæ Christianæ ortu et auctore.—*Manne*, Dissertation on the Birth of Christ.—Cf. *Lardner*, Credibility of the Gospel, &c. Part vol. ii. p. 796.—*Ferguson's* Astronomy, by *D. Brewster*, Phil. 1817 2 vols. 8. i. 460-55.

Perhaps we should mention here the *Era of the French Republic*, which the revolutionists attempted to establish. This was introduced in 1793, with a formal rejection of the Sabbath and of the hebdominal week, and a novel arrangement and pedantic nomenclature of the months. The twenty-second of September was fixed as the beginning of the year. The year consisted of twelve months of thirty days each ; which were divided, not by weeks, but into three *decades*, or periods of ten days. As this would com-

or, as but 360 days, five were added at the close of the last month of the year, called *complementary days*; and at the close of every fourth or bissextile year, a sixth, called the *day of the Republic*. The cycle of the four years was termed the *Franciade*. The three months of Autumn were named *Vendemiaire*, *Brumaire*, *Frimaire*; those of Winter, *Nivose*, *Pluviose*, *Ventose*; those of Spring, *Germinal*, *Florial*, *Prairial*; those of Summer, *Messidor*, *Thermidor*, *Fructidor*. This infidel calendar was used about twelve years. The Gregorian was restored January 1, 1806.

§ 204. (C) *Systems of Arrangement and Chronological Tables*.—There is a great discrepancy between the various systems of chronology which have been advocated in different nations and at different times. Among the oriental nations there was a strong desire for the honor of the earliest antiquity, and hence each carried back its chronological dates into the regions of mere fable or absolute falsehood, and the Egyptians, Babylonians, Hindoos, and Chinese, present a list of events happening hundreds or thousands of years before the creation. Such systems need not be particularly noticed here. (Cf. P. IV. § 21.)

§ 205. There are two systems, one derived from the Hebrew Scriptures and the other from the Septuagint Version, which are highly deserving of the student's attention. They differ from each other considerably; that drawn from the Septuagint assigns to many events a date much more ancient than that which follows the Hebrew; e. g. the former places the flood some hundred years further from the *Christian era*, and the Creation at least 600 years further from the Flood, than the latter. There has been much discussion among the learned, concerning the respective claims of these two systems. We only remark here, that the Hebrew chronology is generally adopted.

The system of Archbishop *Usher* is the basis of the principal systems for chronological tables and charts which are commonly used. The system of *Usher* is in general accordance with the evidence drawn from the Hebrew Bible, the Arundelian Marbles, and the *Chronicon* of Eusebius.

The system of Sir *Isaac Newton* has already been mentioned, and some of the methods employed by him for fixing dates. This system assigns many important events, particularly of Grecian history, to periods considerably later than other systems. His chronology was at first received with some favor, but is not usually regarded, although *Milford* adopts it.

On this, see *Milford's* Hist. Greece, ch. iii. Append.—Cf. *Stuckford's* Prof. and Sac. Hist. Conn. bk. vi. Pref.—For the titles of some of the most important helps on the subject of Chronology, see P. V. § 7. 7 (c); § 299. 6.—For others, we refer to *Horne's* Intro. to Crit. Study of Holy Script. vol. ii. p. 730.—A labored defence of the Septuagint Chronology is made by Rev. *J. J. Jackson*, in his *Chronological Antiquities*.—See also *Fred. Nolan*, on the antiquity and connection of the early cycles, and their utility in settling the differences of chronologists, in *Trans. of Royal Soc. of Literature*, vol. iii. Lond. 1837.—*Lond. Quart. Rev.* vol. v. p. 4.—*A. B. Chapin*, Agreement of the true Biblical, Egyptian, and Chaldean Chronologies. New Haven, 1839. pp. 16.—Cf. *Christ. Spect.* June, 1837, and Dec. 1838.—*Marsham*, as cited P. V. § 236.

§ 206. Tables and charts are among the greatest facilities in the study of history and chronology. They bring before the eye, at a glance, what can be presented but gradually and slowly by description; the locality of events and dates on the paper also helps to fix them more firmly in the memory. Every student ought to avail himself of the aid of a historical and chronological chart, either by purchase or (which is better) by actually forming one himself.

§ 207. A great variety of plans for charts have been adopted, possessing greater or less degrees of utility.—(a) One of the most simple and obvious plans is to form two perpendicular columns; one for events of every kind ranged promiscuously in order of occurrence; the other for their corresponding dates. Sometimes a third column is added to this plan, for Biography.—(b) Another plan of similar nature, but improved, is to form several perpendicular columns; one for dates, and each of the others for a class of events: e. g. sovereigns in one, remarkable events in another, battles in another, &c. Such is the plan of *Worcester's* Charts. Both the plans mentioned may be marked for centuries by horizontal lines.—(c) A third plan is the contrivance of a sort of tree, whose branches represent nations; and events are ranged in them according to their dates, the earliest at the bottom. Such is the plan of *Eddy's* Chronology delineated. Conquests by a nation may, in devices of this kind, be exhibited by one branch receiving others into itself, and the origin of new states by branches shooting out from others.—(d) A fourth plan is marked by the peculiarity of being divided into periods, limited on each side by prominent events. Such is *Goodrich's* Chart.—(e) A fifth plan, worthy of notice, is that devised by *Emma Willard*, called "Perspective sketch of the course of Empire." It is essentially the Chronological Tree inverted; the earliest events being placed at the top of the chart, and diverging lines being substituted instead of the trunk and branches. Light and shade are employed to indicate the comparative rank and culture of different nations. (*Willard's Atlas*. Hartford, 1836.)

But it is worthy of remark, that in all these plans there are two grand faults; 1. equal length of time is not represented by equal spaces on the chart; 2. duration is represented by perpendicular lines, while the horizontal line is altogether the most natural and most satisfactory representation.—(f) A sixth plan adopts these two important improvements, with the division into periods, and the several columns for different classes of events, allowing, where the scale is large enough, each event to be located in its exact place in the line of time. The chief objection to this method is the difficulty of using a scale sufficiently large to include all the important events of some periods without increasing too much the size of the chart, and rendering it inconvenient for portable use.—(g) A seventh plan unites geography with the history and chronology. This method is exhibited in *Priestley's* "Specimen of a New Chart of History," given in his *Lectures on History*.—(h) The device of a combination of streams or rivers is employed in a recent chart by *I. L. Hitchcock*, called *History made visible*, Phil. 1839, 54 inches by 27.

§ 208. (D) *Actual Dates of the most prominent events*. Nothing occasions more perplexity and discouragement to the student in classical history, than the difficulty of remembering actual dates. Many have found this so great as to give over in despair

But, as has been repeatedly remarked, accurate chronology is essential to the utility, and it is no less so to the pleasure, of reading history. And the difficulty complained of is by no means insuperable.

Various expedients to aid the memory have been invented (§ 210); but on the whole, the writer knows of none better than to take a glance over the whole field of past time, select a few grand events which stand out as landmarks, associate these events with their dates, and commit them to memory with perfect exactness, making them as familiar as the letters of the alphabet. *Any person of common capacity can do this*; and the student who wishes to lay any foundation at all for historical knowledge must do at least as much as this. This being done, he will find it comparatively easy to locate the various events, which he may read about or learn from time to time, in their proper place between these grand events whose dates are thus fixed in the memory.

§ 209. With these views the following outline, in which it seemed desirable to include modern chronology, is offered to the student, to be perfectly committed to memory.

The learner is advised to draw it off on a roll of paper prepared for the purpose; using a horizontal line to represent the flowing or progress of time. Let this line be divided into equal spaces, each representing an equal length of time; let the dates of the events be distinctly written exactly at the points in the line where they belong according to this equal division; and let the events also be written directly above or under the dates.

BRIEF OUTLINE. Chronology is Ancient or Modern. Ancient includes the whole time *before Christ*, comprehending 4004 years. Modern includes the whole time *since Christ*.

I. Ancient Chronology is divided into two portions by the Flood: Antediluvian ages, the portion before the flood, and Postdiluvian ages, the portion after the flood.—The Antediluvian ages may be considered as containing only *one* period; the Postdiluvian ages as containing *eight* periods. The grand events and periods are the following.

Of the Antediluvian ages,

The one period is from	CREATION	B. C. 4004,
	to DELUGE	B. C. 2318.

Of the Postdiluvian ages, the

1st period, is from Deluge	to CALLING OF ABRAHAM	B. C. 1921;
2d period, from Calling of Abraham	to ESCAPE OF ISRAELITES	B. C. 1492;
3d period, from Escape of Israelites	to BUILDING OF TEMPLE	B. C. 1004;
4th period, from Building of Temple	to FOUNDING OF ROME	B. C. 752;
5th period, from Founding of Rome	to BATTLE OF MARATHON	B. C. 490;
6th period, from Battle of Marathon	to REIGN OF ALEXANDER	B. C. 336;
7th period, from Reign of Alexander	to CAPTURE OF CARTHAGE	B. C. 146;
8th period, from Capture of Carthage	to COMING OF CHRIST.	

II. Modern Chronology is divided into three distinct portions by the *Fall of Rome* and the *Fall of Constantinople*: *Early Ages*, the portion before the Fall of Rome; *Middle Ages*, the portion between the Fall of Rome and the Fall of Constantinople; *Recent Ages*, the portion since the Fall of Constantinople.—The early ages may be considered as containing *two* periods; the middle ages, *five* periods; and the recent ages *five* periods. The grand events and periods are the following.

Of the Early ages, the

1st period, is from CHRIST	to the REIGN OF CONSTANTINE	A. D. 306;
2d period, from Reign of Constantine	to FALL OF ROME	A. D. 476.

Of the Middle ages, the

1st period, is from Fall of Rome	to FLIGHT OF MAHOMET	A. D. 622;
2d period, from Flight of Mahomet	to CROWNING OF CHARLEMAGNE	A. D. 800;
3d period, from Crowning of Charlemagne	to LANDING OF WILLIAM	A. D. 1066;
4th period, from Landing of William	to OVERTHROW OF SARACENS	A. D. 1258;
5th period, from Overthrow of Saracens	to FALL OF CONSTANTINOPLE	A. D. 1453.

Of the Recent ages, the

1st period is from Fall of Constantinople	to ABDICATION OF CHARLES FIFTH	A. D. 1556;
2d period, from Abdication of Charles 5th	to RESTORATION OF CHARLES SECOND	A. D. 1660;
3d period, from Restoration of Charles 2d	to INDEPENDENCE OF UNITED STATES	A. D. 1776;
5th period, from Independence of United States	to DOWNFALL OF BONAPARTE	A. D. 1815.
5th period, from Downfall of Bonaparte	to the PRESENT TIME.	

§ 210. But it is perhaps due to the scholar to mention here some of the expedients, above alluded to (§ 208), which have been devised to assist in the recollection of dates. We will briefly notice three different systems of artificial memory.

I. The first is that of Dr. Grey, whose *Memoria Technica* has generally met with the most favorable reception. "As this method," says Priestley, "is so easily learned and may be of such use in recollecting dates, I think all persons of a liberal education inexcusable, who will

not take the small degree of pains that is necessary to make themselves master of it.²¹ The expedient is to substitute letters for figures, and form of these letters a syllable or word, and associate it with the name of the persons, the date of whose birth, reign, death, or the like, you wish to remember, or with a prominent term or word connected with an event to be remembered. The following is Dr. Grey's *substitution alphabet*, in which each of the ten numerical characters has its *consonant* and its *vowel* or *diphthong*; 1, *a b*; 2, *e d*; 3, *i i*; 4, *f o*; 5, *l u*; 6, *s a u*; 7, *p o i*; 8, *k e i*; 9, *n o u*; 0, *z y*. To remember the date of the founding of Rome by this system, substitute for 752 such letters as will, according to the above alphabet, represent 752; e. g. *p u d*, and join the syllable thus formed to the word Rome, or a part of the word, thus *Rom-pud*. The very oddness and uncouthness of this combination will sometimes impress it on the memory. To remember the date of the Deluge, 2348, we may form the word *Del-etok*; of the battle of Marathon, 490, *Marath-ony*, or *Mara-fouz*. Where a series of dates of successive events are to be fixed in memory, this system recommends the uniting of the barbarous words thus formed in Hexameter verses; which, however, the student must understand, are to be committed to memory; these are called *memorial lines*.

See R. Grey's *Memoria Technica*, or *Method of artificial Memory*. (With Lowe's *Mnemonics*.) Lond. 1812. 8. Cf. *Lond. Quart. Rev.* ix. i25.

2. The second method is a system of *topical memory*, including also the substitution of letters for figures. The principle of the topical method is to conceive a certain number of places in a room, or in some limited space marked by sensible objects; and conceive these places as arranged in a certain fixed order; and then whatever successive events or objects one wishes to remember, throw, in imagination, some *pictures* of or concerning them, in their proper order, into these conceived places. Such is the principle of Feinaigle's *Art of Memory*. By this a four-sided room is divided into *fifty* ideal squares; these who wish a more capacious memory may take also a second story having 50 squares more, numbered up to a hundred; and one may go on so ascending through as many stories as he chooses. *Nine* squares are to be placed on the floor of the room, and *nine* on each of the *four* walls, thus making *forty-five*; the other *five* on the ceiling above: the squares on the floor number from 1 to 9; the square numbered 10 is put on the ceiling over the wall supposed to be on your left hand, and the next nine squares from 11 to 19 are on the left hand wall under it; the square 20 is on the ceiling over the wall opposite in front of you, and the next nine from 21 to 29 on that wall under it; the square 30, and the next nine from 31 to 39 are put in like manner on the right hand; and the square 40, and the next nine from 41 to 49 behind you; the remaining square 50 is placed in the centre of the ceiling. In each of these squares a picture of some visible object is located; e. g. in 1, a *pump*; in 2, a *swan*; in 3, a *man using a spade*. This scheme of squares, numbers, and pictures is first to be committed to memory. Then if one would remember by aid of the system the date e. g. of the kings of England, he would create in his mind a picture in connection with each one of them, throw these pictures in imagination into the squares in the exact order of the regal succession, and associate the picture pertaining to the king with the picture fixed in the square to which he falls; in forming the new picture *two* things are important; it should be so conceived as to have some casual or slight association suggesting the name of the king, and suggesting at the same time a *word* or *phrase*; which is devised by the person along with the ideal picture, and which expresses the date according to an alphabet of letters substituted for figures. E. g. to remember the date of Henry 7th, it is said the ideal picture of 7 *hens* is a good one for the purpose; the square to which he is assigned is 29; the picture fixed in this square (in the engraved illustration of the system) is a *woman spinning on a small wheel*; these two pictures then are to be somehow bound together, and it may be thus, the *woman spinning* sees 7 *hens*; the next thing is to form a *word* or *phrase* indicative of the date; and by the alphabet adopted in this system, "*The oak rail*" is such a phrase; the remaining step in this process of storage in the memory, is to *bind* the phrase to the pictures, which may be done by imagining that the *woman spinning* sees 7 *hens* on *The oak rail*.—The following is the substitution alphabet; 1, *b c*; 2, *d f*; 3, *g h*; 4, *j k z*; 5, *l*; 6, *m n*; 7, *y q*; 8, *r s*; 9, *t v*; 0, *w x*; and 100, *St*; 1,000, *Th*; 100,000, *Y*.

See *The New Art of Memory*, founded on the principles of Feinaigle, illustrated by engravings. Lond. 1813. 8. 2d ed. Cf. *Lond. Quart. Rev.* as above cited.

It is worthy of remark here, that the ancients, particularly the Roman orators, made use of a system of topical memory. Quintilian gives an account of a system, in which the various parts of a spacious mansion are employed somewhat as the several squares in the method of Feinaigle. The things to be remembered were connected by association with certain types, and these being arranged in order were assigned to the different parts of the house; "they assign," says he, "the first idea they wish to remember to the portico, the second to the hall; then they go round the inner courts; nor do they only commit these associations to the bedrooms and anterooms, but even to the furniture. When they wish to recollect these associations, they recur mentally to those places in order from the beginning, and regain every sensible type, which they had entrusted to each particular spot, and this type at once suggests the idea connected with it."

3. The third system is the *Efficacious Method* of Mr. Halliworth. In this plan a substitution of letters for figures is employed. Its peculiarity consists in this, that instead of forming mere barbarous and unmeaning words, like that of Grey, or words artificially associated with some image or picture, like that of Feinaigle, a significant sentence is formed, which states the event to be remembered, and concludes with a word or phrase that expresses something characteristic of the event, and at the same time, when interpreted according to the *substitution alphabet*, denotes the date. The alphabet of Halliworth is the following; 1, *b c*; 2, *d f*; 3, *g, h, gh*; 4, *k l*; 5, *m n*; 6, *p, r*; 7, *s sh*; 8, *t, ch*; 9, *v w j*, used as consonants; 0, *th ph wh*, and also *q x y z*. In forming words the vowels are used just as may be convenient, without having any significance; the consonants alone being considered in expressing a date; thus *ch u reh* [*ch r ch*] signifies 868; *tr oo p* [*r p*], 866. To recollect by this method the date e. g. of the Flood, the following sentence is formed; *The deluge comes and men die guilty*: the phrase *die guilty* expresses the date, as the consonants *d g l t* represent 2348.—For greater convenience and scope in forming the characteristic phrases, the plan admits *articles*, *prepositions*, and *conjunctions* to be used, like the vowels, without significance; e. g. *Abel fell a sacrifice to Cain's hate and sin*: *h t s n*, 3875.—Mr. Halliworth has taught his system by lectures in different parts of the country, and has published several little books in which its principles are explained and applied.

See T. Halliworth's *Efficacious Method of acquiring, retaining, and communicating Historical and Chronological Knowledge*.

N York, 1824.—Hallworth's method applied to *General Ancient History*.—Also to *Sacred History*, &c.—History of the *United States*

§ 211. We shall complete our design, in reference to the *actual dates of events* in ancient and classical history, by a rapid glance at the Chronology of the principal states of ancient times.—We will mention first those whose capitals were in Asia. The principal Asiatic states or kingdoms were *eight*; the *Assyrian*; the *Jewish*; the *Trojan*; the *Lydian*; the *Phœnician*; the *Persian*; the *Syrian*; and the *Parthian*.

I. The *Assyrian*. This is considered as having commenced with the building of *Babylon* by NIMROD, B. C. 2217. The 1st period of its history may be that from *Nimrod* to NINIAS, B. C. 1945.

In this period reigned the celebrated queen *Semiramis*, mother of Ninias. Under her the empire gained its greatest extent; reaching on the east to the sources of the Oxus and the Indus, including Persia, Media, and Bactriana: comprising on the west Ethiopia, Egypt, Syria, and Asia Minor to the Mediterranean; and limited on the north only by Mount Caucasus, and on the south by the deserts of Arabia. Generally, however, the Assyrian empire included only the three countries in the valley of the Euphrates and Tigris, viz. Mesopotamia, Assyria, and Babylonia.

The 2d period may be that from *Ninias* to SARDANAPALUS, who died B. C. 747.

This long period, of about 1200 years, is involved in great obscurity. During it 33 kings are said to have reigned.—On the death of *Sardanapalus* three kingdoms were formed out of the empire; the *Assyrian*, with *Nineveh* as its capital; the *Babylonian*, with *Babylon* for its capital; and the *Median*, with *Ecbatana* for its capital. It may be proper, however, to consider the Assyrian monarchy as still continuing; and

The 3d period may be that from *Sardanapalus* to ESARHADDON, B. C. 681.

During this period of 66 years, 4 kings reigned in Nineveh, of whom *Esarhaddon* was the last; and 10 kings reigned at Babylon. During this time the Assyrian history was intimately connected with that of the Israelites. In the year B. C. 681, Esarhaddon united together two of the three kingdoms, viz. the Assyrian and Babylonian.

The 4th and last period extends from *Esarhaddon* to CYRUS the Great, B. C. 536.

At this time the united kingdom was subjected to Persia.—At the same time, also, Cyrus united to Persia the kingdom of Media, which had continued its separate existence from the death of *Sardanapalus*.

For a general view of the Assyrian history; *Rollin's Ancient History*, bk. iii.—*Millot's Elements of History*, vol. i. p. 62. (Ed. Edinb. 1823. 5 vols. 8.)—*The English Universal History*. Lond. 1779–83. 50 vols. 8. (18 vols. *Ancient*.) vol. iii.—*Prideaux*, Connection of the O. and N. Testament. (for the time from *Sardanapalus* to Cyrus.)—*Berosus*, &c. in *Cory*, cited P. V. § 236.—*Heeren*, Historical Researches into the Politics and Commerce of the Carthaginians, Ethiopians, Egyptians, &c. Gxf. 1830. 2 vols. 8. Transl. from his *Ideen*, cited P. IV. § 171.—*Sainte Croix*, La ruine de Babylon, in the *Mem. Acad. Inscr.* vol. xlviii. p. 1.—For Assyria, and likewise for the several states and empires to be mentioned, we also refer to *Heeren's States of Antiquity*, cited § 215. 6.—Cf. also *Meusel*, cited P. V. § 240.

II. The *Jewish*. The history of this nation begins with ABRAHAM, B. C. 1921. It may be divided into eight periods. The 1st period extends from *Abraham* to the entrance into *Canaan* under JOSHUA, B. C. 1451.

During this period they remained a nomadic nation.

The 2d period includes the time from *Joshua* to the death of SAMUEL, B. C. 1060

During this period the nation was under the government of the judges and priests. *Samuel* was the last of the judges. *Saul*, the first king, was anointed as such some time before Samuel's death.

The 3d period is from *Samuel* to the separation of the nation into the two kingdoms of Judah and Israel by the REVOLT under JEROBOAM, B. C. 975.

This was the most flourishing period of the Jewish monarchy, marked by the reigns of David and Solomon, and by the building of the Temple at Jerusalem, the capital.—Respecting these reigns, see *Christ. Spectator*, iv. 131; v. 528.

The 4th period may include the history from the *Revolt* until the RESTORATION from the *Babylonian Captivity*, B. C. 536.

The two kingdoms continued separate until their destruction by the Babylonians. The ten tribes of *Israel*, whose capital was Samaria, were carried into captivity by *Shalmanazar*, B. C. 721; the two tribes of *Judah*, by *Nebuchadnezzar*, B. C. 606. During this time nineteen kings reigned over Judah at Jerusalem. The seventy years of the captivity are dated from the conquest of Judah by *Nebuchadnezzar*.

The 5th period reaches from the *Restoration* by *Cyrus*, to the SUBMISSION of the Jews to ALEXANDER, B. C. 332.

During this period the Jews had continued in a state of at least partial dependence on the throne of Persia.

The 6th period is from *Alexander* to the RE-ESTABLISHMENT of an independent monarchy under the MACCABEES, B. C. 168.

After the death of Alexander and the division of his empire, made B. C. 301, the Jews were claimed by Syria and by Egypt, and exposed to the invasion or oppression of both.—The perse

uation of Antiochus Epiphanes provoked the general revolt which led to the re-establishment of independence.

The 7th period is from the *Maccabees* until the time of the *Roman interference* under POMPEY, B. C. 63.

During this period the monarchy was maintained, but with many unhappy dissensions.

The 8th and last period is from the first conquests of Pompey to the final DESTRUCTION of Jerusalem by TITUS, A. D. 70.

For the Jewish history; The historical books of the O. Testament.—*Josephus* (cf. P. V. § 248).—*Berruyer*, *Histoire du peuple de Dieu*, &c. Par. 1742. 10 vols. 8.—*Basnage*, *Histoire des Juifs*, &c. Haye, 1716. 15 vols. 12.—*Prideaux*, *Connect. of the O. and N. Testament*. The French translation, said to be better than the English original, is entitled *Histoire des Juifs et des peuples voisins depuis la decadence des Royaumes d'Israel et de Juda*, &c. Aust. 1725. 5 vols. 8.—*J. L. Bauer*, *Handbuch der Geschichte der Hebr. Nation*, &c. Nurnb. 1800. 2 vols. 8. valuable.—*H. H. Mitman*, *History of the Jews*, (Am. ed.) N. Y., 1830. 3 vols. 18. Cf. *North Amer. Rev.* vol. xxiii. p. 234.—*Jahn*, *Hebrew Commonwealthe*. Transl. from German, by C. E. Stowe. And. 1828. 8.

III. The Trojan. Its origin is involved in darkness and fables, but is placed as early at least as B. C. 1400. Of its chronology we can only say that the state was destroyed by the Greeks in the reign of Priam, about B. C. 1184.

The history of *Troy* consists of traditions preserved by the poets. Cf. P. II. § 132.—*Mitford's Greece*, ch. i.

IV. The Lydian. This commenced about B. C. 1400. Three dynasties of kings are said to have reigned, yet little is known of the history until the reign of CRÆSUS; and under him the kingdom was destroyed by CYRUS, B. C. 536.

The capital was Sardis. The kingdom was in the time of Cræsus very rich and powerful; its fate was decided by the battle of Thymbra.

For the Lydian history; The *English Universal History*, vol. iv. as above cited.—*Freret*, on the battle of Thymbra, with a plate, in the *Mem. de l'Acad. des Inscr.* vol. vi. p. 532.

V. The Phœnician. This was in existence in the time of David, under a king named ABIKAL, B. C. 1050. The state continued until the Capture of Tyre by ALEXANDER, B. C. 332.

Phœnicia seems not to have formed properly one state, but to have contained several cities with petty kings or princes, of which Tyre stood at the head.

On the Phœnician history; *Sanctionathon*, &c. cf. P. V. § 238.—*Ries*, *Cyclopædia*, under *Phœnicie*.—*Mignot*, *Sur les Pheniciens* (several dissertations), in the *Mem. Acad. Inscr.* vols. xxxiv–xlii.—The *English Univ. Hist.*—Also, 11th vol. of *Heeren's Works*. Golt. 1824.

VI The Persian. Its history is obscure and its power insignificant until the time of CYRUS the elder, B. C. 536. We may include the whole history after this date in two periods.

The 1st period extends from Cyrus to XERXES, who invaded Greece, and was defeated in the famous *Battle of Salamis*, B. C. 480.

In this period, under Darius Hystaspes, the father of Xerxes, the Persian empire attained its greatest extent; reaching to the Indus on the east, to the Jaxartes and Mount Caucasus on the north, and including Asia Minor, Syria, Egypt, and Libya. The capitals were Babylon, Susa, Ecbatana, and Persepolis (cf. §§ 153, 154, 170), the royal court being held sometimes in one and sometimes another of these places.

The 2d period extends from Xerxes to the overthrow of the Persian empire by Alexander, in the reign of DARIUS CODOMANNUS, B. C. 331.

About the middle of this period occurred the expedition of the younger Cyrus, described in the *Anabasis* of Xenophon; Cyrus fell in the battle of Cunaxa, B. C. 401.—Alexander completed the subjugation of Persia by the victory at Arbela, B. C. 331.

For the Persian history; *Rollin's Anc. Hist.* bk. iv. and following.—*Millot's Elements*, vol. i. p. 88, ed. before cited.—The *Universal History*, before cited, vol. iv. and ix.—*Brissonius*, *de regno Persarum*. 1591. 8.—*Hyde*, *Rhode*, &c. cited P. V. § 183. 3.—*Harder's* Persepolis, in his *Works*—*Heeren*, as above cited.—*Grotefend*, &c. cited P. IV. § 18. 4.—*J. B. Frazer*, *Hist. of Persia*, in *Harper's Fam. Library*, No. 1xx.—*Sir J. Malcolm*, *Hist. of Persia from the earliest period* &c. Lond. 1829. 2 vols. 8. 2d ed.

VII. The Syrian; or the Kingdom of the Seleucidæ. This was one of the four monarchies formed out of the empire of Alexander. It was commenced after the battle of Ipsus, by SELEUCUS NICATOR, B. C. 301. We may include its history in two periods.

The 1st period is from Seleucus Nicator to the time of the collision with the Romans in the reign of ANTIOCHUS the Great, B. C. 190.

The capital of this kingdom was Antioch. The territory under its sway included the northern part of Syria; all Asia Minor, except Bithynia; Armenia, Media, Parthia, Bactriana, India, Persia, and the valley of the Euphrates.—Antiochus was brought into a war with the Romans especially by protecting Hannibal. His defeat, in the battle of Magnesia, B. C. 190, deprived him of part of his territories and greatly weakened the kingdom.

The 2d period extends from *Antiochus the Great* to the complete conquest of Syria by the Romans under Pompey, in the reign of ANTIOCHUS ASIATICUS, B. C. 69.

In the first part of this period occurred the revolt of the Jews under the Maccabees, B. C. 168, in consequence of the persecution of Antiochus Epiphanes.—The throne of this kingdom, on its overthrow by the Romans, had been held by twenty-three successive kings, most of them lawful heirs of the house of the Seleucidæ.

For the Syrian history; *Vaillant*, Imperium Seleucidarum, cited P. IV. § 93. 1.—*Frölich*, Annales rerum Syriæ. Vienn. 1754.—*The Universal Hist.* above cited, vol. 8th of the Ancient.

VIII. The Parthian; or *Kingdom of the Arsacidæ*. The Parthians occupying the country on the south-east corner of the Caspian, were subject to Persia when conquered by Alexander. On the division of his empire, they fell to the share of *Seleucus Nicator*. But under the third king of Syria they revolted and established an independent kingdom under ARSACES, B. C. 256.

The Parthians were constantly at war with the Syrians, and afterwards with the Romans; but could not be conquered. They obtained dominion from Armenia to the Indian Ocean, and from Syria to the river Indus; including Bactriana, Persia, the countries in the valley of the Euphrates, and Armenia. Their capital was *Hecatompylos*.

The Parthian kingdom continued until the revolt of the Persians, who dethroned the Arsacidæ, and established the *kingdom of MODERN PERSIA*, A. D. 223.

For the Parthian history; *Vaillant*, as cited P. IV. § 93.—C. F. Richter, Historisch-kritischer Versuch über die Arsaciden-und Sassaniden-Dynastie, &c. Lpz. 1804.

§ 212. We will notice next the states, whose capitals were in Africa. Of these we have but *two* of importance; the *Egyptian* and the *Carthaginian*.

I. The Egyptian. The first king named in the Egyptian dynasty is MENES, generally supposed to be the same as MIZRAIM, son of Ham and grandson of Noah; he settled in Egypt about B. C. 2200. With this date the real chronology of Egypt commences.

A high antiquity, in part surely fabulous, was assigned to this kingdom by two Egyptian works now lost; one was the *Old Chronicle*, cited by Syncellus (cf. § 201); the other, the work of *Manetho*, cited by Eusebius (cf. P. V. § 236).

The 1st period in the Egyptian history may be that extending from *Menes* to the ESCAPE of the ISRAELITES, B. C. 1492.

Of this period profane history gives us no connected or satisfactory account. Most that can be relied on is to be drawn from the incidental notices found in the Bible. Some chronologers place the celebrated *Sesostris* at the close of this period; some consider him to be the Pharaoh that was drowned in the Red Sea.

The 2d period includes the time from the *Exodus* to the reign of PSAMMETICUS, B. C. 670, when the history begins to be authentic.

No connected history has been preserved of this period, and we are here also much indebted for what we know, to the accounts in the Scriptures.—Twelve different governments under twelve different chiefs, are said to have been united under Psammeticus.

The 3d period extends from the time of *Psammeticus* to the conquest of Egypt by the PERSIAN king CAMBYSES, son and successor of Cyrus, B. C. 525.

The Egyptian history now becomes more luminous. Herodotus is the principal authority. The art of writing and the use of the papyrus as a material were now common.

The 4th period includes the portion of time from *Cambyses* to the conquest of Egypt by ALEXANDER, B. C. 332.

After the time of Cambyses, Egypt had been made a Persian satrapy, and, with the exception of a few instances of revolt, in one of which the throne was partially re-established, had continued subject to Persia until it now changed masters.

The 5th period is from *Alexander* to the subjection of the country to the Romans, resulting from the victory of AUGUSTUS in the battle of Actium, B. C. 31.

Alexander appointed Ptolemy, one of his generals, governor of Egypt; and Ptolemy, after the death of Alexander, became king of the country, B. C. 323, and commenced the dynasty of the Ptolemies, who retained the throne until Cleopatra, associating her fortunes with Antony, lost it by the success of her lover's rival.—Thebes and Memphis had been the capitals in the previous periods. In this, Alexandria, founded by Alexander, was made the seat of the new court.—Egypt remained a part of the Roman empire until it was wrested away by the Saracens, A. D. 640.

For the Egyptian history; *Rollin's Anc. Hist.* bk. i.—*Marsham*, as cited P. V. § 236.—*Champollion le jeune*, L'Egypte sous les Pharaons &c. Par. 1814. 2 vols. 8. (for period before Cambyses.)—For the period after Alexander, *Vaillant*, Historia Ptolemaeorum, cited P. IV. § 93. 1.—*Champollion Figeac*, Annales des Lagides, &c. Par. 1819. 2 vols. 8.—Cf. *Mayer's Universal History*, vol. i (ed. N. Y. 1804. 25 vols. 12).—Also, the *Universal History* before cited, vol. i. and viii.—*M. Russel*, View of Egypt.—Cf. § 177, also P. IV. § 16; § 91. 8; § 231.

II. The Carthaginian. The chronology of Carthage may be naturally divided into *three* periods.

The 1st period is from its *Foundation* by Dido, B. C. 880, to the beginning of the wars of *Syracuse* in the time of the Syracusan king GELON, B. C. 480.

In this period the following points are worthy of notice : (a) the *origin of the city Carthage*, by a Tyrian colony under Dido, in whose story much fable is mingled ; (b) the *pursuits of the people*, commercial, like those of the Phœnicians ; they had intercourse by sea with Britain and Guinea, by caravans with the interior of Africa, and through Egypt with the eastern world ; (c) their *conquests* ; their commercial pursuits led them to seek possession of the islands and coasts of the Mediterranean, and they gained Sardinia, Corsica, the Baleares, also the Canary Isles and Madeira in the Atlantic, and many places in Spain, and the northern coast of Africa ; the chief conquests were effected by *Mago*, and his sons and grandsons ; (d) the *form of government* : it was a republic, but of a strongly aristocratic character ; the executive consisting of two chief magistrates called *Suffetes*, and the legislative consisting of a *Senate* of select grandees, and an *Assembly* of the people ; as at Rome, there was a continual strife between a popular and an aristocratic party ; (e) the *revenue* ; its sources were, 1. tributes from the subject cities and states or tribes ; 2. customs paid on goods at Carthage and all the ports ; 3. proceeds of the mines in Spain.

The 2d period extends from the beginning of the wars with *Gelon of Syracuse* to the beginning of the contests with Rome in the *FIRST PUNIC WAR*, B. C. 264.

The principal thing which marks the history of this period, is the long continued struggle to obtain complete possession of Sicily. The Carthaginians and Syracusans were involved in almost constant wars.

The 3d period is from the *first war with the Romans* to the final *DESTRUCTION of CARTHAGE*, B. C. 146.

The contests between Rome and Carthage grew out of mutual ambition. Sicily, which both desired to own, furnished the occasion.—There were three wars called *Punic* ; each disastrous to Carthage. The first lasted 23 years. The second was marked by the bold invasion and splendid victories of Hannibal ; ended by the battle of Zama, B. C. 202. The third lasted only about three years, and terminated in the entire destruction of the state and city. Carthage had existed about 700 years.

For the Carthaginian history ; *Rollin's Anc. Hist.* bk. ii.—*Hendrich, De Republica Carthaginiensium.* 1664.—*Heeren*, as cited above—*The Universal History*, vol. xv. of the Ancient.—*Böttiger's Hist. of Carthage.* Lond. 1837. with a map.

§ 213. The ancient states which were seated in Europe remain to be mentioned. Without naming singly the various minor states, our object in this sketch will be accomplished by a glance at the Chronology of *Greece* and *Rome*.

I. OF GREECE. The whole extent of time to be considered is 15 or 1600 years, from the permanent settlements in Greece to her final reduction to a Roman province. This whole space may be very conveniently and happily presented by a division into *six successive periods*, each limited by distinguished events, and characterized by prominent circumstances :

1. The 1st period comprehends the whole history from the *Dawn of civilization* to the *TROJAN WAR*, 1184 B. C., and from its peculiar characteristic may be denominated *fabulous*.

Much which is related in the accounts of this period must be rejected as idle fiction ; yet a few important events may be selected and authenticated.—Civilization had its first impulse in the arrival of colonists from Egypt and Phœnicia, who laid the foundations of some of the principal cities, as Argos and Sicyon about 1800 years B. C. Little advancement was made, however, until, after the lapse of more than two centuries, other colonies were planted, at Athens by Cecrops and at Thebes by Cadmus, about the time of Moses (P. IV. § 34). Between this time and the Trojan war considerable progress must have been made in cultivation.

We find some of the peculiar institutions of the Greeks originating in this period ; particularly the *oracles* at Delphi and Dodona, the *mysteries* at Eleusis, and the four *sacred games*, the court of Areopagus at Athens, and the celebrated Amphictyonic Council.—The arts and sciences likewise received considerable attention. Letters had been introduced by Cadmus. Astronomy was sufficiently studied to enable Chiron to furnish the Argonauts with an artificial sphere exhibiting the constellations. The accounts of the siege of Thebes and that of Troy show that progress had been made in the various arts pertaining to war.—But the whole history of the period exhibits that singular mixture of barbarism with cultivation, of savage customs with chivalrous adventures, which marks what is called an *heroic age*.

2. The 2d period includes a much shorter space of time, extending from the *Trojan war* to the time when the *REGAL form of GOVERNMENT* was *ABOLISHED*, about 1050 B. C. From the most important and characteristic circumstances it may be called the period of *colonization*.

The first governments of Greece were small monarchies, and they continued such without encountering peculiar difficulties until after the Trojan war. Soon after this we find the country involved in fatal civil wars, in which the people, under a number

of petty chieftains hostile to each other, suffered extremely from calamity and oppression. These evils seem to have led to the change in the form of Government, and the substitution of the *popular* instead of the *regal* system. The same evils also probably contributed to the spirit of emigration, which so strikingly marks the period. The emigrants who sought foreign settlements are distinguished as of *three* separate classes. The earliest were the *Æolians*, who removed from the Peloponnesus to the north-western shores of Asia Minor and founded several cities, of which Smyrna was the principal. The second were the *Ionians*, who went from Attica (originally called Ionia), and planted themselves in Asia Minor, south of the *Æolians*, where Ephesus was one of their chief cities. The third were the *Dorians*, who migrated to Italy and Sicily, and founded numerous flourishing settlements. Syracuse in Sicily became the most important.—In the period of colonization we notice the origin of the *four* principal *dialects* in the Greek language. (Cf. P. V. § 4.)

3. The 3d period comprehends the space (of five hundred and fifty years) from the *abolition of monarchy* to the BEGINNING of the PERSIAN WAR, about 500 B. C.

In this period two of the Grecian states are chiefly conspicuous, Athens and Sparta; and from the special attention of these states to provide themselves with a suitable political constitution and civil code, this portion of the history may be designated as the period of *laws*.

Sparta found in Lycurgus her lawgiver. His institutions gave a permanent cast to her character, and were not abolished until the last ages of Greece.—Many years later, Athens received her constitution from the hands of Solon, who executed the task unsuccessfully attempted by Draco. (Cf. P. V. § 167; P. III. §§ 8, 9.)—The other principal incidents in the history of this period are the repeated wars of Sparta with her neighbors the Messenians, and the usurpation of Pisistratus and the fate of his sons at Athens.—In the war Sparta at last was completely triumphant, but suffered much from the devoted skill and patriotism of Aristomenes, the Messenian general. It was in this struggle that the Spartans were so much indebted to the lame poet of Athens, Tyrtaeus. (Cf. P. V. § 53.)

In the very time of Solon, Pisistratus contrived to obtain at Athens a sort of regal authority, which he transmitted to his two sons. The father used his power to promote the glory and welfare of the state. Of the sons one was assassinated at a public festival, and the other, being subsequently expelled, fled to Asia, and sought revenge by instigating the Persians to invade his native country.

4. The 4th period extends from the *beginning* to the CLOSE of the PERSIAN WAR, 460 B. C., a space of almost 50 years. To this age the Greeks ever after looked back with pride, and from its history orators of every nation have drawn their favorite examples of valor and patriotism. The Persian invasion called forth the highest energies of the people, and gave an astonishing impulse to Grecian mind. It may properly be called the period of *military glory*.

The design of subjugating Greece originated in the ambition of Darius the Persian king, the second in succession from Cyrus the Great. He found a pretext and occasion for the attempt in a revolt of his Greek subjects in Asia Minor, in which Sardis, the capital of Lydia, was pillaged and burnt. The war was carried on by three successive kings, Darius, Xerxes, and Artaxerxes, but on neither of them did it confer any glory; while the battles of Marathon, Thermopylæ, Salamis, Mycale, and Platæa, secured immortal honor to the Greeks.—A succession of splendid names adorns the history of Athens during this period. Miltiades, Themistocles, Aristides, Cimon, and Pericles, acted distinguished parts in the brilliant scene. Sparta also justly gloried in the self-sacrifice of Leonidas and his three hundred brave companions.—The period of the Persian war was the age of the highest elevation of the national character of the Greeks. Before it, there existed little union comparatively between the different states, and it was not till Athens had alone and successfully resisted the strength of Persia at the battle of Marathon, that other states were aroused to effort against the common enemy. In the confederation which followed, Sparta was the nominal head, but the talents, which actually controlled the public affairs, were found in the statesmen of Athens. To Athens, therefore, the supremacy was necessarily transferred, and before the close of the war she stood, as it were, the mistress of Greece.

5. The 5th period includes the portion from the *close of the Persian war* to the SUPREMACY of PHILIP, B. C. 337. At the beginning of this period the general affairs of Greece were in a highly prosperous condition, and Athens was unrivaled in wealth and magnificence under the influence of Pericles.—But a spirit of luxurious refinement soon took the place of the disinterested patriotism of the preceding age, and the

manners of all classes became signally marked by corruption and licentiousness. This may be designated as the period of *luxury*.

The history of the period presents several subjects of prominent interest.—One of these is the protracted war between Athens and Sparta, termed the *Peloponnesian*. Pericles was still in power when it commenced, but he soon fell a victim to the terrible plague which desolated Athens. The unprincipled Cleon and the rash Alcibiades successively gained the predominant influence. The war was continued with slight intermissions and various successes for nearly thirty years, and was ended by the battle of Ægos Potamos, B. C. 405, in which Lysander, the Spartan king and general, gained a final victory over the Athenians. By this event Athens lost her supremacy in Greece, and was deprived even of her own liberties. Her walls were thrown down, and a government of thirty tyrants imposed upon her citizens. To this, however, the Athenians submitted but a few years. In 401 B. C. the Thirty were expelled.

The same year was remarkable for two other events. The first was the *accusation of Socrates*, one of the greatest and the best men of which paganism can boast. The trial for some reason was delayed several years, but the result was utterly disgraceful to the city and to all concerned (cf. P. V. § 171). The other memorable event was the *expedition of Cyrus the younger*, the satrap of Lydia, against his brother, the king of Persia. Ten thousand Greeks accompanied him in this enterprise. The march from Sardis to the Euphrates, the fatal battle of Cunaxa, and the labors and dangers of the 10,000 in returning to their homes, are recorded by Xenophon with beautiful simplicity.—The assistance which the Greeks gave in this revolt of Cyrus, involved them in another war with Persia. Sparta had, by the result of the Peloponnesian war, gained the supremacy in Greece, and the other states, especially Athens, Thebes, Argos, and Corinth, refused to aid her in the struggle which followed. They even united in a league against her, and Athens furnished the commander to whom the Persians were indebted for the almost entire destruction of the Spartan fleet. This war was terminated by a treaty, B. C. 387, which weakened and humbled Sparta, and was alike dishonorable to all the Greeks.

The two states which had for ages been pre-eminent in Greece, Athens and Sparta, were now both depressed, and opportunity was afforded for a third to seek the ascendancy. This for a short time was secured to Thebes, chiefly by the talents of two distinguished citizens, Pelopidas and Epaminondas.—But a war with Sparta shortly consummated her glory and exhausted her strength; she gained a brilliant victory in the final battle of Mantinea, 363 B. C., but was in the same instant ruined by the death of her general Epaminondas.—The successive downfall of three principal states, Athens, Sparta, and Thebes, and the jealousies and dissensions connected therewith, reduced Greece to a miserable condition. The general corruption and licentiousness, already mentioned, increased the degradation. In a few years we find the Grecian states embroiled in the Phocian or Sacred war, B. C. 357. (cf. P. III. § 72.) This commenced in the jealousies between the Thebans and the Phocians. The Spartans and the Athenians, and ere long the Macedonians, became involved in it. Shortly after this contest was terminated, a new Sacred war arose, called the Amphissian; in which the council of Amphictyons appointed Philip, king of Macedon, as general and leader of their confederacy. Amid such dissensions, the ambitious Philip eagerly seized a favorable moment for entering the Grecian territories. At Athens the single voice of Demosthenes was lifted to warn the Greeks of his ultimate intentions, and to rouse them to united resistance. A feeble alliance with Thebes was effected, but in vain. The battle of Chæronea, B. C. 337, made Philip the master of Greece.

6. The 6th period extends from the *supremacy of Philip*, gained by the battle of Chæronea, to the *CAPTURE of CORINTH*, 146 B. C. By the disastrous defeat at Chæronea the genuine fire of the Grecian spirit was extinguished, and the subsequent history exhibits little else than the steps by which the country was reduced to a dependent province. We may therefore denominate this the period of *decline and fall*.

Alexander, who succeeded his father Philip as king of Macedon, and autocrat of Greece, cast a sort of glory on the first years of this period by his extensive conquests. Those, who love to trace the course of conquerors, will follow with interest his march from the Hellespont to the Granicus, to Issus, to Tyre, to the Nile, to the desert of Libya, to the Euphrates, and the Indus; but every reader will regret his follies at Persepolis and be disgusted by his beastly life and death at Babylon.—For twenty years after Alexander's death the vast empire he had formed was agitated by the quarrels among his generals. By the battle of *Ipsus* in Phrygia, B. C. 301, these contests were terminated, and the empire was then divided into *four* kingdoms, one comprising Macedonia and Greece; a second Thrace and Bithynia; a third Egypt, Libya, Arabia, Palestine, and Cœlosyria; and a fourth called the kingdom of Syria, including all the rest of Asia, even to the Indus.

To the first of these the Grecian states belonged. Patriotic individuals sought to

arouse their countrymen to cast off the Macedonian yoke; but jealousy between the states and the universal corruption of morals rendered their exertions fruitless. All that is really honorable and memorable in the proper affairs of the Greeks at this period, is found in the history of the Achæan league.—The Achæan league was originally a confederacy between twelve small cities of Achaia, established very early, when the Grecian states first assumed the popular instead of the regal form. It took scarcely any part in the perpetual conflicts between the other republics, and was neutral even in the Peloponnesian war.

The Macedonian kings had dissolved it, but it was revived about 280 B. C. Subsequently it was enlarged, and Corinth became the head and capital. Under the presidency of Philopœmen, B. C. 200 to 180, it rose so high in power and reputation, that its alliance was sought by some of the governments of Asia. Had the other states at this time risen above the foul and mean spirit of envy, the independence of Greece might probably have been restored. But unhappily the Romans were requested by one of the states to aid them against the Macedonians. The Romans gladly embraced the opportunity, and shortly after this a Roman general led as a captive to grace his triumph the last king of Macedon, 167 B. C.

Nothing but the Achæan league now preserved southern Greece from falling an instant prey to Roman ambition. The remaining vigor of the confederacy averted this destiny for twenty years; then it came, under the pretext of just punishment for insult upon Roman ambassadors. The legions of Rome poured upon Achaia, Corinth was taken, and with all its wealth and splendor committed to the flames and consumed to ashes. This completed the subjugation of the country, which became of course a *province of Rome*.

The principal helps in the study of the Grecian history are mentioned, P. V. § 7. 7. (d).—A good elementary work is *Pinsuck's* improved edition of Goldsmith's *History of Greece*. &c. Philad. 1836. 12.—A valuable text-book and guide to deeper research; *A. H. L. Heeren*, *States of Antiquity*, translated from German by *G. Bancroft*, Northampton. 1828. 8.—For the later periods of Grecian history; *J. Gast*, *Hist. of Greece from accession of Alexander till the final subjection to the Romans*. Lond. 1782. 4.—*Breiterlauch*, *Geschichte der Achæer und ihres Bundes*. Lpz. 1782.

§ 214. II. ROME. The history of Rome extends through a space of more than 1200 years; which may be divided, like the Grecian history, into *six* periods.

1. The 1st period includes the time from the *BUILDING of the CITY*, B. C. 752, to the *EXPULSION of TARQUIN*, B. C. 509. It may be called the *Period of the Kings*, or of *Regal Power*.

The Roman historians have left a particular account of this period, beginning with the very founders of the city, Romulus and Remus, whose descent is traced from Æneas the hero of Virgil. But many have doubted whether this portion of the Roman history is entitled to much credit, and some have even contended that it is altogether fabulous. (P. V. § 510.)—*Seven* kings are said to have reigned (P. III. §§ 193, 240). One of the most important events of this period, was a change in the constitution effected by the sixth king, Servius Tullius, introducing the *Comitia Centuriata*. He divided the citizens into classes, and subdivided the classes into centuries, making a much larger number of centuries in the richer classes than in the poorer. (P. III. § 252.)—The reign of the second king, Numa, is remembered, on account of his influence on the affairs of religion; as he instituted many of the religious ceremonies and several classes of priests.—During the period of the kings, 244 years, the Roman territory was of very limited extent, and the people were often involved in war with the several states in their immediate vicinity. Tarquin the Proud, the last king, was engaged in the siege of an enemy's city only *sixteen* miles from Rome, when his son committed the outrage upon the person of Lucretia, which led to the banishment of the family and the overthrow of the regal government.

2. The 2d period extends from the *expulsion of the Kings* to the time when the *PLEBEIANS* were admitted to the *OFFICES* of state, about 300 B. C. At the beginning of this period the government was a thorough aristocracy, but at the close of it had become a full democracy. It included over 200 years, and may be designated as the *period of the Plebeian and Patrician contests*, or of *Party strife*.

Two consuls, chosen annually, first took the place of the king, and exercised almost precisely the same power. All offices of state were forbidden to the Plebeians or common people, and filled exclusively by Patricians or descendants from the Senators or Patres.—The first step in the undermining of the aristocracy was the *Valerian Law*, which allowed a citizen condemned to a disgraceful punishment to appeal from the magistrate to the people. Under the protection of this law, the people, discontented with their poverty and hardships, ere long refused to enrol their names in the levies, which the wars with the neighboring states demanded. This difficulty led the Patricians to invent a new office; that of *Dictator* (P. III. § 248). But the dissatisfaction

of the Plebeians was not to be thus removed. They united with the army and withdrew to Mt. Sacer, B. C. 493. Reconciliation was effected by creating the office of *Tribunes*, who were to be chosen annually from the Plebeians, and to possess the power of a negative upon the decrees of the Consuls and even the Senate. (P. III. § 245.)—This arrangement only led to new dissensions, the Tribunes generally making it their object to oppose the Consuls and the Senate, and the Plebeian interest gradually encroaching upon the Patrician.—In a few years another fundamental change was effected. The important business of state had, from the time of king Servius Tullius, been transacted at the *Comitia Centuriata*, or assemblies voting by *centuries*. It was now, B. C. 471, decided that such business might be transacted in the *Comitia Tributa*, or assemblies voting by *Tribes*, in which the Plebeians held the control.

The next office created at Rome seems to have originated in the jealousy between the two parties, the Patricians opposing, and the Plebeians favoring it. This was the Decemvirate, B. C. 451, which superseded both consuls and tribunes, but continued only three years, and then the two other offices were restored.—In a few years the people made another advance, the Senate conceding, that *six* military tribunes, three Patrician and three Plebeian, might be substituted instead of the two consuls.—Another office was created during this period, the censorship; two Censors being appointed to take the census of the people every five years, and to watch over the public morals.—But this office does not appear to have originated in party animosity; nor had it any influence in healing the dissensions between the higher and lower orders (cf. P. III. § 247).

One grand object with the Plebeians yet remained unaccomplished. They were not eligible to the more important offices of the state, and to remove this disability they now bent all their energies. The struggle continued for many years, and occasioned much unhappy disturbance, but terminated in their complete success; as they gained admission to the consulship, the censorship, and finally to the priesthood, and thus obtained a virtual equality with the Patricians about B. C. 300.

During this period, so harassed by internal contests, Rome was engaged in frequent wars. Three of them are most noticeable. The first was with the Etrurians, under king Porsenna, shortly after the expulsion of Tarquin, “a war fertile in exploits of romantic heroism.”—The second was with the city Veii, a proud rival of Rome. It was at last taken by Camillus, B. C. 390, after a siege of ten years.—The last was with the Gauls, who invaded Italy under Brennus, and are said to have taken Rome and burned it to the ground, B. C. 385. Camillus, who had been forced by the clamors of the populace to go into retirement, unexpectedly returned, and put to speedy flight the barbarian conquerors.

3. The 3d period in the Roman history extends from the final *triumph of the Plebeians* to the CAPTURE OF CARTHAGE, B. C. 146.

Rome had hitherto been distracted with intestine feuds and dissensions, and had extended her dominion over but a small extent of territory. The admission of Plebeians to all the high offices of trust and distinction promoted the consolidation and strength of the republic, and the career of conquest was soon commenced. This may be remembered as the period of the *Punic Wars*, or of *Foreign Conquests*.

The first important conquest was that of the southern part of Italy, which resulted from the war with the Samnites. Southern Italy was settled by Grecian colonies (§ 50), and contained at this time several cities, flourishing, wealthy, and refined by letters and the arts. On their invitation Pyrrhus, the king of Epirus, passed over from Greece with a large army and a train of elephants to aid them against the Romans, and was for a time successful, but finally, being totally defeated at the battle of Beneventum, B. C. 274, fled precipitately to his own dominions. The allied states and cities immediately submitted to Rome, who thus became mistress of Italy.

She now began to look abroad for acquisitions, and the island Sicily became an object of desire. The pursuit of this object brought Rome into contact with Carthage, which was now flourishing and powerful. The Carthaginians had settlements in Sicily, and desired as well as the Romans the dominion of the whole island. Hence sprang the first of the *three Punic Wars*. Sicily was chiefly settled by Greek colonies. These colonies preferred independence, but, situated between Rome on one side and Carthage on the other, were in no condition to resist both, and had only the alternative of joining one against the other. They chose the side of the Romans in the first Punic war, which began B. C. 264, and was ended B. C. 241, by a treaty exceedingly humiliating to Carthage. Sicily was made a Roman province, yet Syracuse, the principal city, was allowed to retain an independent government.—The tragic story of Regulus belongs to the first Punic war.

After a peace of twenty-three years, the second Punic war began in the siege of Saguntum in Spain, by Hannibal, B. C. 218. Having taken this city, Hannibal crossed the Pyrenees and the Alps, and marched down upon Italy with a victorious

army. The Romans were defeated in three engagements before the memorable battle of Cannæ, in which they were completely conquered, and 40,000 of their troops left dead on the field. But after the battle of Cannæ the Carthaginians gained no advantages. A king of Macedon came to their aid in vain.—Scipio, a Roman general, having conquered Spain, passed over to Africa and carried the war to the very walls of Carthage. Hannibal was recalled from Italy to defend the city, but was utterly defeated by Scipio in the battle of Zama, B. C. 202, by which the second Punic war ended even more disastrously than the first. In this war Syracuse in Sicily took part with the Carthaginians, and was on that account besieged by the Romans. It was ably defended by the scientific genius of Archimedes, but at length taken by Marcellus, and made a part of the province of Sicily, B. C. 212.

The result of the second Punic war may be considered as the occasion which carried the Roman arms into Asia. Hannibal, after the battle of Zama, fled to the protection of Antiochus, king of Syria. This led to a war which compelled the king to cede to the Romans nearly the whole of Asia Minor, B. C. 190.—The interference of the king of Macedon in the second Punic war also furnished the ground for a war with him, which was the first step towards the conquest of Greece. A few years after, the Romans, on the pretence of aiding the Ætolians, subjected Macedonia, B. C. 167. The Achæan league preserved the southern portions of the country a little longer; but in twenty years these likewise fell under the dominion of Rome by the capture of Corinth, B. C. 146.

Carthage fell the same year with Corinth. The Romans had waged a *third* Punic war, when the Carthaginians were greatly weakened by an unfortunate struggle with the Numidians. The third Punic war continued but about three years, and terminated in the entire destruction of Carthage, under circumstances of aggravated cruelty and faithlessness on the part of the Romans.

4. The fourth period extends from the *Capture of Carthage and Corinth* to the establishment of the IMPERIAL GOVERNMENT by the battle of Actium, B. C. 31. During this whole time the Roman history is a continued tale of domestic disturbances. This may justly, therefore, be termed the period of the *Civil Wars*.

The very commencement of the period is marked by the disturbances which grew out of the attempts of the two Gracchi. They successively endeavored to check the growing corruption of the Senate, and to relieve the circumstances of the people; but both fell victims to their own zeal and the hatred of their enemies, Tiberius 135, and Caius 121 B. C. Some have ascribed their efforts to ardent patriotism; others to mere ambition. (Cf. *Niebuhr's Rome*, cited P. V. § 299. 7.) Not long after the fall of Gracchus arose the *Social* war, by which the states of Italy demanded and obtained of Rome the rights of citizenship. B. C. 90.—Scarcely was this ended, when the Romans began again to imbrue their hands in each other's blood in the fierce war of Sylla and Marius, rival leaders in the republic. Two horrible massacres signalized this contention. Sylla finally triumphed, and was made perpetual dictator, yet resigned his power at the end of four years, B. C. 78. The death of Sylla is soon followed by the famous conspiracy of Cataline, detected and subdued by the vigilance of Cicero, B. C. 62.

Still Rome was distracted by parties, headed by ambitious men.—The first triumvirate, a temporary coalition between Pompey, Crassus, and Cæsar, repressed the flames of discord for a few years. Pompey had already added Syria to the Roman possessions; Cæsar soon added Gaul. Crassus lost his life in an attempt to conquer Parthia, B. C. 53. The death of Crassus broke the bond which held Cæsar and Pompey together, and they hastened to determine in the field of battle who should be master of Rome. The contest was decided in the plains of Pharsalus in Thessaly, by the entire defeat of Pompey, B. C. 48. Pompey fled to Egypt, but was beheaded the instant he landed on the shore. For five years Cæsar held the supreme power at Rome, but was assassinated in the senate, by a company of conspirators headed by Brutus and Cassius, B. C. 43.

A second triumvirate was now formed, on the pretext of avenging this murder, between Antony, Lepidus, and Octavius, each aspiring to the power of Cæsar. A horrid proscription sealed in blood this compact. A war with the party of the conspirators necessarily followed, and the battle of Philippi, B. C. 42, put an end to the hopes of Brutus and Cassius, at the head of this party. Octavius, who was the nephew of Cæsar, easily effected the removal of one member of the triumvirate, Lepidus, a man of feeble talents and insignificant character. His other colleague, Antony, infatuated by love for Cleopatra, queen of Egypt, soon furnished a pretext for open hostility, and the fate of battle again decided who should be the master of Rome. The armament of Antony and Cleopatra was wholly defeated by Octavius at Actium, B. C. 31. This battle subjected Egypt to Rome, and Rome, with all her possessions, to the power of Octavius, by whom the imperial government was finally established.

The Roman history, from the fall of Carthage to the battle of Actium, presents but a melancholy picture, a blood-stained record of sedition, conspiracy, and civil war.

5. We may include in a 5th period the time from the establishment of the *Imperial Government* to the *reign of CONSTANTINE*, A. D. 306. As Christianity was introduced into the world in this period, and was opposed until the end of it by the Roman government, we may designate it as the period of the *Pagan Emperors*.

The reign of Augustus, the name taken by the first Emperor Octavius, has become proverbial for an age flourishing in peace, literature, and the arts. It is distinguished, also, for the birth of our Savior; as the next reign, that of Tiberius, is, for his crucifixion and death.—The four reigns succeeding, viz. those of Tiberius, Caligula, Claudius, and Nero, are chiefly memorable for the tyranny of the emperors, and the profligacy of their families and favorites.

On the death of Nero, A. D. 69, follows a year of dissension and bloodshed, in which Galba, Otho, and Vitellius, successively gained the empire and lost their lives.—The Flavian family, Vespasian and his two sons, Titus and Domitian, next in order receive the supreme power. Titus is celebrated as the final conqueror of the Jews, whose obstinacy provoked him to rase their city to the ground, an event exactly fulfilling the predictions of Christ. His reign is memorable for the eruption of Vesuvius, which buried the cities Herculaneum and Pompeii in ruins. Domitian, the last emperor of the family, provokes his own assassination, A. D. 96.

Passing the reigns of the feeble Nerva, the martial Trajan, and the peaceful Adrian, we arrive at a brilliant age in the imperial history, the age of the Antonines, extending from A. D. 138 to 180, a space of about forty years. Their reigns appear in the midst of the general sterility and desolation of the imperial history like the verdant oasis in the desert. Literature and the arts of peace revived under their benign influence.

After the death of Marcus, A. D. 180, there follows a whole *century* of disorder, profligacy, conspiracy and assassination. The army assumes the absolute disposal of the imperial crown, which is even sold at public auction to the highest bidder. Within the last fifty years of the time, nearly fifty emperors are successively proclaimed, and deposed or murdered.—In the year 284, Diocletian commenced his reign, and attempted a new system of administration. The empire was divided into four departments or provinces, and three princes were associated with him, in the government. This system only laid the foundation for rivalry and contention in a new form, and in a few years Maxentius and Constantine, sons of two of the princes associated with Diocletian, appealed to the sword to decide upon their respective claims to the imperial purple. The former fell in the battle, and Constantine secured the throne.

This period is memorable in the history of Christianity. Under the Pagan Emperors, those who embraced the gospel were constantly exposed to persecution and suffering. *Ten* special persecutions are recorded and described, the *first* under Nero, A. D. 64, and the *last* under Diocletian, commencing A. D. 303, and continuing *ten* years, unto A. D. 313. But, notwithstanding these repeated efforts to hinder the progress of the gospel, it was spread during this period throughout the whole Roman Empire.

6. The 6th period includes the remainder of the Roman history, extending from the *reign of Constantine* to the *FALL of Rome*, when captured by the Heruli, A. D. 476. The reign of Constantine the Great imparts splendor to the commencement of this period. He embraced the Christian faith himself, and patronized it in the empire, as did also *most* of his successors; on which account this may be called the period of the *Christian Emperors*.

One of the most important events of his reign, and one which had a great influence on the subsequent affairs of Rome, was the removal of the Government to a new seat. He selected Byzantium for his capital, and thither removed with his court, giving it the name of Constantinople, which it still bears. He left his empire to five princes, three sons and two nephews; the youngest son, Constantius, soon grasps the whole, A. D. 360. By the death of Constantius, his cousin Julian received the purple, which he was already on his march from Gaul to seize by force. The reign of Julian, styled the Apostate, is memorable for his artful and persevering attempts to destroy the Christian religion, and his unsuccessful efforts to rebuild the Temple of Jerusalem, with the express purpose of casting discredit on the predictions of the Bible.

From the death of Julian, A. D. 363, to the reign of Theodosius the Great, A. D. 379 the history presents little that is important to be noticed, except the jealousies between the eastern and western portions of the Empire, which grew out of the removal of the court to Constantinople. Theodosius was the last emperor who ruled over both. In 395 he died, leaving to his sons Arcadius and Honorius separately the east and the west.—From this time the Eastern portion remained distinct, and its history no longer belongs to that of Rome.

The Western portion languishes under ten successive emperors, who are scarcely able to defend themselves against the repeated attacks of barbarian invaders. At length, under Augustulus, the 11th from Theodosius, Rome is taken by Odoacer, leader of the Heruli, and the history of ancient Rome is terminated, A. D. 476.

The whole of the period from Constantine to Augustulus is marked by the continued inroads of barbarous hordes from the north and the east. But the greatest annoyance was suffered in the latter part of the time, from three tribes, under three celebrated leaders; the Goths, under Alaric; the Vandals, under Genseric; and the Huns, under Attila; the two former of which actually carried their victorious arms to Rome itself (A. D. 410 and 455), and laid prostrate at their feet the haughty mistress of the world; and the latter was persuaded to turn back his forces (A. D. 453) only by ignominious concessions and immense gifts.

§ 215. It may be proper to add here, that the Eastern Empire, called also the Greek Empire, was sustained under various fortunes, for a period of almost 1000 years after the overthrow of the Western. After the fall of Rome nearly sixty different emperors had occupied the throne at Constantinople, when, A. D. 1202, that city was taken by the crusaders from France and Venice. By this event the Greek emperors were forced to establish their court at Nicæa in Asia Minor. After the lapse of sixty years, their former capital was recovered: and, subsequently to this, eight different emperors held the sceptre there; although the empire was gradually reduced in strength and extent, until it consisted of but a little corner of Europe. Its existence was prolonged to A. D. 1453, when Constantinople fell into the hands of the Turks, who have retained it to the present day.

For the principal works on the Roman history, see P. V. § 299. 7.—We mention here as valuable, *Alex. Fraser Tytler's Universal History*. Bost. 1835. 2 vols. 8.—The student in ancient history will derive advantage also from Bigland's *Letters on the Study and Use of History*, and Priestley's *Lectures on History*; also, Rühl's *Propädeutik des historischen Studiums*. Berl. 1811. 8.



View of Athens, from the foot of Mt. Anchesmus.

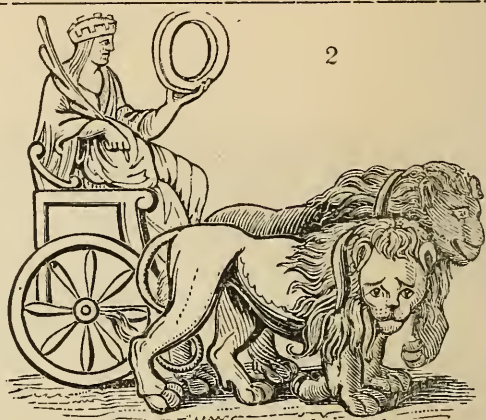
PART II.

MYTHOLOGY OF THE GREEKS AND ROMANS.

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GREEK AND ROMAN MYTHOLOGY.

Introduction.

§ 1. AMONG the early nations of antiquity, before the art of writing had come into general use, tradition was the only mode of preserving and spreading the knowledge of remarkable events. Many circumstances contributed to give to early traditions a fabulous character. The love of the marvellous, a natural tendency of the mind to employ symbolical and allegorical images to express ideas for which no definite words have been appropriated, and a disposition to eulogize and exaggerate the exploits of ancestors, all conspired to load history and fact with a mass of fiction, so that it became impossible for later inquirers to distinguish accurately between the true and false.

§ 2. Traditions of this sort the Greeks distinguished from authentic history by the name of *mythi* (μῦθοι), and they termed their contents or the matter of them, *mythology* (μυθολογία). Mythology, however, was not with them, as in modern times, a distinct branch of study. The term is now used appropriately for that branch of knowledge which considers the notions and stories, particularly among the Greeks and Romans, respecting gods and demigods, their pretended origin, their actions, names, attributes, worship, images, and symbolical representations. It is often employed also in a wider sense, including the religious fables of all ages and nations, and thus is made synonymous with the *history of fable*.

§ 3. It is important to distinguish the point of view in which these mythological narratives were contemplated by the ancients, from that in which we are to regard them. To the former they were closely connected with their national history and their religious faith, were indeed parts of them; to us they are only monuments and evidences of the state of culture of the human mind, if we view them philosophically. They exhibit the reflections, upon nature and deity, of men guided by sense and imagination, affected much by external appearances, and mistaking physical effects for independent or voluntary powers. But they afford much valuable and even necessary aid in understanding the Greek and Roman authors, especially the poets, and in judging of ancient opinions, usages, and art.

§ 4. The traditions of mythology, in passing down through many centuries, were multiplied and augmented, and experienced various changes in respect to their general dress, aim, and application. Originally they consisted in part of actual occurrences, in part of arbitrary fiction, springing from fear, reverence, gratitude, patriotism, credulity and love of the marvellous, or duplicity, cunning, and ambition. They were, it is probable, sometimes of native origin, but more frequently were introduced from foreign sources, by settlers and otherwise. By the poets they were woven into epic song; by early philosophers they were clothed in mystery and allegory; and by the later interpreted in divers conflicting ways; while artists found in them an ample range of subjects for the chisel and the pencil.

§ 5. Some of the modern writers on Greek and Roman mythology have merely stated the fables as reported among the ancients. Others have, in addition, sought to trace them to their origin, either by making conjectures of allegorical, historical, and physical meanings in the stories, or deducing them from the events of early ages recorded in the Bible. But as these traditions arose in various ways, and often accidentally, there will of course be error in every system which attempts to refer them all to one common source and purpose.

§ 5 u. The foundation of very many of the fictions of mythology is laid in the idea, which arose from the simplicity and inexperience of the first ages, conversant only with objects of sense; viz. that every thing in nature was endued with an appropriate activity and spontaneity like that in man. In consequence of this idea, wherever an unusual appearance or agency was observed, it was ascribed to a distinct being or existence operating directly or immediately. This creation of personal existences out of natural phenomena, this personification of physical objects and events was, in all probability, one of the most prolific sources of fable and of idolatry; for which the stars and the elements seem to have furnished the first and the most common occasion.

Many of the pagan stories are ingeniously solved by referring their origin to symbolical or allegorical descriptions of physical principles and changes. Cf. P. IV. § 41.—On the rise of idolatry, we refer to *Faber, Origin of Pagan Idolatry*. Lond. 1816. 3 vols. 4. Cf. also *Shuckford, Sac. and Prof. Hist.* bk. v.—*Banier*, cited § 12. 2. (a).—See references, P. V. § 364, 3.

The following remarks, on the sources of *fable*, are from the *Traité des Etudes de Rollin*. They were translated by Mr. *Wellington H. Tyler*, who has consented to their insertion here.

1. “One source of Fable is the *perversion or alteration of facts* in Sacred History; and, indeed, this is its earliest and principal source. The family of Noah, perfectly instructed by him in religious matters, preserved for considerable time the worship of the true God in all its purity. But when, after the fruitless attempt to build the tower of Babel, the members of this family were separated and scattered over different countries, diversity of language and abode was soon followed by a change of worship. Truth, which had been hitherto intrusted to the single channel of oral communication, subject to a thousand variations, and which had not yet become fixed by the use of writing, that sure guardian of facts, became obscured by an infinite number of fables, the latter of which greatly increased the darkness in which the more ancient had enveloped it.—The tradition of great principles and great events has been preserved among all nations; not, indeed, without some mixture of fiction, but yet with traces of truth, marked and easy to be recognized; a certain proof that these nations had a common origin. Hence the notion, diffused among all people, of a sovereign God, all-powerful, the Ruler and Creator of the universe: and consequently the necessity of external worship by means of ceremonies and sacrifices. Hence the uniform and general assent to certain great facts; the creation of man by an immediate exertion of Divine power; his state of felicity and innocence, distinguished as the golden age, in which the earth, without being moistened by the sweat of his brow or cultivated by painful labor, yielded him all her fruit in rich abundance; the fall of the same man, the source of all his woe, followed by a deluge of crime, which brought on one of water; the human race saved by an ark, which rested upon a mountain; and afterwards the propagation of the human race from one man and his three sons.—But the detail of particular actions, being less important, and for that reason less known, was soon altered by the introduction of fables and fictions, as may be clearly seen in the family of Noah itself. The historical fact that he was the father of three sons, and that their descendants after the flood were dispersed into three different parts of the earth, has given rise to the fable of Saturn, whose three sons, if we may believe the poets, shared between them the empire of the world.”

On several of the points above suggested by Rollin, the pagan mythology exhibits striking coincidences with facts in sacred history. These are pointed out by several writers; we mention particularly *Grotius, De veritate Rel. Chr.* (L. i. c. 17.)—*De Lavaur, Histoire de la Fable conférée avec l'Histoire Sainte*. Amst. 1731.—*Faber, Horæ Mosaicæ*.—*Collyer, Lectures on Scripture Facts*. 2d ed. Lond. 1809.—*Stillingfleet's Origines Sacræ*.—Cf. *Maurice, History of Hindostan*. Lond. 1820. 2 vols. 4. (bk. i.)

2. “A second source of Fable was furnished by the *ministry of angels* in human affairs. God had associated the angels with his spiritual nature, his intelligence and his immortality; and he was farther desirous of associating them with his providence in the government of the world, as well in the departments of nature and the elements, as in reference to the conduct of men. The Scriptures speak of angels, who, armed with their glittering swords, ravage all Egypt, destroy by pestilence in Jerusalem an innumerable multitude of people, and entirely extirpate the army of an impious prince. Mention is made of an angel, the prince and protector of the Persian empire; of another, prince of the Grecian empire; and of the Archangel Michael, prince of the people of God (*Dan. x. 20, 21*). The visible ministration of angels is as ancient as the world, as we learn from the Cherubim stationed at the gate of the terrestrial paradise to guard its entrance.—Noah and the other patriarchs were perfectly instructed in this truth, which to them had an intense interest: and they took pains, no doubt, to instruct their families on a subject of such importance; but these by degrees losing the more pure and spiritual notions of a divinity concealed and invisible, attended only to the agents through whom they received their blessings and punishments. Hence it is that men formed the idea of gods, some of whom preside over the fruits of the earth, others over rivers, some over war and others over peace, and so of all the rest; of gods whose power and agency were confined to certain countries and nations, and who were themselves under the dominion of the supreme God.”

3. “A third source of Fable may be in a native principle deeply fixed in the minds of all people, this is the persuasion which has always prevailed, that *Providence pre*

sides over all human events great and small, and that each, without exception, experiences his attention and care. But men, frightened by the immense detail to which the Divine Being must condescend, have felt bound to relieve him, by giving to each of a number of deities some particular, appropriate, personal duty; *Singulis rebus propria dispartientes officia numinum*. The oversight of the whole field would devolve, too many concerns upon a single deity; the soil was intrusted to one, the mountains to another, the hills to a third, and the valleys to another still. St. Augustin (*de Civitate Dei*, iv. 8) recounts a dozen different deities, all occupied upon a stalk of grain, of which each, according to his office, takes a special care at different times, from the first moment that the seed is cast into the ground, until the grain is perfectly ripened.—Besides the crowd of deities destined to perform the inconsiderable duties of such affairs, there were others which were regarded as of a higher grade, because supposed to take a more noble part in the government of the world."

The number of gods admitted in the Greek mythology was immense, if we may take Hesiod's testimony for authority. He says *there are 30,000 gods on earth, guardians of men*.

Warburton (in the work cited P. IV. § 12. 3) contends that the fables respecting *metamorphoses*, which are recorded by ancient authors, had their origin in the common belief of the doctrine of *metempsychosis*; and the latter he affirms to have been a "method of explaining the ways of Providence, which, as they were seen to be unequal here, were supposed to be rectified hereafter;" thus, he says, *metempsychosis* naturally suggested *metamorphosis*; "as the way of punishing in another state was by a *transmigration of the soul*; so in this, it was by a *transformation of the body*."

4. "A fourth source of Fable was the *corruption of the human heart*, which ever strives to authorize its crimes and passions. The more important and renowned of these gods are the very ones whom Fable has most disparaged and defamed by attributing to them crimes the most shameful and debauchery the most detestable, murders, adulteries, incests. And thus it is that the human heart has been ready to multiply, distort, and pervert the fictions of mythology, for the purpose of palliating and excusing practices the most vicious and frightful by the example of the gods themselves. There is no conduct so disgraceful, that it has not been authorized and even consecrated by the worship which was rendered to certain deities. In the solemnities of the *mother of the gods*, for instance, songs were sung at which the mother of a comedian would have blushed; and Scipio Nasica, who was chosen by the senate as the most virtuous man in the republic, to go and receive her statue, would have been much grieved that his own mother should have been made a goddess to take the place and honors of Cybele."

5. "I do not propose to introduce here all the sources from which Fable takes its rise, but merely to point out some of those best understood. And as a *fifth* source, we may refer to a *natural sentiment of admiration or gratitude*, which leads men to associate the idea of something like divinity with all that which particularly attracts their attention, that which is nearly related to them, or which seems to procure for them some advantage. Such are the sun, the moon, and the stars; such are parents in view of their children, and children in that of their parents; persons who have either invented or improved arts useful to the human family; heroes who have distinguished themselves in war by an exhibition of extraordinary courage, or have cleared the land of robbers, enemies to public repose; in short such are all who, by some virtue or by some illustrious action, rise conspicuous above the common level of mankind. It will be readily perceived without further notice that history, profane as well as sacred, has given rise to all those demigods and heroes whom Fable has located in the heavens, by associating, with the person and under the name of a single individual, actions widely separated in respect to time, place, and person."—Cf. P. V. § 222. 4.

§ 6. The advantages of an acquaintance with mythology are many. One of the most important, aside from its aid in reference to ancient philosophy, religion, and history, is the better understanding it enables one to obtain of the Greek and Roman writers and of the works of their artists. It is obviously necessary to the cultivation of classical learning, which is of such acknowledged importance in modern education.—Cf. P. IV. § 29.

On the benefits of studying the ancient mythology we add an extract from *Rollin*, as cited under the last section.

1. "It apprizes us how much we are indebted to Jesus Christ the Savior, who has rescued us from the power of darkness and introduced us into the wonderful light of the Gospel. Before his time, what was the real character of men? Even the wisest and most upright men, those celebrated philosophers, those great politicians, those renowned legislators of Greece, those grave senators of Rome? In a word, what were all the nations of the world, the most polished and the most enlightened? Fable informs us. They were the blind worshipers of some demon, and bowed the knee before gods of gold, silver, and marble. They offered incense and prayers to statues, deaf and mute. They recognized, as gods, animals, reptiles, and even plants. They did not blush to adore an adulterous Mars, a prostituted Venus, an incestuous Juno, a

Jupiter blackened by every kind of crime, and worthy for that reason to hold the first rank among the gods.—See what our fathers were, and what we ourselves should have been, had not the light of the Gospel dissipated our darkness. Each story in Fable, every circumstance in the life of the gods, ought at once to fill us with confusion, admiration, and gratitude.

2. "Another advantage from the study of Fable is that, by discovering to us the absurd ceremonies and impious maxims of Paganism, it may inspire us with new respect for the majesty of the Christian religion, and for the sanctity of its morals. Ecclesiastical history informs us, that a Christian bishop^a, in order to render idolatry odious in the minds of the faithful, brought forth to the light and exposed before the eyes of the public, all which was found in the interior of a temple that had been demolished; bones of men, limbs of infants immolated to demons, and many other vestiges of the sacrilegious worship, which pagans render to their deities. This is nearly the effect which the study of Fable must produce on the mind of every sensible person; and this is the use to which it has been put by the holy Fathers and all the defenders of the Christian religion. The great work of St. Augustin, entitled 'The City of God,' which has conferred such honor upon the Church, is at the same time a proof of what I now advance, and a perfect model of the manner in which profane studies ought to be sanctified."

^a This bishop was *Theophilus* of Alexandria; respecting whom, see *Murdock's Translation of Mosheim*, i. 392.

We would here refer to a very able and interesting treatise by *Tholuck*, on *The nature and moral influence of Heathenism among the Greeks and Romans*.—"Whosoever," says Tholuck, "stands on a lofty mountain should look not merely at the gold which the morning sun pours on the grass and flowers at his feet, but he should sometimes also look behind him into the deep valley where the shadows still rest, that he may the more sensibly feel that that sun is indeed a sun. Thus it is also salutary for the disciples of Christ, at times, from the kingdom of light to cast forth a glance over the dark stage, where men play their part in lonely gloom, without a Savior, without a God!"

See a translation of Tholuck's Treatise by Prof. Emerson, in *Bibl. Repository*, vol. ii.

3. "Still another benefit of very great importance may be realized in the understanding of authors, either in Greek, Latin, or even French, in reading which a person is often stopped short if ignorant of mythology. I speak not of poets merely, whose natural language is Fable; it is often employed also by orators, and it furnishes them frequently with the happiest illustrations, and with strains the most sprightly and eloquent. Such, for example, among many others, is that drawn from the story of *Medea*, in the speech of Cicero (*Pro Leg. Manil.* sect. 9), upon the subject of Mithridates, king of Pontus.

4. "There is another class of works, whose meaning and beauty are illustrated by a knowledge of Fable; viz. paintings, coins, statues, and the like. These are so many enigmas to persons ignorant of mythology, which is often the only key to their interpretation."—It should be added, that mythology, at the same time, itself receives new light from the study of such remains or imitations of ancient art, so that these two branches of classical pursuits reciprocally aid each other.

§ 7. Greece having been settled by colonies from several eastern countries, and having derived her religious notions particularly from Egyptians and Phœnicians, the origin of most of the Greek deities is to be sought in the religious history of those countries and nations. But many changes took place, and this original derivation was greatly obscured through the vanity of the Greeks, who wished to claim for themselves and ancestors the merit of their whole religious system. This motive led them to confound the history and alter the names of the primitive gods.

Some traditions may have come from India. There are certainly many points of resemblance between the mythology of Greece and that of India.

See *Karl Ritter*, *Die Vorhalle Europäischer Volksgeschichten vor Herodotus um den Kaukasus und an den Gestaden des Pontus*, Berlin, 1830. 8. Cf. *Kennedy*, as cited § 12. 2. (f). Also *Moore* and *Maurice*, as there cited. Also the Works of *Sir Wm. Jones*, cited § 25. 4 — On the influence of the Phœnicians, &c. on the early culture of the Greeks, cf. P. IV. § 40-42; P. V. § 12 — On the changes successively wrought in the mythology of the Greeks, *Mayo*, vol. iii. p. 1-3, as cited § 12. 2. (a).

§ 8. The religious system of the Romans gives clearer evidence of its Grecian descent, being in scarcely any part of it a native growth, but borrowed chiefly from the Greek colonies in Italy. Yet the Romans likewise changed, not only in many cases the names of the gods, but also the fictions of their story, and the rites of their worship. They also derived some notions and usages from the Etrurians. (Cf. P. IV. § 109.) All the religious conceptions and institutions of the Romans were closely interwoven with their civil policy, and on this account exhibited some peculiarities, particularly in their system of auspices, auguries, and various omens. We find therefore in Roman mytho-

logy much which the Greek had not, and much which was borrowed from it, but altered and as it were molded anew.

§ 9. Thus the general division or classification of the gods was not the same with both nations. The Greeks made a *three-fold* division into *Superior gods*, *Inferior gods*, and *Demigods* or heroes; the Romans a *two-fold*, into gods *Superior* and *Inferior* (*Dii majorum et minorum gentium*). Their first class the Romans distinguished as *Consentes* and *Selecti*; their second class, which included demigods or heroes, they also distinguished as *Indigetes* and *Semones*.

1. In the Roman classification the *Consentes*, so called because they were supposed to form the great council (*consentientes*) of heaven, consisted of *twelve*, 6 males and 6 females; Jupiter, Neptune, Apollo, Mars, Mercury, Vulcan; Juno, Minerva, Ceres, Diana, Venus, Vesta. These were the *great celestial gods*.—The *Selecti* were nearly equal to them in rank, and consisted of eight, Saturn, Pluto or Orcus, Bacchus, Janus, Sol, Genius, Rhea, and Luna. These (the *Consentes* and the *Selecti*) were called *Dii majorum gentium*, and all the rest *Dii minorum gentium*, in allusion to the division of the senators (*patres*).

2. The *Indigetes*, called also *Adscriptitii*, were heroes ranked among the gods on account of their merits, and included particularly Hercules, Castor or Pollux, and Quirinus or Romulus.—The *Semones* included those deities that presided over particular objects; as *Pan*, god of shepherds, *Flora*, goddess of flowers, &c.—Besides these there were among the *Dii minorum gentium* a numerous class of *miscellanei*, including the virtues and vices, and other objects, personified; and also a number called *dii peregrini*, foreign gods introduced at Rome from abroad, or at least tolerated, although perhaps worshiped chiefly by foreigners residing in the city.

3 *t.* The gods were likewise classed according to their supposed *residence*. When thus classed, four divisions were made of them; the *celestial* gods (cf. § 11); the *terrestrial*; the *marine*; the *infernal*.

The *Consentes* in the Roman division corresponded to the class which the Greeks, when denominating the gods by their residence, termed the *Celestial* and *Olympian*, *ἐπουράνιοι, ὀλύμπιοι*; which were also called *οἱ μεγάλοι θεοὶ*, and *οἱ δώδεκα θεοὶ*. The Athenians had an altar consecrated to these collectively, *βωμός τῶν δώδεκα*.

4 *t.* The gods are sometimes arranged according to their descent in the fabulous genealogies. But the genealogy of several of the gods is given variously by different poets and fabulists.

The earliest Greek theogony was that of Orpheus (cf. P. V. § 48). In Homer (cf. P. V. § 50) are traces of a second theogony, which has been ascribed to Pronapides, said to have been the preceptor of Homer. Next is the regular scheme of Hesiod (cf. P. V. § 51) in his poem entitled *Theogony*. Parts of a fourth system are wrought by Aristophanes (cf. P. V. § 65) into his comedy of the *Clouds*. A partial theogony is mingled by Ovid (P. V. § 361) with his *Cosmogony*. Cicero (cf. P. V. § 468) in his treatise on the nature of the gods gives the genealogy of some.—See § 12. 1.

A genealogical table, according to *Hesiod's Theogony*, is appended to *Cocke's Hesiod* (cf. P. V. § 51. 4).—A genealogical *Chart of Mythology* is given in our Plate, page 50.

§ 10. But the differences in the systems of the two nations need not essentially affect a scientific treatment of the subject of their mythology. For the principal deities of each were common to both, and it will contribute to brevity and comprehensiveness to include them all in one system of classification, pointing out what may be peculiar in each case as it occurs. It is therefore proposed to consider the gods of the Greek and Roman mythology in *four* classes; viz. (1) *Superior Gods*, (2) *Inferior Gods*, (3) *Mythical Beings*, whose history is intimately connected with that of the gods, and (4) *Heroes*.

In the *first* class will be noticed the *twelve Consentes*, or *great celestial gods*, and also, Janus, Saturn, Rhea, Pluto, and Bacchus.—In the *second* will be mentioned Uranus or Cœlus, Sol, Luna, Aurora, Nox, Iris, Æolus, Pan, Latona, Themis, Æsculapius, Plutus, and Fama. Here belong also numerous deities of the Romans which were not common to them and the Greeks.—The *third* class comprehends the Titans and Giants, Tritons, Sirens, Nymphs, Muses, Graces, Fates, Furies, Genii, Lares, Satyrs, and the like.—Under the *fourth* and last fall the names of Perseus, Hercules, Theseus, and various others, whose achievements led to their deification.

§ 11. It may be proper to remark here, that the ideas entertained by the Greeks and Romans respecting the nature of Divinity, were exceedingly imperfect. A being possessing powers of body and mind superior to those of man, especially superior might, mainly answered to their notions of a god. The superiority which they ascribed to their deities consisted chiefly in freedom from bodily decay, a sort of immortal youth, ability to move with wonderful celerity, to appear and disappear at pleasure with a noble and beautiful form

and to exert an immediate influence upon the condition of mortals. In these respects, however, their power was limited, according to the general opinion, being controlled by an eternal and immutable relation of things, termed *fate* or *destiny*.

"The ancient Greeks believed their gods to be of the same shape and form as themselves, but of far greater beauty, strength, and dignity. They also regarded them as being of much larger size than men; for in those times great size was esteemed a perfection both in man and woman, and consequently was supposed to be an attribute of their divinities, to whom they ascribed all perfections. A fluid named *Ichor* supplied the place of blood in the veins of the gods. They were not capable of death, but they might be wounded or otherwise injured. They could make themselves visible or invisible to men as they pleased, and assume the forms of men or of animals as it suited their fancy. Like men, they stood in daily need of food and sleep. The meat of the gods was called *Ambrosia* (*ἀμβροσία*), their drink *Nectar* (*νέκταρ*). The gods, when they came among men, often partook of their food and hospitality.

"Like mankind, the gods were divided into two sexes; namely, gods and goddesses. They married and had children, just like mortals. Often a god became enamored of a mortal woman, or a goddess was smitten with the charms of a handsome youth; and these love-tales form a large portion of Grecian mythology.

"To make the resemblance between gods and men more complete, the Greeks ascribed to their deities all human passions, both good and evil. They were capable of love, friendship, gratitude, and all the benevolent affections; on the other hand, they were frequently envious, jealous, and revengeful. They were particularly careful to exact all due respect and attention from mankind, whom they required to honor them with temples, prayers, costly sacrifices, splendid processions, and rich gifts; and they severely punished insult or neglect.

"The abode of the gods, as described by the more ancient Grecian poets, such as Homer and Hesiod, was on the summit of the snow-clad mountains of Olympus in Thessaly. A gate of clouds, kept by the goddesses named the Seasons, unfolded its valves to permit the passage of the Celestials to earth, or to receive them on their return. The city of the gods, as we may term it, was regulated on the same principles as a Grecian city of the heroic ages. The inhabitants, who were all the kindred or the wives and children of the king of the gods, had their separate dwellings; but all, when summoned, repaired to the palace of Jupiter, whither also came, when called, those deities whose usual abode was the earth, the waters, or the under world. It was also in the great hall of the palace of the Olympian king that the gods feasted each day on ambrosia and nectar; which last precious beverage was handed round by the lovely goddess Hebe (*Youth*),—maid-servants being the usual attendants at meals in the houses of the Grecian princes in early times. Here they conversed of the affairs of heaven and earth; and as they quaffed their nectar, Apollo, the god of music, delighted them with the tones of his lyre, to which the Muses sang in responsive strains. When the sun was set, the gods retired to sleep in their respective dwellings.

"The Dawn, the Sun, and the Moon, who drove each day in their chariots drawn by celestial steeds through the air, gave light to the gods as well as men." (*Knightley*, p. 14-17.)

§ 12 *l.* Before proceeding to notice more particularly the classes specified, we will, in accordance with our general plan in other parts of this work, present some references to the sources of information on the subject; alluding first to ancient authorities, and then giving the titles to more modern works.

1 *u.* Almost all the Greek and Roman *poets* make use of, or at least touch upon, mythological subjects; although these are not by any means treated in the same manner in the different kinds of poetry, epic, lyric, dramatic, and didactic. We have properly *mythic poetry* in the *Theogony* of Hesiod and the *Cassandra* of Lycophron (P. V. § 67), the *Metamorphoses* of Ovid, and in two poems of Claudian, the *Gigantomachy*, and the *Rape of Proserpine* (P. V. § 386).—Many *historians* have introduced into their narratives mythological traditions, without presenting them, however, as fully entitled to credence, while they have also recorded much that appertained to the worship of the gods and to works of art connected with mythology. Herodotus, Diodorus, Strabo, Pausanias, and the elder Pliny, may be mentioned particularly.—There were also ancient writers who made mythology their theme, or treated the subject more at length; as, among the Greeks, *Apollodorus*, *Conon*, *Hephæstion*, *Parthenius*, *Antoninus*, *Liberalis*, *Palaephatus*, *Heracleides*, *Phrynus* (P. V. § 221 ss); among the Romans, *Hyginus* and *Fulgentius* (P. V. § 502 ss). Notices on this subject are found also in the works of some of the early writers of the church, and also in the notes of most of the Greek scholiasts.

2 *u.* Of the numerous modern works on Mythology, some treat the subject more at large, others more compendiously; some present the subject in an alphabetical order; there are also works accompanied with plates and drawings for illustration.

(a) The following are some of the works which go into more full details on the whole subject, or on particular parts.

Lit. Greg. Gyraldi, *Historiæ Deor. Gentil Syntagma* xvii. Bas. 1518. fol. Also in his *Opp. Omn.* (ed. J. Jenson). Lugd. Bat. 1616. fol.

Vinc. Cartari, *le imagini degli dei degli antichi*. Lion. 1581. 4 Also in Latin, Lugd. 1581. 4. oft. repr.

Natalis Comitus *Mythologiæ s. Explicationis Fabularum libri X.* Gen. 1651. 8.

Gerh. I. Vossius, *De theologia Gentili et physiologia christiana*, s. *De origine et progressu idolatriæ libri IX.* Amst. 1668. fol.

Ant. Banier, *La mythologie et les fables expliquées par l'histoire*. Par. 1738-40. 8 vols. 12. In German, with additions by J. A. Schlegel and J. M. Schröckh. Lpz. 1755. 65 vols. 8. In English, *Banier*, *Mythology of the Ancients*. Lond. 1739. 4 vols. 8.

R. Mayo, *System of Mythology*. Philad. 1815. 4 vols. 8.

F. Creuzer's *Symbolik und Mythologie der Alten Völker, besonders der Griechen*. Lpz. 1819-21. 4 Bde. 8. 3d improved ed. commenced 1836.—Same (abridged) by G. H. Moser. Lpz. 1822. 8.

Ch. A. Lobbeck, *Aglaophamus, sive de Theologiæ mysticæ Græcorum causis*. Rezinuntii (Koningsberg), 1829. 2 vols. 8. opposing some of the views of Creuzer: it has been highly commended.

J. H. Voss, *Antisymbolik*. Stuttg. 1824. 8.

G. Hermann, *De Mythologia Græcorum antiquissima*. 1817.

G. Hermann and *F. Creuzer*, *Briefe über Homer und Hesiodus*. Heideib. 1818. 8.

G. Hermann, *Brief über das Wesen und die Behandlung der Mythologie*. Lpz. 1819. 8.

J. A. Kuhn's *Mythologie der Griechen*. Lpz. 1865. 8.—Bz

same, erste Urkunden der Geschichte, oder allgemeine Mythologie. Baireuth, 1808. 2 Bde. 8.—By *same*, Pantheon der ältesten Naturphilosophie aller Völker. Tüb. 1811. 8.

J. L. Hug, Untersuchungen über d. Mythos d. berühmtern Völker d. alt. Welt, vorzüglich d. Griech. Freyb. 1812. 4.

K. O. Müller, Prolegomena zu einer wissenschaftlichen Mythologie. Göttingen, 1825. 8.

Buttmann, Mythologus. Berl. 1828. 2 vols. 8.

S. A. L. Richter, Phantasien des Alterthums, oder Samml. myth. Sagen der Hellenen, Römer, &c. Lpz. 1708-20. 5 Bde. 8.

We may add *J. Bryant's* New System of Mythology. Lond. 1807. 6 vols. 8.

Duquis, Origine de tous les Cultes. Par. 1822. 7 vols. 8.

R. P. Knight, Inquiry into the symbolical Language of Ancient Art and Mythology, in different Nos. of the *Classical Journal*.

Count de Gebelin, Le Monde Primitif. Par. 1774-87. 9 vols. 4. explaining fables, traditions, symbols, and language.

Guignaut, Religions de l'Antiquité. Par. 1825-30. 4 vols. 8.

Constant, De la Religion. Par. 1826-31. 5 vols. 8.

(b) More compendious treatises, or manuals.

C. T. Damm, Mythologie der Griechen und Römer (ed. *Levezow*). Berl. 1820. 8. with plates.

M. G. Hermann, Handbuch der Mythologie aus Honer und Hesiod. Berl. 1787-95. 3 vols. 8.—By *same*, Mythologie der Griechen, für die obere Klassen, &c. Berl. 1801. 2 vols. 8.

K. Ph. Moritz, Gotterlehre, oder mythol. Dichtungen der Alten. Berl. 1819. 8. with plates. Also transl. by *C. F. Jäger*, N. York, 1830. 12. with plates. *Same work* in English, Mythological Fictions of Greeks and Romans. 12mo.

Fr. Rambach, Abriss einer Mythologie für Künstler. Berl. 1796. 2 vols. 8.

C. A. Büttiger's Grundrisse zu Vorlesungen über die Mythologie. Dresd. 1808. 8.—By *same*, Amalthea oder Museum d. Kunstmythologie und bildl. Alterthumskunde. Leipz. 1821.

F. Fiedler, Mythologie der Griechen und Italischen Völker. Hal. 1823.

Andrew Tooke, The Pantheon; containing the Mythological systems of the Greeks and Romans. 36th ed. Lond. 1831. 8. with plates.

Valpy's Elements of Mythology. Lond. 1832. 18. very brief.

C. K. Dillaway, Roman Antiquities and Ancient Mythology. Bost. 1812. 12.

T. Knightley, Myth. of Greece & Italy. 2d. ed. Lond. 1838. 8.

(c) Dictionaries of Mythology.

B. Hederich, Mythologisches Lexicon (ed. *J. J. Schwabe*). Lpz. 1770. 8.

P. F. A. Nitsch, Neues mythol. Wörterbuch (ed. *F. G. Klopfer*). Lpz. 1821. 2 vols. 8.

K. Ph. Moritz, Mythol. Wörterbuch für Schüler. Berl. 1817. 8.

I. G. Gruber, Wörterbuch der antklassischen Mythologie und Religion. Weim. 1810. 3 vols. 8.

P. C. Choppre, Dictionnaire abrégé de la fable. Par. 1818. 12.

Fr. Noel, Dictionnaire de la fable, ou Mythologie Grecque, Latine, Egyptienne, Celtique, Persanne, Indienne, Chinoise, &c. Par. 1823. 2 vols. .

Wm. Holwell, A Mythological Dictionary, &c. (Extracted from *J. Bryant's* New System or Analysis of Ancient Mythology.) Lond. 1733. 8.

Bell, New Pantheon. Lond. 1790. 2 vols. 4.

Encyclopédie Methodique, the part entitled Antiquités, Mythologie, Chronologie, &c., which part consists of 5 vols. 4. Par. 1786, ss.

Biographie Universelle, partie Mythologique. Par. 1832. vols. 8.

(d) The following works contain plates illustrating the subjects of mythology, accompanied with explanations.

Bernard de Montfaucon, L'Antiquité expliquée et représentée en figures. Par. 1719. 10 vols. in 5, fol. Suppl. Par. 1724. 6 vols. fol. Translated into English by *David Humphreys*. Lond. 1721. 5 vols. fol. with Supplement, 2 vo. 8. fol.

Joach. von Sandrart, Iconologia deorum. Nürnberg. 1650. 161.

Spence's Polymetis, or an inquiry concerning the agreement between the works of the Roman poets and the remains of the ancient artists. Lond. 1747. fol. 1755. fol.

Le Temple des Muses, a superb folio.

D. Bardon, The Usages, religious, civil, &c., of the Ancients. Lond. 4 vols. 8.

A. Hirt, Bilderbuch für Mythologie, Archäologie und Kunst. Berl. 1805-16. 2 vols. 4.

A. L. Millin, Galerie mythologique, ou Recueil de monumens pour servir à l'étude de la mythologie, de l'histoire de l'art, &c. Par. 1811. 2 vols. 8. containing correct pictures of about 800 ancient monuments.—Trans. Germ. by *Tölkner*.

A. H. Petiscus, Der Olympe, oder Mythologie der Ägypter, Griechen und Römer. Berl. 1837. 8. 6th ed.

(e) The impressions on ancient gems are of much service in illustrating mythology, to which part of the subject belong the following works:

A. C. Klausning, Versuch einer mythologischen Daktyliothek für Schüler. Lpz. 1781. 8. (with 120 neat impressions of engraved gems.)

T. F. Roth's mythologische Daktyliothek. Nürnberg. 1805 (with 90 impressed models of engraved stones).

Also *Lippert's* Daktyliothek (P. IV. § 210). One thousand of his impressions belong to mythology.

The gems of which *Widgewood and Bentley* have given imitations, pertain, many of them, to mythology; as also those of *Tassie* (P. IV. § 210).

(f) Here we may name likewise some works on the Mythology of other nations besides the Greeks and Romans.

Moore's Hindoo Pantheon.

Rhode, Ueber die religiöse Bildung der Hindus. Lpz. 1827. 2 vols. 8.

Kennedy, Researches into the Nature and Authenticity of Ancient and Hindoo Mythology. Cf. *Asiatic Researches*.

Maurice, Indian Antiquities. Lond. 1806. 7 vols. 8.

Ward's View of the History, Literature, and Religion of the Hindoos.

Montg. Martin, Hist. and Antiquities of Eastern India. Lond. 1838. 3 vols. 8. with some good plates illustrating Hindoo mythology.

C. Coleman, Mythology of the Hindus. Lond. 1832. 4 with plates.

Hager, Pantheon Chinois (or Parallel between the religious worship of the Greeks and the Chinese). Par. 1810. 4. Cf. *Class. Journ.* i. 178.

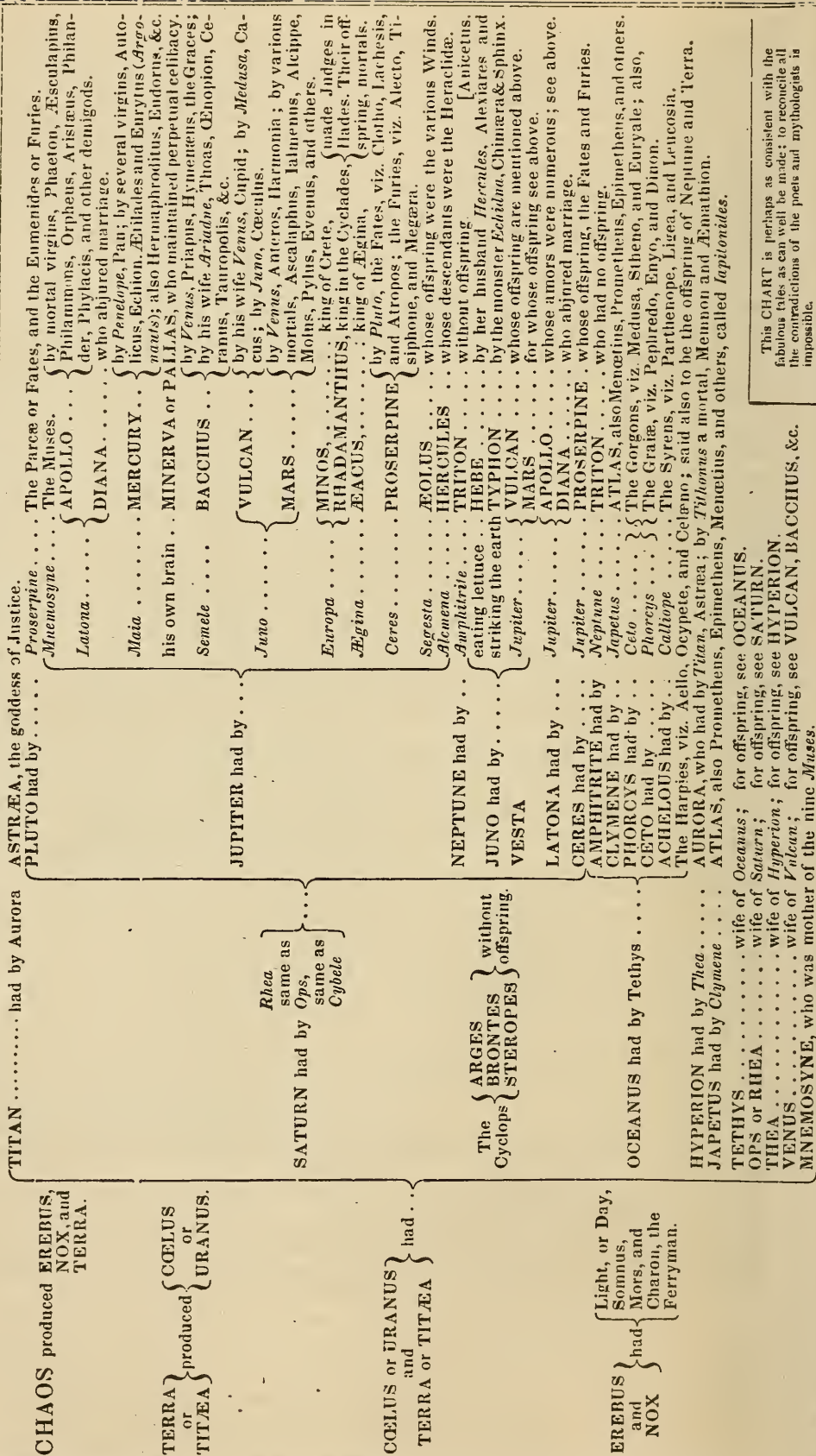
J. C. Prichard, Analysis of Egyptian Mythology; in which the superstitions of the ancient Egyptians are compared with those of the Indians and other nations of antiquity. Lond. 1819. 8. also 1839, with preliminary essay by *Von Schlegel*; and plates.

Nyerup, Wörterbuch der Scandinavian Mythologie. Copenh. 1816. 12.

E. Davies, Mythology and Rites of the British Druids. Lond. 1809. 8.

J. M. Kemble, Saxon Mythology. Cf. *Bibl. Repos.* xi. 247.

For some remarks on the resemblance of the mythology of the Middle Ages to the Classical, cf. *Editor's* Preface to *Watson's* Hist. Eng. Poetry, vol. i. p. 25 ss. ed. Lond. 1824.



This CHART is perhaps as consistent with the fabulous tales, as can well be made to reconcile all the contradictions of the poets and mythologists is impossible.

I.—*Mythological History of the Superior Gods.*

§ 13.* The Divinities which we include in the class denominated *Superior Gods*, are the following: SATURN, Κρόνος, Χρόνος, *Saturnus*; JANUS; RHEA or CYBELE, 'Ρέα, 'Ρεία, Κυβέλη; JUPITER, Ζεύς; JUNO, 'Ηρα; NEPTUNE, Ποσειδών *Neptunus*; PLUTO, Πλούτων; APOLLO, 'Απόλλων; DIANA, 'Αρτεμις; MINERVA, Παλλάς; MARS, 'Αρης; VENUS, 'Αφροδίτη; VULCAN, 'Ηφαιστος, *Vulcanus*; MERCURY, 'Ερμής, *Mercurius*; BACCHUS, Διόνυσος; CERES, Δημήτηρ; VESTA, 'Εστία.

§ 14. (1) SATURN. This was one of the most ancient of the gods, called *Chronos* by the Greeks and *Saturnus* by the Romans. He was said to be the son of *Uranos* and *Titæa*, i. e. *the heavens* and *the earth*, and to have possessed the first government of the universe. His wife was *Rhea*, who was his sister. Saturn and his five brethren were called *Titans*, probably from their mother; Rhea and her five sisters likewise *Titanides*. Saturn seized upon the government of the universe by his superiority over his father and brothers; yet pledged himself to rear no male children; accordingly he is represented as devouring his sons as soon as born.

§ 15. But this fate, three of them, Jupiter, Neptune, and Pluto, escaped, through the artifice of Rhea their mother, who gave him stones to devour instead of the children at their birth. Jupiter aided Saturn in recovering his throne, after he had been driven from it by his brothers the Titans and bound in Tartarus. But soon he made war himself upon Saturn, and seized the government. According to Roman fiction, Saturn now fled to Italy (thence called *Saturnia*), and acquired great honor by teaching arts and morals to the people. Under him was the so-called golden age, which the Greek poets assigned to the reign of Saturn and described as singularly happy. Probably an idea of the perfection and fecundity of nature, when just newly created, is the basis of this story.

Hes. Op. et Di. vs. 199—Virg. Æn. viii. 319.—Ov. Metam. i. 89-112.

§ 16. From the Greek name of this god, which is the word signifying *time* (χρόνος), he has been considered as designed to personify time, and the first cause of the visible world. His Latin name also, as well as the story of his devouring his children, seems to have some reference to the idea of time, as satiated only by the destruction of what it has produced.

1 u. This name, however, may have been given from the idea of fertility or productiveness, as he is said to have taught agriculture and the use of seeds. The word *Saturnus* is derived from *Satur*, signifying *full*, *satiated*, and also *fertile*.—Saturn is termed *Sator*, *Vitisator*, *Falcifer* (bearing a sickle or scythe), *Sterculinus* or *Stercutius* (having taught the fertilizing uses of manure), *Canus* and *Leucanthes* (λευκανθής).

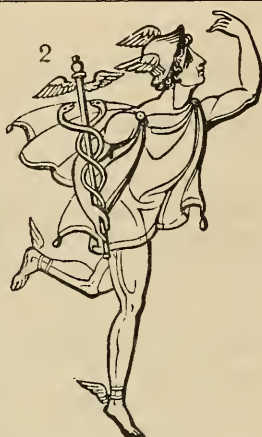
2. Some have traced the fables respecting Saturn to the history of Noah. See *Tooke's Pantheon*, Pt. ii. ch. i. § 5.—“Saturn was not unknown to the ancient Germans, among whom he was worshiped by the name of *Seatur*; who is described as standing on a fish with a wheel in one hand, and in the other a vessel of water filled with fruits and flowers.” *Holwell's Dict.* cited § 12. 2 (c).

§ 17. It was once customary to offer to Saturn human sacrifices, particularly among the Carthaginians, the Gauls, and the Pelasgic inhabitants of Italy.—His principal temples among the Greek were at Olympia, and at Drepanum in Sicily. The temple of Saturn in Rome served also the purpose of a treasury, in memorial, perhaps, of the general security and the community of goods in the Saturnian or golden age. —The chief festival of this deity was the *Saturnalia* of the Romans, which was, like the *Peloria* (Πελώρια) of the Thessalians, devoted to freedom, mirth, and indiscriminate hospitality.

1. The custom of sacrificing children to Saturn seems to identify him with *Moloch*, the Phœnician idol, to whom the apostate Israelites sacrificed their offspring.

See *Jahn*, *Bibl. Arch.* § 211.—*Diod. Sic.* xx. 14.—*Morin*, and *Freret*, *Des victimes humaines*, *Mém. Acad. Inscr.* vols. i. and viii.—*Origin of human sacrifices. Class. Journ.* xiv. 352. xvii. 104.

2 u. Saturn was represented by the figure of an old man having a scythe or sickle in one hand, and often in the other a serpent with its tail in its mouth in the form of a circle, both emblems of time. There are, however, but few ancient monuments of this deity.



3. In our Plate X. fig. 1, he appears in a sitting posture, with a sort of sickle in one hand. In the Sup. Plate 3, he appears with the scythe, a long beard, and wings.—He is also thus described: “a decrepit old man, with a long beard and hoary head; his shoulders are bowed like an arch, his jaws hollow and thin, his cheeks sunk: his nose is flat, his forehead full of furrows, and his chin turned up; his right hand holds a rusty scythe, and his left a child, which he is about to devour.”

§ 18. (2) JANUS. He was one of the Superior Gods of the Romans. They represent him as of Thessalian origin, and as reigning over the earliest and so-called aboriginal inhabitants of Italy, in the time of Saturn. It was to Janus that Saturn fled, and under them was the *golden age*, a period of uninterrupted peace. To Janus, therefore, Romulus dedicated that celebrated temple, which was always open in time of war, and was closed with much solemnity, whenever there was general peace in the Roman empire; a thing which happened but three times during 724 years from the building of the city (cf. P. I. § 60). From this deity the month of January was named, and the first day of the month was sacred to him.

1. He was considered as the inventor of locks, doors, and gates, which are therefore called *januæ*. His name was applied to structures which were sometimes erected on the Roman roads where four roads divided; a sort of gateway with an arch opening in each of the directions, and called a *Janus*. He was termed *Father*, and sometimes *God of gods*. In sacrifices, prayers were first offered to Janus, and oblations were made to him, as being the door of access to the gods.—His original name was *Djanus* or *Dianus*, which some have derived from *dies*, day. He is called the *Sun*, and was the *Sun-god* or *God of the Year*, of the original inhabitants of Italy. The story of his friendly reception of Saturn is by some explained as referring to the agreement between the old inhabitants of Latium and the immigrating Pelasgi to worship the two gods in common.—Janus was not received among the gods of the Greeks.

2*u*. He is represented with a double, and sometimes with a quadruple face; hence the epithets *Biceps*, *Bifrons*, *Quadrifrons*. He is also called *Patulcius*, *Clusius*, *Con-sivius*, *Custos*, and *Claviger*.

3. The representation with two faces in Plate XI. fig. 8, and in Sup. Plate 3, gives this appearance on a number of consular coins. In Plate VII., on his temple, he appears with four faces. It is worthy of notice that the *Brahma* of the Hindoos is represented with *four* heads. See Plate XII.—*Janus* is also represented with a key in one hand and a rod in the other, with 12 altars beneath his feet, supposed by some to refer to the 12 months of the year. His statue erected by Numa is said to have had its fingers so composed as to signify 365, the number of days in a year.

§ 19. (3) RHEA OR CYBELE. The common name of the wife and sister of Saturn, was *Rhea* or *Ops*. Yet the history and worship of *Cybele* were afterwards so entirely interwoven with those of *Rhea*, that both were considered the same person, and although *Rhea* was said to be the daughter of Earth, were each taken for *Gaia* or *Tellus*, and often called *Vesta*, and the *great mother of gods*. The origin of *Rhea* belongs to the earliest periods of mythical story, and hence the confusion in the accounts which are given of her.

CYBELE, properly speaking, lived later; and was, according to tradition, a daughter of Mæon a king of Phrygia and Lydia; or according to others, in an allegorical sense, the daughter of Protogonus. Her invention of various musical instruments, and her love for *Atys*, a Phrygian youth, whose death rendered her frantic, are the most prominent circumstances of her history.

Ovid, Fast. 4. 223.—*Catullus*, de At. et Ber.

Besides the names above mentioned, she was called *Mater Dyndymena*, *Bere-cynthia*, and *Idæa*, *Pessinuntia*, and *Bona Dea*.

§ 20. That this goddess was a personification of the earth as inhabited and fruitful, is supposed from the manner in which she was represented.

1*u*. Her image was generally a robust woman, far advanced in pregnancy, with a turreted mural crown on her head. Often she was borne in a chariot drawn by lions; sometimes she rested upon a lion.

2. On gems, she is seen in a car drawn by lions, holding in her hand a tambourine. Such is her appearance, Plate X. fig. 2, taken from *Montfaucon*. In the Sup. Plate 3, she sits in a chair, with keys in her right hand, attended by lions.—She was also formed with many breasts, with a key or keys in her hand, sometimes a sceptre, and frequently with two lions under her arms. In Sup. Plate 5, is a remarkable representation, given by *Montfaucon* (Ant. Ex. 1. p. 18). Cf. P. IV. § 156. 2.

A figure in silver with some parts plated with gold, and the whole elegantly finished, representing *Cybele*, was found at Macon (ancient *Mariscu*) on the Saone, in 1764.

This was published by *Count Caylus*, vol. vii. pl. 71—*Anton's* *L. mpriere*.—*Bauer*, sur les statues de *Cybele*, in the *Mém. Acad. Inscr.* vol. v. p. 241.

§ 21. Her worship was especially cultivated in Phrygia, but spread thence through Asia. The celebration of her festivals was exceedingly tumultuous, as her priests (called *Corybantes* or *Galli*, and the chief one *Archigallus*) went about with clamorous music and singing, acting like madmen and filling the air with the mingled noise of shrieks, howlings, drums, tabrets, bucklers and spears.

1 u. The removal of her image from Pessinus to Rome, and the establishment of her worship in the latter city, was a remarkable event. The festival called *Megalesia* (from *μεγάλη*, the great mother) was maintained in her honor.

Liv. Hist. 29. 10, 11, 14.—*Val. Max.* 8. 15.

2. The place called *Pessinus* was said to have derived its name from *Πεσῖν*, *to fall*, because it was the spot upon which the image of this goddess fell, being like the fabled *Ancile* and *Palladium* sent down from Jupiter.

At her festival, the *Megalesia*, Roman matrons danced before her altar; the magistrates assisted in robes of purple; a great concourse of people and strangers usually assembled, and Phrygian priests bore the image of the goddess through the streets of the city. The festival called *Hilaria* was celebrated in a similar manner, and attended with many indecencies.

3. There appears to be a strong resemblance between *Cybele* and *Pracriti*, the goddess of nature among the Hindoos. The latter is represented as drawn by lions, and her festival is attended with the beating of drums.

See *Moore's Hindoo Pantheon*.—*Coleman's Mythology of the Hindoos*.

§ 22. (4) JUPITER. The highest and most powerful among the gods was called by the Greeks *Ζεύς*, by the Romans *Jupiter*. It would seem, that by this god was originally represented nature in general; afterwards, the superior atmosphere; and finally the supreme existence. Many tales of the early history of *Crete* were incorporated among the traditions respecting him. He was a son of *Saturn* and *Rhea*, educated in *Crete*. He robbed his father of his kingdom, and shared it with his two brethren, so that *Neptune* received the sea, *Pluto* the infernal world, and himself the earth and heavens. The giants, sons of the earth, disputed the possession of his kingdom with him, and attempted to scale *Olympus*, but he defeated them with thunderbolts forged by the *Cyclops*.—Enraged by the corruption and wickedness of men, he destroyed the whole race by a vast deluge, from which *Deucalion* and *Pyrrrha* alone escaped. The supposed date of this flood is not far from 1500 years B. C.

Ovid, *Metam.* i. 151, 260.—*Claudian's Gigantomachia* Cf. P. V. § 386.

§ 23. The ordinary residence of Jupiter was upon *Olympus*, a mountain of *Thessaly*, which the poets, on account of the constant serenity of its summit, represented as a suitable place for the abode of the gods. (Cf. § 11.)—His first wife was *Melis*, whom he destroyed, because it was foretold him, that she would bear a child that would deprive him of the kingdom. Afterwards the goddess *Minerva* was produced from his head. By his second wife, *Themis*, he begat the *Horæ* and the *Parcæ*.—The third and most celebrated was *Juno*, by whom he had his sons *Mars* and *Vulcan*.—Tradition, particularly the tales respecting metamorphoses, relate numerous amors of Jupiter; e. g. with *Europa*¹, *Danaë*, *Leda*, *Latona*, *Maia*, *Alcmena*, *Semele*², and *Io*³. *Apollo*, *Mercury*, *Hercules*, *Perseus*, *Diana*, *Proserpina*, and many other gods and demigods were called the children of Jupiter. The name of son or daughter of Jupiter, however, was often employed merely to designate superior dignity and rank, and not intended to imply literal relationship.

¹ *Ovid*, *Metam.* ii. 836 — ² *Id.* iii. 2-5. — ³ *Id.* i. 558

§ 24. The worship of Jupiter was universally spread, and numerous temples were erected to his honor. The largest and the most celebrated in Greece was that in *Olympia* in *Elis*, remarkable for its own magnificence, and for its colossal statue of Jupiter wrought by *Phidias*, and for the Olympic games held in its vicinity every fifth year. His oracle in the grove of oaks at *Dodona* was renowned (cf. P. III. § 71), and considered the most ancient in Greece.—In Rome the *Capitol* was specially dedicated to him, and he had in that city many temples.

1 u. Jupiter is generally represented as sitting upon a throne, with a thunderbolt in his right hand, and in his left a long scepter resembling a spear; and the eagle, sacred to him, standing near, or, as in some monuments, resting at his feet with extended wings.

2. The representation in the Sup. Plate 2 corresponds to the above description.—The eagle sometimes is perched upon his scepter. Jupiter is also spoken of as wearing “golden shoes and an embroidered cloak adorned with various flowers and figures of animals.”—In the Sup. Plate 1 we have his appearance in a noble statue, from *Spence's Polymetis*—In the statue at Elis (see Pl. XI. fig. 3) he is presented as “sitting upon his throne, his left hand holding a scepter, his right extending victory to the Olympian conquerors, his head crowned with olive, and his pallium decorated with birds, beasts, and flowers. The four corners of the throne were dancing victories, each supported by a sphinx tearing in pieces a Theban youth.”

On the Olympian statue, see *Flaxman's Lect.* p. 87, as cited P. IV. § 191.—*Quatr. de Quincy*, cited P. IV. § 160.

3. As Jupiter Ammon, he was represented as having the horns of a ram. Such was the statue at his temple in Libya (cf. P. III. § 71). Thus he appears in the Sup. Plate 29. On ceremonial occasions, and when the oracle was consulted, this statue, sparkling with precious stones, was borne in a gilded large on the shoulders of twenty-four priests moving (it was pretended) just where the god impelled them, followed by a troop of women singing hymns.

But the most singular representation is that given in the Sup. Plate 10, exhibiting Jupiter Pluvialis, as found in a bas-relief at Rome, designed to commemorate his interposition in sending rain on a certain occasion.

§ 25. This god received a multitude of names and titles derived from circumstances of his history, or the places of his worship.

1 u. The Greeks termed him *Zeûs*, and applied to him various epithets, as the *Idæan* (ὁ Ἰδαῖος), *Olympic* (Ὀλυμπικὸς), *Dodonæan* (Δωδωναῖος), *thunderer* (κεραυνίος), *deliverer* (ἐλευθέριος), *hospitable* (ξένιος), *punisher of the perjured* (ὀρκίος), &c. The Romans styled him *Optimus Maximus*, *Capitolinus*, *Stator*, *Diespiter*, *Feretrius*, &c. As the avenger of crime, he was called also *Vejovis* or *Vedius*; yet some consider these as names of another distinct divinity; and others take them for names of Pluto.

2. Among the epithets applied by the Greeks were also the following; from his sending rain, ὀμβρίος, ὕετιος, νεφέληγρότης, ὀρσινεφής; from his darting thunder, ἀστεροπητής, βρονταῖος, τερπικέραννος; from his protection of suppliants, ἱκέσιος, ἱερφέσιος. The Romans also called him sometimes *Inventor*, *Elicius*, *Latiulis*, *Sponsor*, *Victor*, *Pluvialis*.—His Latin name Jupiter is from *Zeû Pâter*, Z being changed into J. From *Zeus* (in Doric *Sdeûs* and *Æolic* *Δεûs*) came also probably the Latin *Deus*. The word is by some supposed to be of eastern origin; others say it is applied to this deity as the source of life from *ζῶω*.

3. Very discordant opinions have been maintained respecting the meaning of the various fables about Jupiter. It is evident, that attributes drawn from many different personages and probably eastern deities were associated with his name, in the descent of mythological traditions from one generation to another. When the different tales are united, they form a very incongruous mixture, combining historic narrative, poetic ornament, and philosophical allegory.

4. *Sir William Jones*, with much ingenuity and learning, has attempted to show that the Greeks and Romans embodied in their Jupiter the special attributes which the Hindoos ascribe distinctively to the three divinities of their famous triad, named *Brahma*, *Vishnu*, and *Siva*. In essential attributes, *Brahma* is said to be the creator, *Vishnu* the preserver, and *Siva* the destroyer and re-producer. Each of these offices is ascribed to Jupiter in the classical fables, according to *Sir William*.—The Hindoo deities are given in our Plate XII. as usually seen in Bengal: *Brahma* with four faces and four hands, holding a spoon, a rosary, a portion of a Veda or Hindoo sacred book, and a vessel of the water of ablution; *Vishnu* with four hands, in one of which is a sort of ring or discus, which is said to send out flames of fire when twirled on his finger, and in the others a shell used for a trumpet, a sort of club, and a lotus; *Siva*, having a trident in one hand and a rope in another for binding offenders, with serpents for his ear-rings, and a string of human heads for his necklace. He has a third eye in his forehead.

It is worthy of notice, that the Hindoo fables represent *Vishnu* as assuming different forms by successive incarnations, in the exercise of his attributes as preserver. Ten incarnations, or *Avatars*, are specially designated. These are represented by the ten engravings in our Plate XIII. “All the Avatars are painted with gemmed Ethiopian, or Parthian, coronets; with rays encircling their heads; jewels in their ears; two necklaces, one straight and one pendant on their bosoms with dropping gems; garlands of many-colored flowers, or collars of pearls, hanging down below their waists; loose mantles of golden tissue or dyed silk, embroidered on their hems with flowers, elegantly thrown over one shoulder; with bracelets on one arm and on each wrist; they are naked to the waists, and uniformly with dark azure flesh; but their skirts are bright yellow, the color of the curious pericarpium in the centre of the water-lily; they are sometimes drawn with that flower in one hand; a radiated elliptical ring, used as a missile weapon, in a second; the sacred shell, or left-handed buccinum, in a third; and a mace or battle-axe, in a fourth.” Nine of these incarnations the Hindoo tales describe as having already occurred. The *tenth* is to take place at some future period, when *Vishnu* will descend from heaven on a white winged horse, and will introduce on earth a golden age of virtue and peace.—It should be remarked in this connection, that *Crishna* is celebrated in Hindoo mythology as a

incarnate deity. According to Sir Wm. Jones, he is considered distinct from all the *Avatars* these had only a portion of the divinity; "while *Crishna* was the person of *Vishnu* himself in human form." In the Hindoo pictures, *Crishna* sometimes appears among the *Avatars*; he is "more splendidly decorated than any of them, and wears a rich garland of sylvan flowers as low as his ankles, which are adorned with strings of pearls."

See Sir Wm. Jones, on the gods of Greece, Italy, and India, in his *Works and Life* by Lord Teignmouth, Lond. 1807. 18 vols. 8. (vol. iii. p. 3'S.)—Cf. *Monthly Papers of the A. B. Comm.* for For. Miss., Nos. ii. and vii. May and Oct. 1822.—*Ward*, as cited § 12.

§ 26. (5) **JUNO.** The wife and sister of Jupiter, daughter of Saturn and Rhea, and as wife of Jupiter mistress of gods and men, was called by the Greeks *Ἥρα*, and by the Romans *Juno*. Her birthplace was assigned by the Greeks to Argos, or the island Samos, and to other spots in Greece, although her story and her worship were rather of Phœnician origin. The chief peculiarities of her character were love of power, and jealousy; the latter passion was constantly inflamed and fed by Jupiter's infidelity.—In consequence of this jealousy she wrought several metamorphoses, as in the case of Calisto¹ and Galanthis². Hence also her wrath against Io³ and Semele⁴, and her ill-will towards the Trojans because Paris denied her the prize of beauty in the contest with Pallas and Venus. By her jealousy she often aroused the anger of Jupiter, who once, according to Homer's representation⁵, suspended her in the air by a golden chain. Ixion's love for her was punished by Jupiter with everlasting torture, he being bound to a wheel constantly revolving.

¹ Ovid, *Metam.* ii. 474.—² *Ib.* ix. 306.—³ *Ib.* i. 568.—⁴ *Ib.* iii. 156.—⁵ *Iliad*, xv. 15, 18.

§ 27. The worship of Juno was far spread, and the number of her temples and festivals was very great. Her worship was especially cultivated in Argos, Samos, Sparta, Mycenæ, and Carthage, cities which committed themselves particularly to her protection. In Elis were games, every fifth year, sacred to her, called *Ἡραϊα*. This was the name also of her great festival celebrated at Argos and other places, which was likewise called *εκατόμβοια*, because it was customary on the occasion to sacrifice a hecatomb of oxen at the temple of the goddess. There was a similar festival at Rome, called *Junonia* and *Junonalia*.—From her, tutelary angels or guardians of females were called among the Romans *Junones*. The Roman women took their oaths in her name, as the men did in the name of Jupiter. Both Greeks and Romans honored her as the protectress of marriage.—The Romans dedicated to her the month of *June*, named¹ after her.—She is often described by the poets as the *Queen of gods and men*.

¹ Ovid, *Fast.* vi. 26.

1. Juno had a great variety of names; as *Argiva*, *Cingula*, *Egeria*, *Juga* (*Ζυγία*), *Lucinia* or *Lucina*, *Moneta*, *Nuptialis* (*Γαμήλια*), *Opigena*, *Populonia*, *Sospita*, *Unxia*, &c.

2 *u.* Her daughters were *Hebe*, goddess of youth; and *Ilithyia*, who presided over births. Her messenger and servant was *Iris*, the goddess of the rainbow.

3. *Hebe* was employed to hand round the nectar at the feasts of the gods. Her office of cup-bearer afterwards fell to Ganymedes. When Hercules was admitted to Olympus, Hebe became his spouse.—In fig. 4, Pl. XIV. she is represented as pouring out the nectar, with the bird of Jove by her side.—In the beautiful design presented in the Sup. Plate 7, she is also seen pouring out the drink of the gods.

§ 28. The ancient artists endeavored to exhibit the haughtiness and jealousy of Juno in their representations of her. Among the symbols of her attributes, the most remarkable was the peacock, held as sacred to her; and found by her side in many figures. Sometimes her chariot is drawn by two peacocks. She was frequently represented by Roman artists upon their coins, which, however, often contain the Empresses exhibited as Junos.

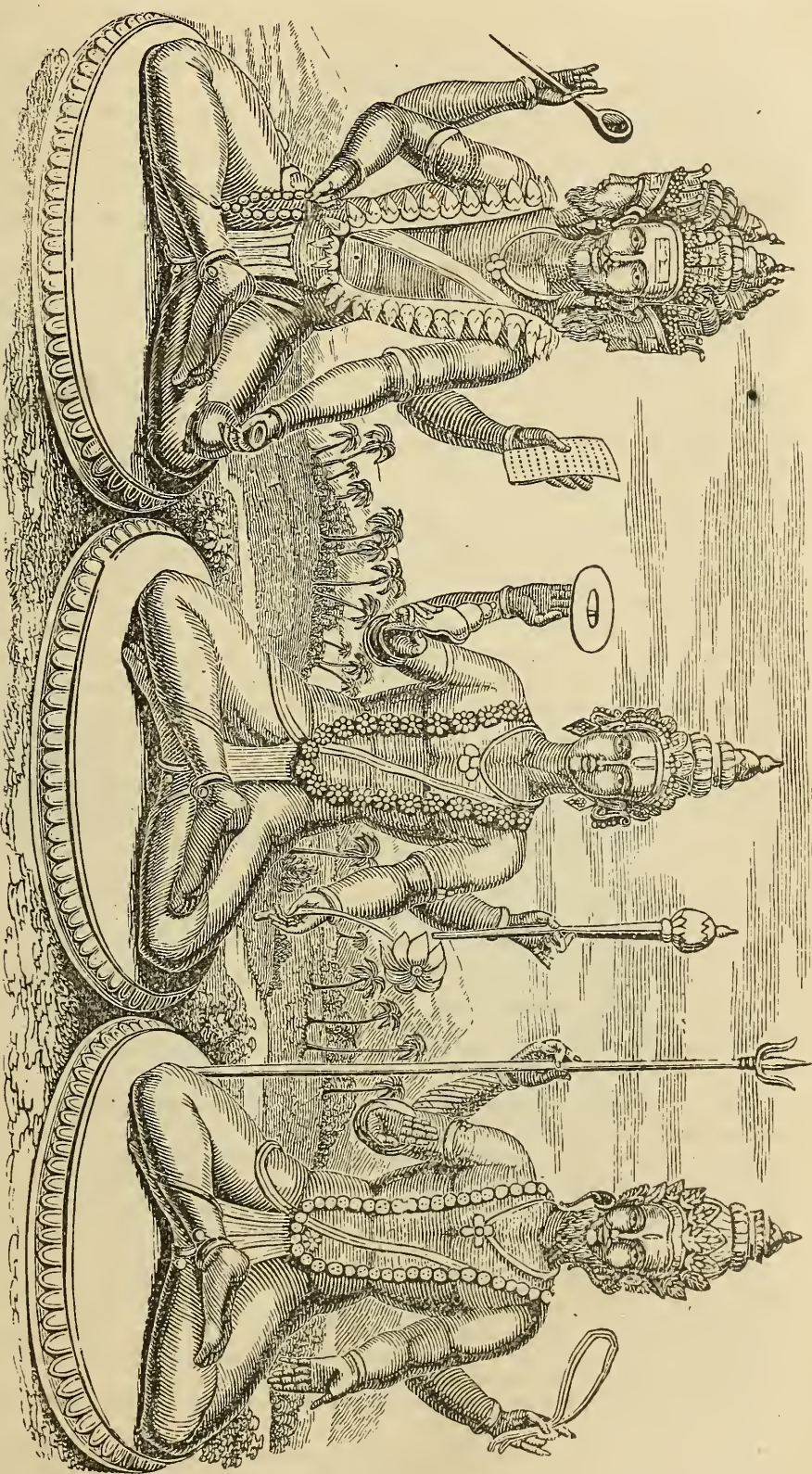
1. She is usually represented as a grave, majestic matron; usually with a sceptre in her hand, and a veil on her head and a crown decked with flowers; sometimes she has a spear in her hand, or a *patera*, or vessel for sacrifices. The peacock is sometimes at her feet. Thus she appears in our Plate XI. fig. 1. In the Sup. Plate 2, are seen two peacocks and the chariot, with Iris flying above.—Homer exhibits her in a chariot adorned with gems, having wheels with brazen spokes and naves of silver, and horses with reins of gold. But generally she is represented as drawn by peacocks in a golden chariot.

2. The fables respecting Juno are interpreted differently according to the meaning attached to those respecting Jupiter. When Jupiter is considered as typifying, or

BRAHMA

VISHNU.

SIVA



allegorically representing, the *active* productive power in nature, Juno is the *passive*. Their quarrels are then explained as physical allegories.

§ 29. (6) NEPTUNE. The government of the waters of the earth was, in the division of authority already mentioned (§ 22), assigned to the brother of Jupiter, called Ποσειδών, or *Neptune*. The idea of a god ruling the waters arose from the surprise of the first observers of the power of that element; even before Neptune, *Oceanus*, son of the heavens and the earth, and husband of Thetis, was honored as god of the sea. Oceanus was, according to Hesiod, one of the Titans, and was considered as ruler of the exterior waters encompassing the earth, while the interior seas and rivers were assigned to Neptune.

1. A statue dug up at Rome about the sixteenth century, represents Oceanus as an old man sitting on the waves of the sea, with a sceptre in his hand, and a sea-monster by him. On an ancient gem he is represented in a similar manner. In our Plate XLIII. he appears in a recumbent posture.

2 *u.* The wife of Neptune was Amphitrite, a daughter of Nereus or Oceanus and Doris. He obtained Amphitrite by the aid of a dolphin, and in return honored the fish with a place among the constellations. The principal sons of Neptune were Triton, Phorcus, Proteus, and Glaucus. The chief characteristics of these minor deities of the sea were the power of divination and ability to change their forms at pleasure. The daughters of Nereus and Doris were the so-called *Nereides*, or sea-nymphs, fifty in number. They belonged to the train of Neptune and were subservient to his will.

§ 30. The principal exploits and merits ascribed to Neptune are, the assistance rendered to his brother Jupiter against the Titans; the building of the walls and ramparts of Troy; the creation and taming of the horse; the raising of the island Delos out of the sea; and the destruction of Hippolytus by a monster from the deep. He was feared also as the author of earthquakes and deluges, which he caused or checked at pleasure by his trident. — The following are some of his many names and epithets; Ἀσφάλιος, upholding the earth; Σεισίχθων, earth-shaker; Ἰππείος, *Petræus, Consus*.

1. Various etymologies have been given of the name Ποσειδών and Neptune. The latter is by some derived from *Nubo*, because the water covers or conceals the earth; the former from ποῦς and δέω, as Neptune binds the feet, that is, man cannot walk on the water. But such speculations cannot be relied on. — The government and protection of ships was committed to him. He also presided over the horse, which was sacred to him, and over horse-races; at the festival of the *Consualia* all horses were allowed to rest from labor.

2 *u.* The Greeks seemed to have derived the worship of this god not from Egypt, but Libya. He was honored particularly in cities situated near the coasts, as presiding over their navigation. Thus at Nisyrus, on the isthmus of Corinth, he had a celebrated temple, and also on the promontory of Tænarus. Of his temples at Rome, the most noted was that in the ninth district (cf. P. I. § 54), containing a suite of pictures representing the Argonautic voyage. The victims usually sacrificed to Neptune were horses and bulls. In honor of him the Greeks maintained the *Isthmian Games*, and the Romans the *Neptunalia* and the *Consualia*, which were afterwards, from the place of celebration, called *Ludi Circenses*.

§ 31. His figure upon remaining monuments is in accordance with the dignity ascribed to him, commanding and majestic, with a front calm and serene even in anger. In his hand he commonly holds the trident, or a long antique sceptre, with three tines, with which he makes the earth tremble and throws the waters into commotion. He is often described as moving upon the waters, drawn in a chariot by dolphins or war-horses, and surrounded by a retinue of attendants.

The representations of Neptune are various. Sometimes he stands upright in a large sea-shell, holding his trident, and arrayed in a mantle of blue or sea-green; as in our Plate X. fig. 5. Sometimes he appears treading on the beak of a ship. Often he is sitting in a chariot, or a shell with wheels, drawn by sea-horses; sometimes accompanied by his wife Amphitrite as in Plate XLIII. His image is very frequent on coins and medals. He is described as having black hair and blue eyes.

Cf. Virg. *Æn.* i. 124. Hom. *Il.* xiii. 20. Virg. *Æn.* i. 155. Stat. *Achil.* i. 60. — See Fontenu, *Le Culte des divinités des eaux*, et the *Mém. Acad. Inscr.* xii. p. 27.

§ 32 a. (7) PLUTO. He was a second brother of Jupiter, and received, as his portion in the division of empire, the infernal regions, or the world of shades. Under this idea the ancients imagined the existence of regions situated down below the earth, and they represented certain distant and desert lands as

serving for a path and entrance to the under world. Hence the fictions respecting Acheron, Styx, Cocytus, and Phlegethon, as being rivers of Hell. These regions below the earth were considered as the residence of departed souls, where after death they received rewards or punishments according to their conduct upon earth. The place of reward was called *Elysium*; that of punishment, *Tartarus*.

1. The residence of departed souls was termed by the Greeks *ᾠδης*, *Hades*. It is important to bear in mind this fact in reading the passages of the New Testament, where this word occurs. The term, although sometimes rendered *grave*, and sometimes *hell*, properly signifies the *world of departed spirits*, and includes both the place of happiness and the place of misery. Cf. *Luke* xvi. 23.

It was a part of the office of Mercury to conduct the shades of the dead in the region called *Hades*. Hence he is sometimes represented as in the act of opening or shutting the doors or gates of a tomb; as on the monument given in Plate XVIII. fig. 4. and in the Sup. Plate 14. This figure is given in Taylor's *Calmet* to illustrate the expression "*Gates of Hades*," in *Matt.* xvi. 18.

On the meaning of the term *Hades*, see *M. Stuart*, *Exegetical Essays*, &c. Ando, 1830. 12.—*Spirit of the Pilgrims*, vol. iv p. 539 ss.—*Campbell*, Diss. in his *Transl of the Gospels*.

2. Departed mortals were adjudged to *Elysium* or to *Tartarus* by the sentence of Minos and his fellow judges (cf. § 34), in the *Field of Truth*.—*Elysium* is described as adorned with beautiful gardens, smiling meadows, and enchanting groves: where birds ever warble; where the river Eridanus winds between banks fringed with laurel, and "divine Lethe" glides in a quiet valley; where the air is always pure, and the day serene; where the blessed have their delightful abode.—*Tartarus* is represented as a "hideous prison of immense depth, surrounded by the miry bogs of Cocytus, and the river Phlegethon which rolls with torrents of flames," and guarded by "three rows of walls with brazen gates;" here the Furies torment their wretched victims, and all the wicked suffer according to their crimes.—Virgil speaks of seven portions in the regions of the departed; Tartarus and Elysium being the sixth and seventh.—Although Elysium was considered by all as the residence of the blessed, its situation is variously stated; some placed it in the center of the earth, adjoining Tartarus; others placed it in the middle regions of the air; others, in the moon; others, in the sun; more commonly, however, the mansions of the blessed were said to be in the Fortunate Islands, *Insulæ Fortunatæ* (cf. P. I. § 183).—Tartarus is also variously located; Homer places it in the country of the Cimmerians, supposed by some to have been around Tartessus in Spain, and by others to have been near Baïæ in Italy; Virgil places the entrance to it, or rather the entrance to Hades, in a cave near lake Avernus in Italy; others place the entrance at the promontory of Tanarus; others, in Thesprotia.—In the Sup. Plate 13, is a composition designed to represent the Tartarus of ancient mythology. Charon in his boat, Pluto with his sceptre, and the three Judges appear in the fore-ground, with several mortals awaiting their sentence. The Furies are lashing two criminals just given over to their power; and various offenders are suffering their peculiar punishments as narrated by the poets; for which see the history of Prometheus and others, especially Ixion and the other offenders mentioned under § 34 b.

On the views of the ancients respecting the state of the soul after death, cf. *Homer*, *Od.* xi.—*Æschylus*, in his *Prometheus and Persæ*.—*Plato*, in his *Phædo*.—*Cicero*, *De continentia morte*, and *Somnium Scipionis*.—*Virgil*, *Æn.* vi. cf. *Tibull.* *El.* i. 3 vs. 57 ss.—*Gibbon*, on Virgil's *Æn.* vi., in his *Miscellaneous Works*.—*Heyne*, *Excursus* in his editions of Virgil and Homer (cf. P. V. § 50. 5 § 362. 4).—*C. F. Nägelsbach*, *Die Homerische Theologie in ihrem Zusammenhange*. Narnb. 1840. 8.—*De Fourmont*, *L'Enfer* Poétique, in the *Mém. Acad. Inscr.* vol. iii. 5.—*Class. Journ.* iii. 276. xi. 318.

§ 32 u. The chief incident in the history of Pluto is his seizure and abduction of *Περσεφόνη*, or Proserpine, who thereby became his wife, and the queen of the lower world. She was a daughter of Jupiter and Ceres. The circumstances of this event are related fully and poetically by Claudian¹ and Ovid², and furnished the ancient artists with frequent subjects for their skill in device and representation³.

¹ *De rapto Proserpinæ*, L. iii.—² *Metam.* v. 341.—³ See *Montfaucon*, *Ant. Expl.* T. I. pl. 37-41.—See also our Plate X. 3. and the Sup. Plate 14; in both which the seizure and abduction are represented.

The name of Proserpine was sometimes applied to Diana, when considered as a goddess of the lower world. Cf. § 39.

§ 33 u. Pluto is represented both by poets and artists with an air menacing, terrible, and inexorable. The latter usually exhibit him upon a throne, with a bifurcated sceptre, or a key, in his hand. A rod is sometimes put into his hand instead of his sceptre. The device which places upon his head a sort of bushel or measuring-vessel, instead of a crown, is of Egyptian origin, borrowed from the images of Serapis.

1. He appears crowned with ebony; sometimes with cypress leaves; sometimes with flowers of narcissus. He is also sometimes represented in the act of bearing off Proserpine in a chariot drawn by winged dragons; such is the appearance in our Plate X. fig. 3.—In the Sup. Plate 11 he appears with a long beard, in a sitting posture, resting his head on one hand, holding in the other a long sceptre, with Cerberus at his feet.

2. He is said to have possessed a helmet which rendered its wearer invisible; like the magic ring of the Lydian Gyges (cf. *Cic. de Off.* iii. 9. *Herod.* i. 8).

§ 34 a. His worship was universal; but it was attended with special solemnities in Bœotia, particularly at Coronea. His temple at Pylos in Messenia was also celebrated. The Roman gladiators consecrated themselves to Pluto.

The victims offered to him were usually of a black color. Some of his principal names were Ζεύς στύγιος, *Soranus*, *Summanus*, *Februus*.

The Greeks named him Πλούτων as some suppose from πλοῦτος, *wealth*, which comes from the bowels of the earth. The Romans gave him the name *Dis*, having the same sense. He is also called Ὀδης, *Orcus*, *Jupiter infernus*, &c.—His chief festival was in February, when the Romans offered to him the sacrifices called *Februa*, whence the name of the month. His rites were performed by night or in the dark. The cypress was sacred to him, branches of which were carried at funerals.

§ 34 b. Under the control of Pluto were the three judges of the lower world, *Minos*, *Rhadamanthus*, and *Æacus*. These decided the condition of all the spirits brought into Pluto's realms by *Charon*. *Minos* held the first rank. They were sons of Jupiter. They appear in Grecian history as real persons.

1 u. At the entrance to the world of shades, in Pluto's vestibule, lay the dog *Cerberus*, a three-headed monster, that hindered the spirits from returning to the upper world. The most memorable of those represented as punished in Tartarus were *Ixion*, *Sisyphus*, *Tityus*, *Phlegyas*, *Tantalus*, the *Danaides*, and the *Aloides*.

2. *Charon* is said to have been the son of *Erebus* and *Nox*. His office was to conduct the souls of the dead in a boat over the rivers *Syx* and *Acheron* to the realms of Pluto. As all were obliged to pay to him an *obolus*, a small piece of money, it was customary to place a coin for that purpose under the tongue of the deceased before the funeral rites. Such as had not been honored with a funeral were compelled to wander on the shore a hundred years before they could be transported.

In the Sup. Plate 14, *Charon* is seen sitting in his boat, in the act of receiving the *obolus* from a mortal introduced by *Mercury*.

3. The fable respecting *Charon* is borrowed from the Egyptians, who had the custom of a trial and sentence upon their deceased, before allowing them the honors of burial. For this trial all were carried across a lake in a boat, whose helmsman was called *Charon*.

Rollin, Anc. Hist. bk. i. ch. 2. sect. 2.—Cf. *Class. Journ.* vol. xxiii. p. 7.—*Bulletin des Sciences Historiques*, vol. iv. p. 352.

4. There are numerous representations on the monuments of Egyptian art which seem to refer to this trial or judgment of the soul. It appears to be often symbolized by the figure of a pair of scales or balances, as if it were a weighing of the soul (Ψυχαστασία); to which there may be an allusion in the prophet's interpretation of the mysterious writing on the wall of Belshazzar's dining-room (*Dan.* v. 27). In fig. B. of our Plate XVIII. is a representation of this kind; in which we see the Egyptian balances, and a number of priests and allegorical or mythical personages.

This drawing is reduced from one given in the great French work styled *Description de l'Égypte*, &c. cf. Pl. IV. § 231.—See *Mém. de l'Institut, Classe d'Histoire et Lit. Anc.* vol. v. p. 54. sur la Psychostasie, ou pesée des âmes, with plate.

§ 35. (8) **APOLLO.** The earliest and most natural form of idolatry was the worship of the stars, and especially of the sun, whose splendor, light, heat, and salutary influence upon all nature, were taken as the supernatural and independent powers of a deity. Hence the ancient fiction ascribing personality to this luminary, which was worshiped by the Egyptians under the name of *Horus*, by the Persians under that of *Mithras*, by the later Greeks and Romans under that of *Phæbus* (Φαίβοϛ) and *Apollo*. The two latter people, however, considered their Ἥλιος and *Sol* as a separate divinity, and attached to the history of Apollo many circumstances not connected with his original character as the god of light.

The worship of the Persian *Mithras* ("Mithras Persidicus"), is said to have been introduced at Rome in the time of Pompey; altars being erected with the inscription, *Deo Soli invicto Mithræ*—Some of the antique representations of this god are very remarkable. On the engraved stones called *Abrazas* (cf. Pl. IV. § 200), he often appears under the figure of a lion, or of a man with a lion's head. In the Sup. Plate 9, are two representations. The first is from a bas-relief found at Rome, about 1600; the image is a man draped below the loins, having two wings on each shoulder, with a head partly that of a lion, and a lighted flambeau in each hand; a serpent twines around his shoulders and wings, and from his mouth issues a sort of fillet or ribbon, which in the original monument floats over a blazing altar.—The other is from a marble bas-relief, found at Rome in a house near the theatre of Pompey; in this *Mithras* appears a vigorous young man, with a turban on his head, his knee resting on a prostrate bull; with one hand he holds the nostrils, and with the other plunges a dagger (acinaces) into the neck of the animal; a dog leaps up to catch the falling blood, while another lies near by, apparently barking; a scorpion adheres to the lower side of the bull, and a slain or sleeping serpent is stretched at his feet. The monument has several accompanying images, some of which are given in the engraving, although not in their original place; two youths appear with flambeaux, that of one being inverted; a man with a radiated head occupies a chariot with four horses leaping in apparent fright; in another chariot is a woman with horns or crescents attached to her head, almost thrown out by the stumbling of her horses; denoting doubtless the sun and moon.

See *Montfaucon, Antiq. Expl.* vol. i. p. 367-384.—*Creuzer, Symbolik und Mythologie*, &c. vol. i. p. 345 ss.—Cf. *Smith, Dict. of Antiq.* n. 6.

§ 36. According to both Greeks and Romans, Apollo was the son of Jupiter and Latona, born on the island Delos. He was regarded as the god of the sciences and the arts, especially poetry, music, and medicine. They ascribed to him the greatest skill in the use of the bow and arrow, which he proved in killing the serpent Pytho, the sons of Niobe, and the Cyclops. The last achievement incensed Jupiter, and he was banished from Olympus. During his exile Apollo abode as a shepherd¹ with Admetus king of Thessaly. He also assisted Neptune in raising the walls of Troy, beguiling the toil of the laborers with his lyre and songs. His musical contest² with Pan and Marsyas is referred to the same period of his history.—Other memorable circumstances in his history are his love for Daphne and her transformation³ into a laurel-tree; that of Clytie for him and her metamorphosis⁴ into a sun-flower; his friendship for Hyacinthus⁵, who was killed by Apollo's inattention, but changed into the flower of that name; and for Cyparissus, also accidentally slain and changed into a tree⁶; the indiscreet request of his son Phaeton⁷, to guide his father's chariot for one day, and the fatal consequences of the attempt.

¹ Oet. Met. ii. 680.—² vi. 352. xi. 146.—³ Met. i. 452.—⁴ iv. 206, 256.—⁵ x. 162.—⁶ x. 106.—⁷ i. 750.

§ 37 a. The worship of Apollo was much celebrated among both Greeks and Romans. As the god of inspiration and prophecy, he gave oracles at Didyma, Patara, Claros, and other places. His temple at *Delphi*, and the oracle connected with it, was the most celebrated; next in fame was that in Argos, and the one at Rome on the Palatine hill, built by Augustus and adorned with a famous library. The Greeks celebrated in honor of Apollo the *Pythian games*, and the Romans those called *ludi Apollinares* and the *ludi seculares*. The laurel and olive, the wolf and hawk, the swan and grasshopper, the raven, crow, and cock, were sacred to Apollo.

1 u. The following names were applied to Apollo: *Cynthius*, *Delius*, *Nomius*, *Patareus*, *Pythius* (Πυθίος), *Smintheus*, *Thymbraus*.

2. He had also the following names: Δόξιας, Παιάν, Έκρηβόλος, Τοξοφόρος, Αλεξίκακος; *Vulturius*, *Epidelius*, *Lycius*, *Delphinus*, *Delphicus*, *Actius*.

§ 37 b. The image of this god, as expressed by poets and artists, was the highest ideal of human beauty, a tall and majestic body, and an immortal youth and vigor. Accordingly he appears on extant monuments with long hair, crowned with laurel, having in his hand a bow and lyre, and a quiver on his shoulder, naked, or but lightly clad. The most celebrated monument is the marble statue, called the *Apollo Belvidere*.

A view of this monument is given in our Plate XLIV. fig. 3, drawn from Winckelmann. See P. IV. § 186. 4. Cf. *Tibull.* L. iii. Ele. 4. v. 27.

1. "Sometimes he is painted with a crow and a hawk flying over him, a wolf and a laurel-tree on one side and a swan and a cock on the other, and under his feet grasshoppers creeping." Sometimes he is exhibited in the midst of the Muses: cf. § 103. He also appears, with a radiant head, in a chariot drawn by four horses; thus he is seen in our Plate XI. 4. In the Sup. Plate 2 his figure is given as represented on many monuments; here is seen also an altar with a lyre sculptured on it.—A statue of Apollo stood upon the promontory of Actium, as a mark to mariners, and was seen at a great distance at sea.

2. The stories respecting Apollo resemble those in the Hindoo mythology respecting *Crishna*, who is sometimes painted in company with nine damsels, who are whimsically grouped into the form of an elephant, on which he sits and plays upon his flute. *Crishna* is also frequently represented as the destroyer of the great serpent; in some views he is held in the folds of the serpent, which is biting his foot; in others, he holds the serpent triumphantly in the grasp of his hands, and crushes its head beneath his foot.

Cf. Sir Wm. Jones, as cited § 25. 4.—*Asiatic Researches*, vol. viii.—*Calmér's Dict. &c.* vol. iii. p. 529 of ed. Charlestown, 1813.

§ 38. (9) DIANA. She was a daughter of Jupiter, and was born of Latona on the island Delos, at the same time with Apollo. As in Apollo the sun was deified and adored; so was the moon (*luna*, σελήνη) in Diana, who was called by the Greeks *Άρτεμις*. She was also recognised as the goddess of hunting or the chase, of which she was passionately fond in her youth. She was likewise viewed sometimes as a goddess of the infernal regions, under the name of *Hecate*. As presiding over the chase, she received from Jupiter a bow with arrows, and a train of sixty nymphs.—She also obtained from him the grant of her petition to live a virgin, and was therefore the goddess of chastity. Hence

her displeasure at the transgression of one of her nymphs, Calisto¹, and her transformation of Actæon² into a stag. The only one, towards whom she was not indifferent, was the shepherd or hunter, Endymion. She slew the nymph Chione³ from jealousy of her beauty, and the daughters of Niobe⁴ because Latona was slighted by their mother.

¹ Ov. Met. ii. 464. — ² iii. 194. — ³ ix. 321. — ⁴ vi. 148-312. — Cf. Hom. Il. xxiv. — Hyg. fab. 9.

The story of Niobe and her children (cf. § 81, § 131), afforded to poets and artists a rich subject for the embellishments of fancy. The number of the children is variously stated; Homer gives her six sons and as many daughters; while others say *seven*, and some even *ten*. In the splendid group of statuary called *Niobe and her Children* (cf. P. IV. § 186. 2), seven sons and seven daughters are represented. Montfaucon gives an engraving from a most beautiful antique, found at Rome, in which Apollo and Diana appear in the air discharging their arrows upon the unhappy family; the youngest daughter clings to her mother; a horse is leaping in fury upon another daughter; one son lies dead on the plain; the other children are in attitudes of distress. In our Sup. Plate 17, this subject is represented in a composition, in which Amphion is introduced, and a concourse of the citizens of Thebes. — A person dying by plague or pestilence was said to be slain, if a male, by the arrows of Apollo; if a female, by the arrows of Diana.

See Montf. Anl. Exp. vol. i. p. 107. — Mayo, Mythology, vol. iii. p. 109 ss.

§ 39. Nowhere was the worship of Diana so much regarded, nowhere had she a temple so splendid, as at Ephesus. (Cf. P. IV. § 234. 3.) With this exception, that in Chersonesus Taurica was the most celebrated, especially through the story of Orestes and Iphigenia. Her principal temple at Rome was that erected by Servius Tullius on Mount Aventinus. In Rome the festival of the *ludi seculares* were sacred to her in conjunction with Apollo, and she was particularly honored under the name of *Lucina*, as presiding over births. In this view she was also called by the Greeks and Romans *Ilithyia* (ἐλεΐθυια), although this was the name (cf. § 27) of a distinct divinity.

1. The poppy was sacred to Diana. The Athenians sacrificed to her goats, or a white kid, sometimes a pig or ox. The inhabitants of Taurica offered on her altar strangers that were shipwrecked on their coast.

2 *u.* Among her names were *Phæbe*, *Cynthia*, *Delia*, *Hecate*, *Dictynna*, *Agrotera* (ἄγροτέρα); *Trivia* (τροιῳδῆρις), from her statues being placed in crossways as she presided over streets; *Chitone* (χιτώνη); and *Triformis* (τρίμορφος), from her threefold character as goddess of the moon or month, the chase, and the lower world.

"Diana is called *Triformis* and *Tergemina*: first, because though she is but one goddess, yet she has three different names as well as three different offices: in the heavens she is called Luna; on the earth she is named Diana; and in hell she is styled Hecate or Proserpina: in the heavens she enlightens everything by her rays; on the earth she keeps under all wild beasts by her bow and her dart; and in hell she keeps all the ghosts and spirits in subjection to her by her power and authority: secondly, because she has, as the poets say, three heads; the head of a horse on the right side, of a dog on the left, and a human head in the midst; whence some call her three-headed or three-faced: thirdly, according to some, because the moon has three phases or shapes; the new moon appears arched with a semi-circle of light; the half-moon fills a semi-circle with light; and the full moon fills a whole circle or orb with splendor."

3. Other names or epithets were applied to her: *Λοχεία*, *κυνηγός*, *ἀρσεύκοιτος*, *ιοχέαιρα* and *τρυφώρης*.

§ 40. As goddess of the chase, she is represented in monuments of art, tall and nimble, with a light, short, and often flowing costume, her legs bare, her feet covered with buskins, with bow and arrows, either alone, or accompanied by her nymphs; often with a hound near her: often riding in a chariot drawn by two white stags.

In our Plate X. fig. 7, she is seen in her chariot drawn by stags. — In the Sup. Plate 15, she is given as represented in a beautiful statue, supposed to have come from the same hands as the Apollo Belvidere.

1. "Sometimes she appears with wings, holding a lion in one hand, and a panther in the other, with a chariot drawn by two heifers, or two horses of different colors."

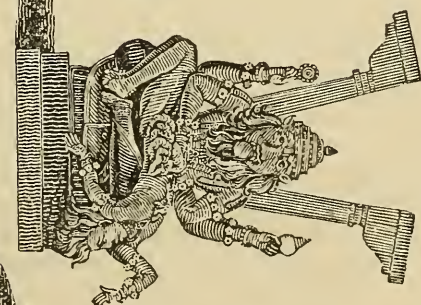
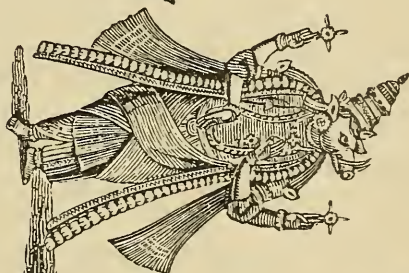
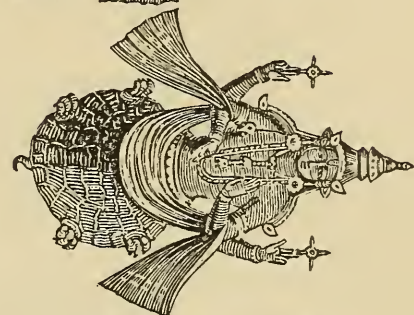
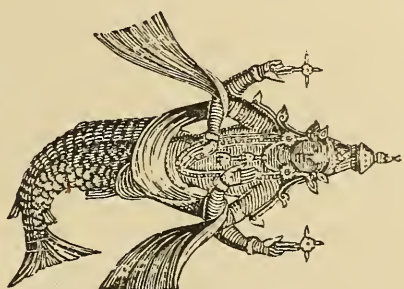
2 *u.* As the goddess of night, or the moon, she is represented in long robes, with a large starred veil, having a torch in her hand and a crescent on her head.

See Plate XII. — Cf. Plate XIV. fig. 2. — See § 76.

3 *u.* We have figures of the Ephesian Diana. In the Egyptian style, and in Greek imitation of it, in which she is exhibited with numerous breasts, and very similar to *Isis*, whereby the fruitfulness of nature seems to have been represented.

Montfaucon gives several of these figures. One of the most remarkable is presented in our Sup. Plate 16; on the head of the statue is a double mural crown; a large festoon is suspended from the neck, and within it are two images of Victory; on each arm are two lions; the body tapers to the feet like a *Hermes*, but is divided into four portions, the first of which is occupied by numerous breasts, the second by heads of stags, and the third and fourth by heads of oxen.

4 In the Sup. Plate 12 are three views of a statue of Diana Triformis from Montfaucon.



I.

II.

III.

IV.

V.

VI.

VII.

VIII.

IX.

X.

- I. Fish Avatar.
- II. Tortoise Avatar.
- III. Hog Avatar
- IV. Lion Avatar.
- V. Dwarf Avatar.
- VI. Purusho-Ram Avatar.
- VII. Ram Avatar.
- VIII. Kishnu Avatar.
- IX. Booth Avatar.
- X. Kulkee Avatar.

presenting the three faces successively; the first face on the right with a torch in each hand, the next face, with a knife (*cultrum*) in the right hand, and a whip (*flagellum*) in the left; the third, with a key in the right hand and a serpent in the left.

§ 41 a. (10) MINERVA. Under the name of *Minerva* among the Romans and of Παλλάς and Ἀθηνᾶ among the Greeks, ancient fiction personified and deified the idea of high intelligence and wisdom. She was a daughter of Jupiter, sprung from his head. She is said first to have revealed herself near the lake Tritonis in Libya, from which circumstance she was called *Tritonia*.

1. Some derive this epithet, and the Greek Τριτογένεια, from the word τριτὼ signifying *head*.

2. Minerva is by some supposed to have been originally the Egyptian deity worshiped particularly at Sais under the name of Neith or Netha. Various etymologies of the Greek name Ἀθηνᾶ have been given; among them is the conjecture which derives it from the name of the Egyptian deity, by inverting the order of the letters; Netha (νηθα), being thus changed, would form Ἀθηνᾶ.

§ 41 b. The Greeks ascribed to this goddess the invention of many arts and sciences¹, which had a great influence on their civilization. She was regarded as inventress of the flute, of embroidery and spinning, the use of the olive, and various instruments of war; in short, of most works indicating superior intelligence or skill. Arachne's contest with her in working with the needle, and consequent despair and transformation are beautifully described by Ovid.²

¹ Ov. Fastor. iii. 815.—² Ov. Metam. vi. 5.

§ 42. The city of Athens was consecrated to Minerva, and boasted of receiving its name from her. The splendid temple at that place dedicated to her was called *Parthenon*,¹ in reference to her virgin purity (παρθένης). She had other temples, at Erythræ, Tegea, and Sunium,² and several at Rome. Her principal festivals among the Greeks were the *Panathenæa*, the greater and the less, and among the Romans, *Quinquatria*, on each of which, games and contests were held. The owl was sacred to Minerva, and is often found on her images and on the Athenian coins.³

¹ Respecting the *Parthenon*, see P. I. § 107. Cf. P. IV. § 234, 3, § 242, § 243, 1.—² On the remains of the temple of Sunium, cf. *Am. Quart. Rev.* vol. vi. p. 234.—³ See the Attic coin given in Plate XL. fig. 5.

The following is the story respecting the name of the city of Athens:—When Cecrops built a new city, Neptune and Minerva contended about its name; and it was resolved in the assembly of the gods, that whichever of the two deities found out the most useful creature to man, should give the name to the city. Neptune struck the ground with his trident, and a horse issued from the earth. Minerva caused an *olive* to spring up. The latter was pronounced the more useful thing, and Minerva therefore gave the city her own name, Ἀθηνᾶ. Dr. Clarke imagines that this story had its origin from the fact, that the plains of Greece were once covered or nearly so with water, which was afterwards removed by evaporation and other causes, and thus a cultivable soil was presented to the inhabitants.

Clarke's Travels in various countries, &c. Part II. sect. ii. ch. 12.

§ 43. Minerva is usually represented in military armor, with a helmet, and the *Ægis*, or her peculiar cuirass bearing on it Medusa's head, and with a spear and often a shield or buckler in her hand. Her helmet is generally ornamented with the figure of the owl, but presents various forms.

1. In our Plate XI. fig. 6, she appears holding in her left hand an image of Victory, with her right resting on a round shield bearing on it a Medusa; her spear leans on her right shoulder; the *Ægis* is seen on her breast. In the Sup. Plate 6, she is in a sitting posture, with her spear and buckler; the owl appearing at her feet. In the Sup. Plate 20, the owl appears on one side and a cock on the other; the *Ægis* on her breast is here very distinct.

The term *ægis* (αἰγίς) signifies literally a *goat-skin*. Homer represents the *ægis* as a part of the armor of Jupiter, whom he distinguishes by the epithet αἰγίοχος; yet he speaks of Minerva as using it (cf. *Il.* ii. 447–449. xviii. 204. xxi. 400).

2 u. The colossal statue of Minerva, wrought by Phidias, and the Palladium were much celebrated; the former on account of the perfection of its workmanship (cf. P. I. § 107. P. IV. §§ 160, 161, 179); the latter on account of the superstitious confidence placed in it by the Trojans, Greeks, and Romans.

The *Palladium* was a statue of Pallas, with a spear in one hand and a distaff in the other about three cubits high. It was said to have fallen from heaven into the citadel of Troy or Ilium before it was completely built, and that the oracle of Apollo being consulted upon this occurrence, answered, that "the city should be safe so long as that image remained within it." When the Greeks besieged Troy, it was therefore thought of the first consequence to obtain this image. Ulysses and Diomedes succeeded in getting it by stealth (*Vir. Æn.* ii. 162). It was said to have been afterwards recovered from Diomedes by Æneas, carried to Italy, and finally lodged in the temple of Vesta.

3 u. Besides the names Minerva, Pallas, and Athena, this goddess was often called Παρθένος, Ἐργάτις, and Ἐργάνη, Πολιάς; she is also termed *Musica*, *Pylotis*, and very often Γλαυκῶπις or *Cæsia*.

§ 44. (11) MARS. The god of war and battles was a son of Jupiter and Juno, and educated in Thrace. He was viewed as presiding over rude and fierce war, the origin of which was ascribed to him, while Minerva had the credit of inventing tactics and the proper military art. — Notwithstanding the high idea which Homer gives of the strength and heroism of Mars, he represents him as taken prisoner by Otus and Ephialtes, and wounded by Diomedes; it was, however, by the help of Minerva¹. Besides these occurrences, his amors with Venus and his dispute with Neptune² respecting the son of the latter, Hallirrhottius, who was put to death by Mars, constitute all that is remarkable in his history.

¹ *Hom.* II. v. 383, 855. — ² *Apollod.* iii. 14. — *Pausan.* i. 21.

§ 45 a. He was most worshiped in Thrace, where probably the whole conception of such a god originated. He had however temples and priests in most of the Grecian cities.

“ Mars was never a favorite deity with the Hellenic tribes of Greece, and his worship was comparatively neglected. . . . It is not easy to discover the origin of this deity; he seems to have been derived from the Pelasgi, or some other warlike and barbarous tribe, rather than Egypt. He bears a striking resemblance to the northern *Odin*, and probably was the same deity under another name.” *Tooke's Pantheon*, Lond. ed. 1831.

§ 45 b. The Romans regarded him as the father of Romulus, and the founder and protector of their nation. They erected to him many temples, consecrated to him a large public place, the *Campus Martius*, and a peculiar order of priests, the *Salii*, who celebrated his festival with music and dancing in solemn processions.

1. It was a special business of these priests to guard the *ancilia*, or sacred shields, respecting which see P. III. § 215. — A very ancient hymn sung in honor of Mars by the Romans is still preserved; see P. IV. § 114. 4. — To Mars was offered the sacrifice called *Suovetaurilia*; a representation of which, as found in an ancient bas-relief, is given in our Plate XXIX.

2. Several animals were consecrated to Mars; the horse, for his vigor; the wolf, for his fierceness; the dog, for his vigilance. Magpies and vultures were also offered to him on account of their greediness.

§ 46. The ancient artists have represented Mars in full manly vigor, with a strong but agile body, and an air calm and collected, rather than vehement or passionate. He commonly appears equipped in armor; sometimes naked; sometimes in the attitude of marching, as *Mars Gradivus*.

1. He is also represented as riding in a chariot drawn by furious horses, covered with armor and brandishing a spear in his right hand; thus he is seen in our Plate XI. fig. 7. Sometimes Bellona, the goddess of war, bearing in her hand a flaming torch, drives the chariot over prostrate warriors; such is the representation given in the Sup. Plate 10. Sometimes he is represented as attended with a horrid retinue; Clamor, Anger, Discord, Fear, Terror, and Fame. In the Sup. Plate 6, he appears as ready for marching; with his plumed helmet, coat of mail, spear, and shield.

2. *Bellona*, called by the Greeks Ἐννώ, is sometimes said to be the wife, sometimes the sister, and sometimes the daughter of Mars. She had a temple at Rome, and before it was a pillar called *Bellica*, over which the herald threw a spear when war was proclaimed.

3 u. Mars was called Ἄρης by the Greeks; other names given to him are *Odrysius*, *Strymonius*, *Enyalios*, *Thurius*, *Quirinus*, *Ullor*.

§ 47. (12) VENUS. The ideal of the most perfect female beauty, and the love awakened by it, was in eastern fiction expressed and personified in an imaginary goddess; she was called by the Romans *Venus*; and by the Greeks Ἀφροδίτη. According to the common story, she was born from the foam (ἀφρός) of the sea; in Homer she is presented as a daughter of Jupiter and Dione. After her birth she came first to Cytherea, and thence to Cyprus. — Many of the gods sought her; but Vulcan obtained her as his spouse.

1 u. She, however, loved Mars, Mercury, and Adonis especially, although with unrequited passion; the early death of the latter she bitterly lamented.

Æt. Metam. x. 500, 717 ss. — *Bion*, Idyl on the death of Adonis. — See also *Theocritus*, Idyl xv. which is a beautiful little comedy recognizing the story of Adonis; the scene is laid in Alexandria, at the time of a festival in his honor.

The story respecting Adonis, the young favorite of Venus, is, that being engaged in hunting, of which he was excessively fond, he received a mortal wound from a wild boar. At this Venus was immoderately grieved, and Proserpina restored him to life on condition of his spending six months with Venus and six with herself. It has been explained thus: *Adonis*, or *Adonai*, was an oriental title of the sun, signifying Lord; the boar, supposed to have killed him, was the emblem of winter, during which the productive powers of nature being suspended, Venus was said to lament the loss of Adonis until he was restored again to life; whence both the Syrian and Argive women annually mourned his death, and celebrated his renovation."—Adonis is supposed to be the same deity with the Syrian Tammuz (cf. *Ezekiel* viii. 14).—Lucian (*De Syria Dea*) gives an account of the festival *Adonia*, held in honor of him at Byblus. Cf. P. III. § 77. 2.

2 u. In her contest with Juno and Minerva, Paris awarded to Venus the prize of beauty. Hence her memorable zeal for the interests of the Trojans.

§ 48. The most celebrated places of her worship were Golgi, Paphos, and Amathus, upon the island of Cyprus, which was wholly consecrated to her; Cythera, Cnidos, and Eryx in Sicily; all situated near the sea, and in delightful regions. In Rome she was honored as the pretended mother of Æneas, the ancestor of the nation, although her worship was first formally introduced from Sicily, in the sixth century after the building of the city.

1. At Hierapolis, in Syria, was a splendid temple in honor of Venus, under the name of *Asparta* or *Atergatis*, the *Ashtaro*th of the Holy Scriptures.

See Lucian, *De Syria Dea*.—Cf. *Mayo*, *Mythology*, vol. ii.—*Culmet*, vol. iii. p. 372. ed. Charlest. 1813.—*Class. Journal*, No. liii.

2 u. The pigeon or dove, the myrtle, and the rose, were especially sacred to the goddess of love.

3. The swan and the sparrow were also sacred to Venus. Her sacrifices were goats and swine, with libations of wine, milk, and honey.

Some have considered the worship of Venus as derived from corruptions of the traditions respecting the universal deluge; her rising from the sea being a type of the world emerging from the waves of the flood.—*Bryant's Mythology*.—*Holwell's Myth. Dict.*

§ 49. The poets and artists of antiquity endeavored in the description and representation of Venus to embody the fullest and purest idea of female beauty. The most distinguished antique statue of her is the famous Medicean Venus at Florence.

Respecting this statue, see P. IV. § 156. 5.

1. She is represented on coins and gems, and in the descriptions of the poets, in various ways; sometimes she is clothed with a purple mantle glittering with diamonds, her head crowned with myrtle and roses, riding in a chariot made of ivory, finely carved, painted and gilded, and drawn by swans, doves, or sparrows. Sometimes she is attended with the Graces and several Cupids. At one time she appears like a young virgin, rising from the sea and riding in a shell; at another, she holds the shell in her hand. In our Plate X. fig. 6, she stands on a wave of the sea, supported by two Tritons, with two attendant Cupids. In the Sup. Plate 6, she stands in a shell, with long tresses, drawing a mantle around her. In the celebrated picture by Apelles (cf. P. IV. § 222), she appears rising from the bosom of the waves and wringing her tresses on her shoulders. In some monuments she holds one hand before her bosom and with the other presses her mantle close about her limbs; Montfaucon gives a figure very similar to this, from a statue formerly in the gallery of Versailles. In the Sup. Plate 7. she is seen in a reclining posture, with Cupid resting his elbow on her lap, while the Graces are adorning her person, and two doves conduct her car on a cloud. In an ancient painting, given in the Sup. Plate 8, she supports in her arms the dying Adonis. In some representations she has golden sandals on her feet, and holds before her a brilliant mirror. The Sicyonians exhibited her with a poppy in one hand and an apple in the other. In Elis she was painted as sitting on a goat and treading on a tortoise.—She usually had a belt or girdle called *Cestus*, in which all kinds of pleasures are said to be folded.

Heyne, über die Vorstellungsarten der Venus, in his *Antiquar. Aufsätze*.—Manso, Abhandl. über die Venus, in his *Versuche über mythologische Gegenstände*.

2 u. Various attributes were given to her, under the different characters of Venus *Urania*, *Marina*, *Victrix*, &c. She was likewise known under the names *Erycina*, *Anadyomene* (ἀναδιόμηνη), *Paphia*, *Idalia*.

3. Her names and epithets were exceedingly numerous; as, *Cypria*, Πάφιος, *Cytherea*, Φορμυώης, *Telaeisgaros*, *Verticordia*, *Eraipa*, *Acidalia*, *Libertina*, *Saligenita*, *Βαλισσα*, &c.

§ 50. The son of this goddess, Ἔρως, *Amor*, or *Cupid*, was her common companion, and the god of love, which he was supposed to influence by his arrows. He is represented with a bow and arrows^a, often with a burning torch in his hand. He was very frequently exhibited on ancient works of art, and in a great variety of forms^b. Often several Cupids appear in company.—Ἀντέρως,

Anteros, who is usually considered the god of mutual love, was originally the god that avenges despised love. He is sometimes represented as wrestling with Cupid.

^a See our Plate XI. fig. 9. — ^b Cf. *Manso*, as cited § 49. 1. — See Plate X. fig. 6, and Sup. Plates 7 and 9.

1 *u.* The attachment of Cupid to Psyche is the chief incident in his history and forms one of the most beautiful allegories of antiquity.

The allegory is found in *Apuleius* (cf. P. V. § 471. 2). For expositions, cf. *Keightley*, p. 148, as cited § 12. 2. (b). — Psyche is usually represented with the wings of a butterfly; as in the statue (*Psyche in terror of Venus*) given in our Sup. Plate 8. — See also Plate XLVII. fig. 5; cf. P. IV. § 198.

2. Hymenæus was also one of the imaginary companions of Venus. He presided over marriage. He was represented as of fair complexion, crowned with the *amaracus* or *sweet marjoram*, carrying in one hand a torch and in the other a veil of flame color, indicating the blushes of a virgin.

In the Sup. Plate 9, Hymenæus is seen leading by a chain Cupid and Psyche; from an antique sculpture representing their nuptials.

§ 51. (13) VULCAN. In unenlightened periods, the violent agencies of the elements, as well as the appearances of the heavenly luminaries, excited astonishment and were deified. Traces of the worship of fire are found in the earliest times. The Egyptians had their god of fire, from whom the Greeks derived the worship of *Ἡφαίστος*, called by the Romans *Vulcanus* or *Vulcan*. Fable styles him the son of Jupiter and Juno. On account of his deformity his mother thrust him¹ from Olympus; or, according to another story, Jupiter hurled him out, because he attempted to help Juno when fastened by the golden chain. He fell upon the island Lemnos, afterwards his chief residence, and was, according to the later fictions², lamed by his fall.

¹ *Hom.* II. xviii. 395. i. 590. — ² *Val. Flac.* *Argen.* ii. 87.

§ 52. To Vulcan was ascribed the invention of all those arts that are connected with the smelting and working of metals by means of fire, which element was considered as subject to him. His helpers and servants in such works were the Cyclops, sons of Uranus and Gaia, whose residence also was in Lemnos, and of whom there are commonly mentioned three, *Brontes*, *Storopes*, and *Pyrakmon*. These are to be distinguished from the Sicilian Cyclops of a later period.

1. The epithet Cyclopean is applied to certain structures of stone, chiefly walls, in which large masses of rough stone are nicely adjusted and fitted together.

Cf. P. IV. § 231. 3. — *Freret*, *L'Histoire des Cyclopes*, *Mém. Acad. Inscr.* xxiii. 27.

2 *u.* Mount *Ætna* was represented as the workshop of Vulcan; so also *Lipara*, one of the *Æolian* isles, called likewise *Vulcanian*. — Works requiring peculiar art and extraordinary strength, especially when metals were employed as materials, were called by the poets Vulcan's masterpieces. Among these were the palaces of *Phæbus*¹, of *Mars*², and *Venus*³; the golden chain of *Juno*⁴, the thunderbolts of *Jupiter*⁵, the crown of *Ariadne*⁶, the arms of *Achilles*⁷, and of *Æneas*⁸, &c.

¹ *Op. Metam.* ii. 1. — ² *Stat. Theb.* vii. 38. — ³ *Claud. Epithal. Honor. et Mar.* v. 58. — ⁴ *Pausan.* *Att.* c. 20. *Lacon.* c. 17. — ⁵ *Op. Metam.* i. 258. — ⁶ *Op. Fast.* iii. 513. — ⁷ *Hom.* II. xviii. 468. — ⁸ *Virg. Æn.* viii. 407.

3. Vulcan is said to have formed, by request of Jupiter, the first woman; she was called *Pandora*, because each of the gods gave her some present or accomplishment.

In the Sup. Plate 4, is a composition designed to exhibit the gods assembled to bestow their gifts on the woman. — See *Hesiod*, *Works and Days*, vs. 94.

§ 53. According to the earlier fictions, Vulcan had for his wife *Charis*, or *Aglaia*; and according to the later, *Venus*, after *Minerva* had rejected him. *Harmonia* was his daughter, or the daughter of *Mars* and *Venus*. The Giants *Cacus* and *Cæculus* were called his sons. — He was worshiped particularly in Lemnos, and the *Vulcanian* isles. A temple was dedicated to him upon *Ætna*. At Rome the *Vulcanalia* were celebrated in honor of him, and at Athens the *Χαλκεία*.

1. A calf and a male pig were the principal victims offered in sacrifice to him. — Those who followed arts and employments requiring the use of fire, especially rendered honor and worship to Vulcan. "The lion, who in his roaring seems to dart fire from his mouth, was consecrated to Vulcan; and dogs were set apart to keep his temple."

2 *u.* Some of his names are the following: *Lemnius*, *Mulciber*, *Cyllopes* (κυλλοπέδης), *Amphigyeis* (ἀμφιγυεῖς).

3 Some writers derive the name and story of Vulcan from Tubal-Cain, mentioned by *Moses*

(Gen. iv. 22). Cf. *Holwell*, Myth. Dict.—The ancients gave various etymologies of the name. *Servius* says it was derived from *volitans*, because the sparks of fire fly in the air; the account given by *Varro* is similar (see § 54. 2).

§ 54. Vulcan was usually represented as engaged in his work, with hammer and pincers in his hands; sitting more frequently than standing. His lameness is not indicated in any existing monuments, although it was in some ancient statues.

1. Cicero, speaking of one of these statues, says (*De Nat. Deor.* i. 30), "We admire that Vulcan of Athens, made by Alcámenes; he is standing, clothed, and appears lame without any deformity."—Some of the common representations of this god are seen in our Plate X. fig. 4, and Sup. Plate 6.

2. "That by Vulcan is understood fire, the name itself discovers, if we believe Varro, who says that the word *Vulcanus* is derived from the force and violence of fire (*Vulcanius*, quasi *Vulcanus*, quod ignis per aerem volitat, vel a vi ac violentia ignis); and therefore he is painted with a blue hat, a symbol of the celestial or elementary fire." (*Tuoke*).—"Vulcan was represented covered with sweat, blowing with his nervous arms the fires of his forges. His breast was hairy, and his forehead blackened with smoke. Some represented him lame and deformed, holding a hammer in the air ready to strike; while with the other hand he turns with pincers a thunderbolt on his anvil (*ακμῶν*). He appears on some monuments with a long beard, disheveled hair, half naked, and a small round cap on his head, with hammer and pincers in his hand." (*Lemp.*)—The medals of Lemnos usually bear a representation of Vulcan, with the legend *Deo Vulcano*.

3. The representations of Vulcan show that the anvil of ancient times was formed like the modern. It was placed on a large block of wood (*ἀκρόθρον*); cf. *Hom.* *Od.* viii. 274. *Virg.* *Æn.* vii. 629.—In early times, it was made of bronze, as were also the hammer and pincers; cf. *Hom.* *Od.* iii. 433.—*Smith's Dict. Ant.* p. 512.

§ 55. (14) MERCURY. The Greeks borrowed the worship of this god from the Egyptians, whose *Hermes Trismegistus* is so celebrated in their early history. According to the Greek and Roman fables, *Ἑρμῆς*, *Mercurius* or *Mercury*, was the son of Jupiter and Maia. Maia was a daughter of Atlas, found by Jupiter in the cave Cyllene in Arcadia, and afterwards with her six sisters placed by him among the stars, thus forming the constellation named *Pleiades* from their mother *Pleione*.

The principal characteristics of Mercury were cunning and dexterity, which he exhibited even in his childhood, and not always in the most praiseworthy manner. This appears from the tricks related of him, and from the circumstance, that he was considered as the god not only of mercature, but also of theft; although the latter, in early times was not viewed so much as a crime, as an evidence of power and adroitness. Mercury stole the cattle of Admetus guarded by Apollo, Apollo's arrows, the girdle of Venus, the pincers of Vulcan, &c.

1 u. By his flute the guardian of Io, even the hundred-eyed Argus, was lulled to sleep. (*Ov. Metam.* i. 668).—The principal means of his success in his feats was his eloquence; this art was ascribed to him in a high degree. He invented also the lyre, attaching strings to the shell of the tortoise, and presented it to Apollo. In return Apollo gave him the celebrated wand (*caduceus*), the origin of which is variously stated; its efficacy was potent in calming the passions and stilling contention. Mercury carried this rod as the messenger of the gods, and employed it to awaken dreams, and to conduct the shades of the dead to the lower world; for he was called to offices and labors in that world, as well as on earth and in Olympus.

2 The *caduceus* was a rod with wings at one end, and entwined by two serpents in the form of equal semicircles. Originally it was nothing more than a rod adorned with green leaves, and with a skillfully tied knot as the symbol of traffic. In a later age these decorations were changed by the poets into serpents and wings. Various interpretations of the meaning of it have been given. Prudence is generally supposed to be represented by the two serpents, and the wings are the symbol of diligence: both necessary in the pursuit of business and commerce, which Mercury patronized."

On the mythological character of Mercury, *Class. Journal*, xvi 224 —*Böttiger's Amalthea*, i. 104.—*Böttiger's Vasengem.* ii. 97.

§ 56 a. Mercury is usually represented as a slender youth, holding his wand, almost always in motion, either flying or rapidly marching, wearing a winged hat (*petasus*), and winged sandals (*talaria*). Sometimes he holds a purse in his hand, as the god of commerce; sometimes a tortoise appears by him in reference to his invention of the lyre. The cock was sacred to him, and appears sometimes as an attribute in the images of Mercury.

1. In our Plate XI. fig. 2, we have a common representation of Mercury flying; and another similar, in the Sup. Plate 2.—In the Sup. Plate 7, he is seen attending on Jupiter and Juno.—In our Plate XVIII. fig. 4, and in the Sup. Plate 14 (illustrations

named *Door of Hell* and *Charon*), he appears in his office of conductor of the shades of the dead. Cf. § 32 a. 1.

2 u. The monuments called *Hermæ* (see P. IV. § 164) were originally statues of Mercury. They had their origin when art was in a very imperfect state, but were afterwards retained, and were used to represent other gods and memorable men.

§ 56 b. The worship of Mercury was very common among Egyptians, Greeks, and Romans, and many temples were consecrated to him. At Rome there was a particular festival (*festum Mercatorum*) held for the expiation of merchants, in honor of Mercury.

1. At this festival, held in the middle of the day, the votaries sacrificed to him a sow or a calf, and offered especially the tongues of animals, and sprinkling themselves with water, prayed to him to forgive all their artful measures or falsehoods in pursuit of gain.

2 u. The more common epithets applied to Mercury are *Cyllenius*, *Atlantides*, *Ales*, *Agoræus* (ἀγοραῖος), *Caducifer*.

3. Other common epithets are Ἀργειφόντης, διάκτωρ, and ὁδηγός; he is also termed δόλιος, crafty; κερῖδος, as presiding over wealth; τρικέφαλος, because his statues were placed where three ways met.

§ 57. (15) BACCHUS. The Greeks and the Romans worshiped the inventor and god of wine, under the name of *Bacchus*, Βάκχος; the former also called him Διόνυσος. In the fictions of both, he was the son of Jupiter and Semele, a daughter of Cadmus. In answer to her request, Jupiter appeared to her in his full majesty and divinity, the fiery splendor of which caused her death.¹ Jupiter saved alive the infant Bacchus not yet born, and carried him in his own thigh until the proper time of his birth. Hence, according to some etymologists, the poets called him διδυράμβος, as having been twice born; a name which was afterwards given to the irregular hymns² sung at his festivals.

¹ Oo Met. iii. 260.—² Cf. P. V. § 22. P. iii. § 77. 3.

§ 58. The ancients ascribed to Bacchus manifold offices, and related a multitude of achievements as performed by him. Especially was he celebrated for his advancement of morals, legislation, and commerce; for the culture of the vine and the rearing of bees; and for his military expeditions and success, particularly in India. He was universally worshiped as a god, and a miracle-worker, except in Scythia.

1 u. The power ascribed to him is illustrated in the story respecting Midas, king of Phrygia, who restored to Bacchus his nurse and preceptor Silenus, and received as a compensation the fatal attribute of turning into gold¹ every thing he touched.—Some of the remarkable incidents of his story are, changing the Tyrrhenian sailors into dolphins²; his residence upon the island Naxos, where he found Ariadne, forsaken by Theseus, and espoused her, but likewise forsook her, and after her death placed her crown among the stars³; his descent to Hades in order to convey his mother Semele back to Olympus, where she was deified under the name of Thyone.

¹ Ovid. Metam. xi. 85.—² Met. iii. 620.—³ Fast. iii. 459.

2. Bacchus is also said to have traveled into India with an army composed of men and women. The achievements of different personages are doubtless ascribed to him. Diodorus Siculus says that there were three who bore this name. Cicero says there were five.

3 u. He is called by various names; Lyæus, Thyoneus, Evan, Nyctelius, Bassareus, Thriambus, Thysiger (cf. Ov. Met. iv. 11), Liber, Bimater, &c.

§ 59. The worship of Bacchus, originating very early in the East, probably in India, was among the earliest and most general practiced in the Grecian or Roman territories. Pentheus and Lycurgus, who refused to participate in it, were punished with death; and the daughters of Minyas and Orchomenos, for the same reason, were changed into bats. Thebes, Nysa, Mount Cithæron, Naxos, and Alea in Arcadia, were renowned for their festivals in honor of Bacchus.—The vine and ivy and the panther were especially sacred to him. Goats were usually offered in sacrifice to him, because they are particularly injurious to the vine.

1. The *Oscophoria*, *Epilænia*, *Apaturia*, *Ambrosia*, and *Ascolia*, are named as festivals of this god.

2 u. The most eminent of his festivals were the *Trieterica* and the *Dionysia* (see P. III. § 77. 3), in which his military enterprises were commemorated. These celebrations at length became wild and licentious orgies, and were finally on that account abolished (cf. Liv. xxxix. 8, ss.) in Rome by the senate, in the year of the city 568.

On the worship of Bacchus, see *Ferret*, Le Culte de Bacchus, *Mém. Acad. Inscr.* vol. xxiii. p. 242.—G. F. Creuzer. *Dionysus*, §

comment. Acad. de Rerum Bacchic originibus et causis. Heid. lb. 1809. 4 *Rolle*, Recherches sur le Culte de Bacchus. Paris, 3 vols. 8.

3. In several points the story and worship of Bacchus resemble those of the Egyptian Osiris. There is also thought to be a striking resemblance between Bacchus and the *Śhiva* of India (cf. *Rhede*, as cited § 13).—Sir *Wm. Jones* (as cited § 25. 4), considers Bacchus and the Hindoo *Rama* to be the same. "The first poet of the Hindoos," says he, "was the great *Valmīc*, and his *Ramayana* is an epic poem on the same subject, which in unity of action, magnificence of imagery, and elegance of style, far surpasses the learned and elaborate work of Nonnus' entitled *Dionysiaca* (cf. P. V. § 76), half of which, or twenty-four books, I perused with great eagerness when I was very young, and should have traveled to the conclusion of it, if other pursuits had not engaged me. I shall never have leisure to compare the *Dionysiacks* with the *Ramayana*, but am confident that an accurate comparison of the two poems would prove *Dionysos* and *Rama* to have been the same person."

Cf. *Constant*, De la Religion, vol. ii.—*Voss*, Antisymbolik.—*Asiatic Researches*, vol. viii.

4. It is worthy of remark, that the abominations of the Dionysiac festivals are to this day practiced at the temple of Juggernaut in Hindostan. This god has two annual festivals. At the one called the *car-festival* his image, "a block of wood, having a frightful visage painted black, with a disended mouth of a bloody color," is brought out of the temple in gorgeous array and placed on a stupendous car rising high like a tower, which rests on low wheels and is drawn by the crowd of votaries, attended with flags and banners, amid the sound of musical instruments and the shouts of an immense multitude of pilgrims assembled from various and distant regions. In our Plate XIII a. is a representation of this ceremony; the horses, which appear attached to the car, are wooden. The car is covered with indecent figures painted all over it. At intervals the car is stopped, and the priests and boys connected with the temple render worship by obscene songs and lascivious actions to please the god, as they say, and cause him to move.—See *Ward*, View of the Religion, &c. of the Hindoos.

§ 60. The ancient representations of Bacchus are much more dignified than those with which the later artists were accustomed to degrade him. By the poets and artists of antiquity he was exhibited as a handsome agreeable boy, just on the border of youth, with a form more resembling a female, than that of Mercury or Apollo, and with a joyful look. Of no other god have we a greater number or variety of representations, in statues, bas-reliefs, and gems, than of Bacchus with his train, Silenus, the Fauns and Satyrs, and Bacchanals.

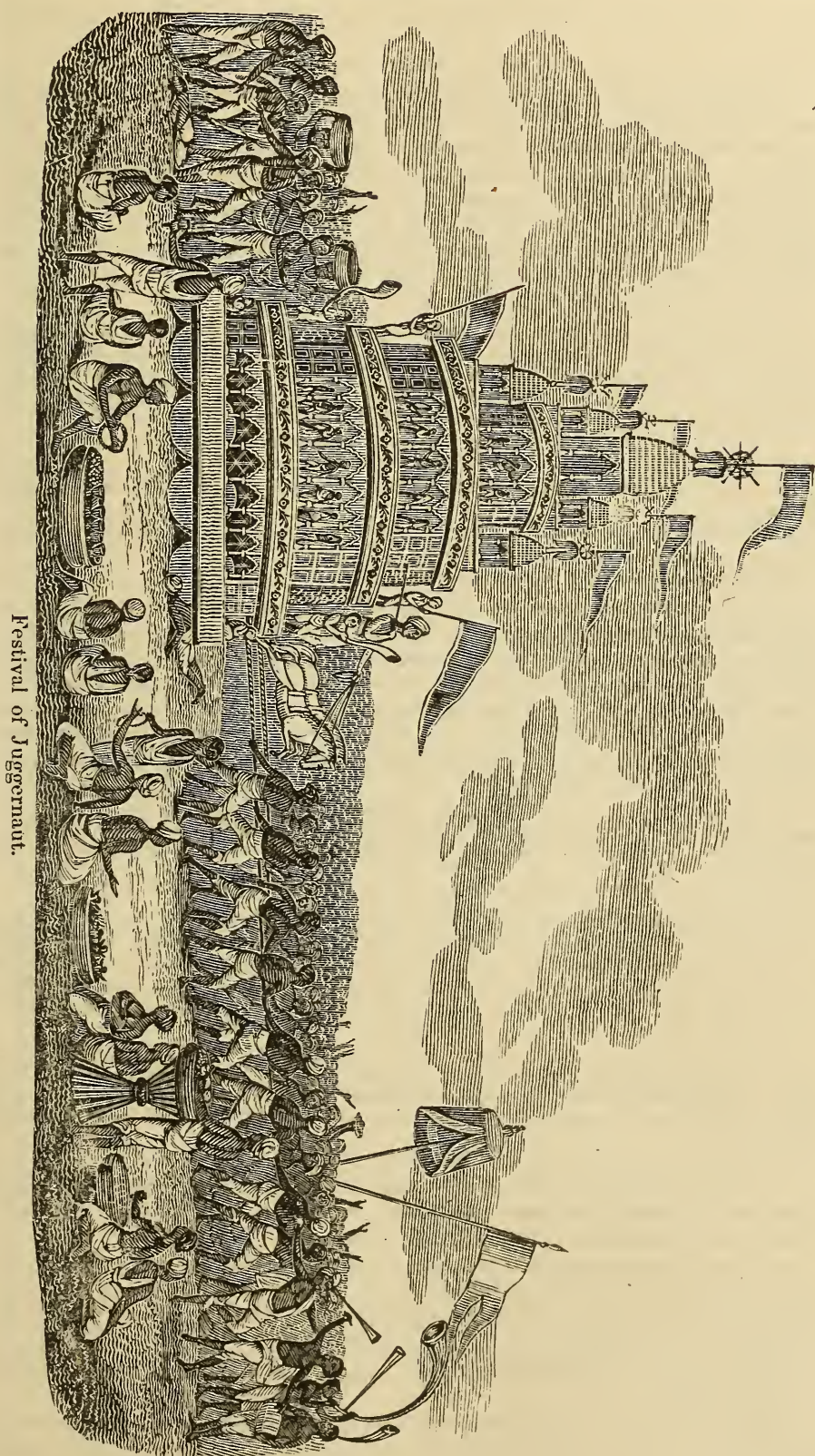
1. Among the various representations of this god, we sometimes find him with swollen cheeks, and a bloated body. He is crowned with ivy and vine leaves, having in his hand a *thyrsus*, an iron-headed javelin, encircled with ivy or vine leaves; as in our Plate X. fig. 8, where he appears also as a handsome youth, holding a wine-cup in one hand, and attended by a panther. In the Sup. Plate 15, he is a youth holding the *thyrsus* and leaning upon a column, with a tiger at his feet. Sometimes he appears an infant, holding a *thyrsus* and cluster of grapes with a horn. Sometimes he is on the shoulders of Pan, or in the arms of Silenus. On the celebrated gem (cf. P. IV. § 211) which is given in our Plate XLVIII., he appears a bloated young man, borne by Satyrs and also attended by Cupids and Bacchanals. Sometimes he is in a chariot, drawn by tigers, leopards, or panthers, surrounded by his retinue of Satyrs and Bacchæ, and followed by old Silenus on an ass.

For various other representations, see *Montfaucon*, Antiq. Expl. vol. i. Plates 142-167.

2. In our Plate XLVIII. we have also a representation of *Silenus*, as given from an antique by *Montfaucon*; recumbent on the hide of a panther, with one hand resting on a skin full of wine, and the other on an inverted goblet.—An image of *Silenus* is mentioned by *Pliny* (*Hist. Nat.* xxxvi. 5), as existing in the marble quarry of Paros, said to be the work of nature. There is now in the same quarry a curious bas-relief, of which the image of *Silenus* forms a part. Dr. *Clarke* supposes this image to have been a *lusus naturæ*, and the other pieces now in the bas-relief to have been added to it by sculpture. "It represents a festival of *Silenus*. The demigod is figured in the upper part of it as a corpulent drunkard, with ass's ears, accompanied by laughing satyrs and dancing girls. A female figure is represented sitting with a fox sleeping in her lap. A warrior is also introduced, wearing a Phrygian bonnet [see Plate XXII. fig. n and o]. There are twenty-nine figures; and below is this inscription: ΑΔΑΜΑΣ ΟΔΡΥΣΗΣ ΝΥΜΦΑΙΣ."

§ 61. (16) CERES. However useful the planting of the vine might be, agriculture in general was much more so, and formed one of the earliest and most common pursuits of men. The observation of its importance and of the productiveness of nature occasioned the conception of a particular divinity, to whom its discovery and improvement were ascribed. The usual name for this divinity was *Δημήτηρ* among the Greeks, and *Ceres* with the Romans. She was considered as one of the most ancient of the goddesses, and was called a daughter of Saturn and sister of Jupiter. Her native place was Enna, situated in a fertile region of Sicily.

In this country she is said to have first taught men to cultivate grain, and to instruct them in all the labors pertaining to it. To her is ascribed also the establishing of laws, and the regulation of civil society. Afterwards she imparted her favors to other lands, and the people of Attica particularly boasted of her protection; and her instruction in agriculture and the use of the plough. She associated *Triptolemus* with her as a companion in her travels, and sent



Festival of Juggernaut.

nim over the earth, to teach husbandry, and thereby raised him to the rank of a god.

See *Homer*, Hymn to Ceres.—*Ovid*, Fast. iv. 507–562. *Metam.* v. 612–661.

§ 62. The seizure and abduction of her daughter Proserpine by Pluto has been already mentioned (§ 32*u*). Cere's sought for her with a burning torch everywhere, and thus diffused universally a knowledge of agriculture and good morals. She at length discovered that Pluto had borne her to his realms, supplicated Jupiter for her deliverance, and received a favorable answer, on condition that Proserpine had tasted of no fruit of the infernal world. But she had just tasted of the pomegranate, and therefore received her freedom and liberty to return to this world only for half the year.

Ovid, *Metam.* iv. 552.—*Claudian*, De Raptu Proserpinæ. Cf. P. V. § 386.

1 *u*. To the history of Ceres belong also the following mythical circumstances; her changing herself into a horse and into one of the Furies, to escape the pursuit of Neptune; her transformation of Lyncus into a lynx on account of his perfidy¹; and her punishment of Erysichthon, who had violated a grove sacred to her, by afflicting him with insatiable hunger², so that he devoured at last his own limbs.

¹ *Ov. Met.* v. 649.—2 *Ib.* viii. 738.—*Callim.* Hymn. in Cer. v. 29.—See *Ernesti's* Excursus, in his ed. of Callimachus (cited P. V. § 70. 2), vol. i. p. 262.

2 *u*. Ceres bore several names and epithets, as Δηῶ, Θεσμοφόρος, Σιτῶ; and *Eleusinia*, *Erinnys*, &c.

3. The name Δημήτηρ is by some derived from δῆ for γῆ and μήτηρ, signifying *mother-earth*.

See *Knight's* Enquiry into the symbol. Lang. &c. *Class. Journ*

§ 63. One of the most celebrated festivals of this goddess was the Θεσμοφορία, which was maintained in many Grecian cities, especially in Athens, in honor of her as having taught the use of laws. Still more celebrated, however, were the *Eleusinian Mysteries*, which were likewise sacred to Ceres, and which were of two sorts, the greater and the less, the latter held annually, the former only every fifth year. Besides these, the Greeks and Romans honored her with several festivals before and after harvests, e. g. the Προηρόσια, and the Ἀλῶα, the *Cerealia* and the *Ambarvalia*.

On the *Eleusinian Mysteries*, see P. III. § 77. 4. P. IV. § 41.—*Warburton*, in his *Divine Legation of Moses*.—*J. Meursii*, *Eleusinia*. Lugd. Bat. 1619. 4.—*Sainte Croix*, Recherches histor. et crit. sur les Mysteres (*Silv. de Sacy* ed.) Par. 1817. 2 vols. 8.—*Ouvwaroff*, Essai sur les mysteres d'Eleusis. St. Petersburg. 1815. 8.—*Bougainville*, in the *Mem. Acad. Inscr.* xxi. 83.—*Class. Journ* xliii. 399. xiv. 165. xv. 117.

On the *Thesmophoria*, see *Dutheil*, as cited P. V. § 65 3.—On the *Ambarvalia*, cf. P. III. § 219.

1. Among the ceremonies in her worship were the sacrificing of a pregnant sow, and the burning of a fox (*vulpium combustio*). "A fox was burnt to death at her sacred rites, with torches tied round it; because a fox wrapt round with stubble and hay set on fire, being let go by a boy, once burnt the growing corn of the people of Carseoli, a town of the Æqui, as the foxes of Samson did the standing corn of the Philistines."

Cf. *Ovid*, Fast. iv. 681.—*Judges* xv. 4.—*Classical Journal*, vi. 325.

2. The ruins of the famous temple of Ceres at Eleusis, where the Mysteries were celebrated, were conspicuous when Dr. Clarke visited the spot. He found also a fragment of a colossal statue of the goddess among the moldering vestiges of her once splendid sanctuary. With great exertion that traveler procured the removal of the statue, in order to its being transported to England.

See *Clarke's Travels*, Part ii. sect. 2. ch. 18.—*Lond. Quart. Rev.* xvii. 202.

§ 64. The symbolical accompaniments to the image of Ceres are ears of corn, and the poppy, her usual ornament. She is often exhibited with a torch in her hand, to signify her search after Proserpine.

In some representations she appears a tall and majestic lady with a garland on her head composed of ears of corn, a lighted torch in one hand, and a cluster of poppies and ears of corn in the other. Thus she appears in our Plate XI. fig. 5, and in the Sup. Plate 15. She also appears as a country woman mounted upon the back of an ox, carrying a basket and a hoe. Sometimes she was represented as in a chariot drawn by winged dragons. Her associate Triptolemus also appears occupying her chariot (*Or. Met.* v. 646).

§ 65. (17) VESTA. The ideas conceived in the Greek and Roman fables respecting the earth as a person and goddess were exceedingly numerous and various. Besides Gaia, Titæa or Tellus, who represented the earth taken in a general sense they imagined Cybele to denote the earth as inhabited and cultivated:

Ceres more particularly signified the fertility of the soil; and the name of *Vesta* or 'Εστία was employed to represent the earth as warmed by internal heat. The latter goddess also represented civil union and domestic happiness, being supposed to preside over the household hearth. She was called the daughter of Saturn and Rhea, and said to have first taught men the use of fire.

1 *u.* Jupiter guarantied her vow of perpetual celibacy (*Op. Fast.* iv. 249), and granted to her the first oblations in all sacrifices.

2. She is sometimes termed *Vesta* the younger,* to distinguish her from *Cybele* (§19), who is also called *Vesta* the elder. *Vesta* the younger is the same with *Ignis* or fire.

§ 66. The establishment of family habitations was ascribed to *Vesta*, and for this, altars were usually erected to her in the interior or front of all houses. The same was done in the buildings termed Πρυτανεία, which were usually found in the Greek cities near their center; that at Athens (*P. I.* § 115) was the most famous. More rarely were temples raised for her. In her temple at Rome the celebrated *Palladium* was supposed to be kept.

The temple of *Vesta* erected by Numa at Rome was round, and without any image of the goddess. It still exists. Cf. *P. I.* § 60.

§ 67 a. She was represented in a long robe, wearing a veil, bearing in her hand a lamp, or sacrificial vase. It is, however, more frequently a *priestess of Vesta* that is thus represented.

In Plate XI. fig. 10, from a medal given by Montfaucon, we have such a representation. In the Sup. Plate 3. *Vesta* is seen as represented in a beautiful statue mentioned by Montfaucon (*Vol. i.* p. 64).—*Vesta* is sometimes exhibited holding in one hand a javelin or a *Palladium*; sometimes also with a drum in one hand and an image of *Victory* in the other.

§ 67 *u.* Her priestesses among the Greeks were widows. But those among the Romans under the name of *Vestales*, the vestal virgins, were much more celebrated; the mother of *Romulus* having belonged to the order, although their first regular institution is ascribed to Numa. (Cf. *P. III.* § 218.) Their principal duty was to watch and keep alive the *sacred fire* of *Vesta*, and guard the *Palladium* (cf. § 43). Their rigid seclusion was rewarded by various privileges, and a peculiar sacredness was attached to their persons.

1. The extinction of the fire of *Vesta* was supposed to forbode sudden and terrible disasters, and if it ever happened, all business was at once interrupted until expiation had been made with great ceremony. Negligence on the part of the virgins was severely punished. The fire was every year renewed or replaced, on the Calends of March, by fire produced from the rays of the sun.

2. In our Plate XXVIII. is a representation of a priestess of *Vesta*, holding a pan of fire. In the same Plate is seen a Vestal holding the *cribrum* or sieve; from a statue in honor of the Vestal *Tuccia*, who is said to have vindicated her innocence by bringing water in a sieve from the Tiber. Cf. *Val. Max.* viii. 2.

On *Vesta* and the Vestals; *Livy*, i. 20.—*Plutarch*, *Life of Numa*.—*Class. Journ.* xv. 123, 257. xvi. 32.—*Nadal*, *Histoire des Vestales*, in the *Mém. de l'Acad. des Inscr.* vol. iv. p. 161, 227.—*Lipsius*, de *Vesta*, in his *Works*.—*Dupuy*, *La maniere dont les anciens rallumoiient le feu sacré*, &c. in the *Mém. Acad. Inscr.* xxxv. p. 395.

II.—Mythological History of the Inferior Gods.

§ 68. The divinities included in the class, which are here denominated *Inferior gods* are *Cælus* or 'Ορανός; *Sol* or 'Ηλιος; *Luna* or Σελήνη; *Aurora* or Ἡώς; *Nox* or Νύξ; *Iris*, Ἴρις; *Æolus* or Αἰόλος; *Pan*, Πάν; *Latona* or Λητώ; *Themis* or Θήμις; *Æsculapius* or Ἀσκληπιός; *Plutus* or Πλοῦτος; *Fortuna* or Τύχη; and *Fama* or Φήμη; which were all common to the Greeks and Romans. But to this class are also to be referred several divinities, which were peculiar to the Greeks as distinguished from the Romans; and also several, which were peculiar to the Romans as distinguished from the Greeks.

§ 69. (1) *Cælus*. Although this god was considered as one of the most ancient and the father of Saturn, yet not much importance was attached to his worship either among the Greeks or Romans. His wife was the goddess of the earth, *Titæa* or *Gaia*; their offspring were the *Titans*, the *Cyclops*, and the *Centimani*. Through fear that these sons would deprive him of his kingdom, he precipitated them all to Tartarus, whence they were liberated, however, by the aid of Saturn, who himself usurped his father's throne. *Venus* and the *Furies* were called daughters of *Uranus*, or *Cælus*.

§ 70 *u.* The fictions respecting this god perhaps had some foundation in the history

of early nations. According to the account of Diodorus¹, Uranus would seem to have been a king of the Atlantides², the founder of their civilization, and the author of many useful inventions. Among other things he was a diligent observer of the heavenly bodies, and became able to announce beforehand many of their changes. Admiration of such knowledge might lead to his deification. Perhaps it might occasion the use of his name (*Ὀυρανός*) to signify the heavens. The idea, however, of a deity thus called, appears to have been very ancient.

¹ See *Diod. Sic.* iii. 56. v. 44. — ² The Atlantides were a people of Africa, living near Mt. Atlas.

§ 71. (2) *Sol*. Although the Greeks and Romans worshipped Apollo as the god and dispenser of light, and in view of this attribute named him Phœbus, yet they conceived another distinct divinity, distinguished from Apollo especially in the *earlier fables*, under the literal name applied to designate the sun, viz. *SOL* or *ἥλιος*. These words, therefore, were employed to express not only the actual body in the heavens, but also a supposed being having a separate and personal existence. In the Homeric Hymn addressed to Helius, he is called the son of Hyperion and Euryphæssa. Eos and Selene are called his sisters. Many circumstances, which are mentioned as pertaining to him, are also related of Phœbus or Apollo, when considered as the god of the sun.

See *Ovid, Metamorph.* ii.

§ 72 a. The early prevalence of Sun-worship, which was one of the first and most natural forms of idolatry, renders it probable, that the worship of this god was early introduced into Greece. Many temples were consecrated to Helius. The island Rhodes in particular was sacred to him, where was erected his celebrated colossal statue. Among the Romans his worship was organized with special solemnities by Heliogabalus, who had been a priest of the same god in Syria, and afterwards erected a temple to his honor at Rome.

Of his splendid temple at Heliopolis or Baalbec in Syria, said to have been erected by Antoninus Pius, interesting remains still exist. Cf. P. I. § 166.

§ 72 b. *Sol* or *Helius* is represented usually in a juvenile form, entirely clothed, and having his head surrounded with rays, and attended by the Horæ, and the Seasons. He is sometimes riding in a chariot drawn by four horses, which bear distinct names.

1. Helius is represented on coins of the Rhodians by the head of a young man crowned with rays; a specimen is seen in our Plate XIV. fig. 1 — A view of the colossal statue of Helius erected at Rhodes is given in Plate VI. This was reckoned among the seven wonders.

2 The seven wonders of the world were, 1. The statue of the Sun at Rhodes, 70 cubits high, placed across the harbor so that a large vessel could sail between its legs; 2. The Mausoleum, or sepulchre of Mausolus, king of Caria, built of marble, above 400 feet in compass, surrounded with 36 beautiful columns (P. III. § 187.); 3. The statue of Jupiter in Olympia by Phidias (cf. P. IV. § 179); 4. The temple of Diana at Ephesus, with 127 pillars, 60 feet in height, with a splendid image of the goddess; 5. The walls of Babylon built by Semiramis, 50 or 80 feet wide, and 60 miles in circuit (*Rollin's Anc. Hist.* bk. iii. ch. 1); 6. The pyramids of Egypt; 7. The palace of Cyrus.

§ 73. (3) *Luna*. She was the daughter of Hyperion and Theia, and was called *Σελήνη* by the Greeks, being distinct in name, descent, and story from *Diana* or *Ἀρτεμις*, who was, however, taken as goddess of the moon. To *Luna* was ascribed great influence in relation to the birth of men. *Pandia* was said to be a daughter of *Luna* and *Jupiter* or *Saturn*^a. In common with her brother *Helius*, *Luna* seems to have been especially worshipped by the Atlantides.

^a Cf. *Homer, Hymn to Luna*.

1 a Both the Greeks and Romans consecrated appropriate temples to her, although the worship of *Diana* as the goddess of the moon was much more prevalent among them. She was represented like *Diana* in this character, as a goddess riding in a chariot through the skies, with the stars as her attendants.

2. She is represented on coins by the bust of a fair young woman with a crescent on her head: as seen in Plate XIV. fig. 3.

§ 74. (4) *Aurora*. A sister of *Luna*, of the same parents, was the goddess of the morning or day-dawn; styled by the Greeks *Ἑως* or *Ἥμερα*; by the Romans *Aurora*. By others she is said to have been the daughter of the giant *Pallas*, and therefore called *Pallantias*. *Orion* and *Tithonus* were her principal lovers, and *Lucifer* and *Memnon* her most distinguished sons. The latter

is memorable for the honors paid to him in Egypt, and for his famous vocal statue at Thebes.

1. The statue of Memnon is supposed to be one of those existing at the present day among the ruins of ancient Thebes, near the place now called Medinet Abou. A part of the body of it is said to be now in the British Museum. It is called by the Arabians *Salamat*, the statue which bids good morning, a name evidently originating in a belief of the ancient and common tradition; which was, that this statue uttered sounds at the rising of the sun, when it shone upon it. The statue is covered with inscriptions by persons declaring that they had heard its voice at the rising of the sun.—Mr. *Wilkinson* states, from experiment actually made by himself, that if a person in the lap of this colossus, which is in a sitting posture, give it a blow with a hammer, it will cause a sound to a person standing at its foot as if from an instrument of brass.

See *J. G. Wilkinson*, on the contrivance by which the statue of Memnon was made vocal; in the *Transactions of the Royal Society of Literature*, vol. ii. Lond. 1834.—*M. Letronne*, *Inscriptions Grecques et Latines du Colossus de Memnon*, &c., in *same Transactions*, vol. iii. Lond. 1837.—*Amer. Quart. Review*, No. ix.

2 *u*. Cephalus was insensible to the love of Aurora towards him, although she seized and bore him away from his beloved Procris, whom, after his return to her, he had the misfortune to kill through an accident occasioned by her jealousy.—The early death of a youth was frequently called in poetic language, a seizure or *theft* by *Aurora* (Ἡμέρας ὀρπαγή).

On the story of Cephalus, see *Ovid*, *Metam.* vii. 661, 703.

§ 75. This goddess was considered as the harbinger of the sun and of the day, and was sometimes called by the literal name of the latter among the Greeks, Ἡμέρα. By the poets she is represented as a beautiful young woman, whose chariot was drawn by white or light red horses, and who opened the portals of the Sun with rosy fingers. Homer designates her by the epithet Ῥοδοδάκτυλος.

She is described as rising from the ocean in a saffron robe (κροκοπέπλος), in a rose-colored chariot, and scattering the dew upon the flowers. She was called the mother of the stars and of the winds.

In the Sup. Plate 10, she is beautifully represented as driving in her chariot, accompanied by the Hours, and a flying Cupid with a torch in his hand.

§ 76. (5) *Nox*. The night was personified in ancient fable and placed among the divinities as a daughter of Chaos. On account of this early origin she is called, in the Orphic Hymns, the mother of gods and men. Generally, however, she is an allegorical rather than a mythological personage; and in such a sense, *sleep*, *death*, *dreams*, *the furies*, &c. are called her children.

1 *t*. A black cock was the offering commonly presented to her. A black sheep was also offered to her as mother of the Furies.

2 *u*. According to the descriptions of poets, and in some representations by art, she is exhibited as enveloped in a long dark robe, with her head covered with a veil spangled with stars. Sometimes she has black wings, or is drawn in a chariot by two horses with a retinue of stars.

3. Pausanias describes a statue of Nox, holding in her right hand a white child, and a black child in her left, representing sleep and death; thus she appears in our Plate XXXVI. She has also been described as a woman with her face veiled in black, crowned with poppies, and in a chariot drawn by owls and bats. In fig. 2 of Plate XIV., drawn from an ancient engraved gem, she holds a veil over her head, and three stars appear above it. In plate XLI. she makes a more splendid appearance with a large spangled veil, and a torch inverted; thus she is painted in an ancient illuminated manuscript.

§ 77. (6) *Iris*. By the name of Ἴρις was designated among the Greeks the rainbow, as personified and imagined a goddess. Her father was said to be Thaumas, and her mother Electra, one of the daughters of Oceanus. Her residence was near the throne of Juno, whose commands she bore as messenger to the rest of the gods and to mortals. Sometimes, but rarely, she was Jupiter's messenger, and was employed even by other deities.

1. Being the messenger of Juno, she was not unfrequently sent on errands of strife and discord; whence some have thought her name derived from ἔρις, *strife*. Others derive it from ἔριω, to *speak* or *declare*.

2 *u*. She had also sometimes in reference to dying females an office, which was usually assigned to Proserpine, to cut off their hair, and thereby effect their dissolution. *Virg. Æn.* iv. 693, 704. The rainbow was the path by which she descended from Olympus and returned thither.

3. She is represented with wings having the various colors of the rainbow, and often appears sitting behind Juno as waiting to execute her commands. In the Sup. Plate

20, she appears descending on a cloud. In the Sup. Plate 7, she is seen with Mercury and Hebe, attending on Jupiter and Juno.

§ 78. (7) *Æolus*. Under the name of *ÆOLUS* both Greeks and Romans worshiped a god and ruler of winds and storms. He was called the son of Jupiter, sometimes of Neptune, and by others, of Hippotes, an ancient lord of the Lipari Isles. From Jupiter he received his authority over the winds, which had previously been formed into mythical persons, and were known by the names Zephyrus, Boreas, Notus, and Eurus, and were afterwards considered the servants of *Æolus*.

1 u. He held them imprisoned in a cave of an island in the Mediterranean sea, and let them loose only to further his own designs or those of others, in awakening storms, hurricanes and floods. (Cf. *Hom. Odys.* x. 1.—*Virg. Æn.* i. 52.) He is usually described by the poets as virtuous, upright, and friendly to strangers.

2. The name *Æolus* is thought to have come from *αἶδλος*, *changeable*.—The island where *Æolus* is said to have reigned was Strongyle (Στρογγύλη), so called on account of its round figure, the modern *Stromboli*.

See *Heyne*, *Excurs. ad Æn.* i. 51.—Cf. *Pliny*, N. H. iii. 8.

3. In the Sup. Plate 19, are two engravings marked as representations of *Æolus*. In one, a vigorous man supporting himself in the air by wings is blowing into a shell trumpet like a Triton, while his short mantle is waving in the wind; this is from a bas-relief on an altar, found near Nettuno in Italy, with the inscription *Ara Ventorum*; and it probably is merely the representation of one of the winds, perhaps Eurus; cf. § 103 b.—In the other, we have a fragment of a square stone, which originally contained in bas-relief a representation of the circle of the Zodiac with its twelve signs, which were sculptured within the circle; on the outer edge of the circle appear the busts of Jupiter, Diana, Mercury, and Venus; in the corner is the bust of a man with wings on the forehead, blowing with inflated cheeks, which probably represents one of the four principal winds, the other corners of the piece having had each a wind represented in it.

See *Montfaucon*, *Antiq. Expl.* vol. i. plate ccxiv.

§ 79. (8) *Pan*. One of the most singular of the inferior gods, was *PAN*, whose worship was universally regarded. He was the god of shepherds and herdsmen, of groves and fields, and whatever pertained to rural affairs. His worship was probably derived from the Egyptians. He was said to be the son of Mercury and Dryope; but his genealogy was variously stated. His favorite residence was in the woods and mountains of Arcadia. From his love to *Syrinx*, who was changed into a reed¹, he formed his shepherd-pipe out of seven reeds, and called it by her name. His pride in this invention led him into his unlucky contest with *Apollo*². He also invented a war-trumpet, whose sound was terrific to the foe; a circumstance³ which gave rise to the phrase, *panic* fear or terror (πανικὸν δειμα).

¹ *Ov. Metam.* i. 652.—² *Ib.* x. 146.—³ *Pausan.* Phoc. c. 23.

§ 80. *Pan* was originally, among the Egyptians, worshiped in the form of a goat, and under the name of *Mendes*¹. In Greece, Arcadia was especially sacred to him, and here he is said to have given oracles on Mount *Lycæus*. His festivals, called *Λύκαια* by the Greeks, were introduced by *Evander* among the Romans, and by them called *Lupercalia*². Goats, honey, and milk were the usual offerings to *Pan*.

¹ *Herod.* ii. 46.—² *Ov. Fast.* ii. 31, 267.

1 u. His Greek name Πάν, signifying *the whole* or *all*, had reference to the circumstance that he was considered the god of all the natural world; or, according to others, it was derived from πᾶν (*to feed*), and referred to his patronage of shepherds and their flocks. The Romans called him likewise *Inuus*, *Lupercus*, *Mænalius*, and *Lycæus*.

2. "The figure of *Pan* (cf. *Sil Ital.* xiii. 326) is a rude symbol of the universe, and he appears to have been originally a personification of the *Anima Mundi*, or terrestrial soul, by which some ancient nations believed that the entire universe was directed."—This god does not appear in the poems of *Homer* or *Hesiod*.

3 u. His image was generally human only in part, having commonly the form of a satyr, with ears sharp-pointed and standing erect, with short horns, a flat nose, a body covered with hair or spotted, and the feet and legs of a goat.

4. Such is his image in Plate XIV. fig. 4, and in Sup. Plate 15; in both of which he has in one hand a crooked staff and in the other a pipe of reeds, and an *amphora* lies beside him. In some representations, his head was crowned with pine, which was sacred to him.

§ 81. (9) *Latona*. She was called Λητώ by the Greeks, and held a distinguished place as mother of *Apollo* and *Diana*, and on this account was often ranked among the superior deities. She was daughter of *Cœus* or *Polus* and

Phœbe, and one of the objects of Jupiter's love. The jealousy and anger of Juno was excited against her, and she adjured the goddess of earth to allow Latona no place to bring forth her offspring. Neptune, however, granted the island Delos for the purpose. But here she found no sure asylum, and fled to Lycia, where¹ she was hindered from quenching her thirst at a lake by some peasants. These offenders were in return changed into frogs. — Still more severe was her vengeance in the case of Niobe², a daughter of Tantalus and wife of Amphion king of Thebes. Niobe slighted the divinity of Latona, and the latter engaged both her children, Apollo and Diana, to avenge her; they, by their arrows, slew the seven sons and seven daughters of Niobe, who by grief was changed into stone.

¹ Ov. Metam. vi. 335. — ² Ov. Metam. xi. 321. See also § 38.

§ 82. This goddess was honored particularly in Lycia, on the island Delos, at Athens, and in many of the Grecian cities. In Crete a festival was sacred to her, called *Ἐχδύσια*.

1 u. Latona is sometimes spoken of as the goddess of night; and it is possible that her name originated in this idea, derived from *λήγω*, to be concealed, as nature was buried in profound darkness before the birth of the Sun and Moon or Apollo and Diana.

2. She is usually represented as a large and comely woman with a black veil, so painted, or in engraved gems expressed by a dark-colored vein in the stone.

§ 83. (10) *Themis*. The goddess of justice (*Θέμις*) was one of the most celebrated of the *Titanides*, or daughters of Uranus and Titæa. To her is ascribed the first uttering of oracles, and also the first introduction of sacrifices into Greece. She had by Jupiter three daughters, *Δίκη*, *Ἐννομία*, and *Ἑπὶρρη*, which were commonly called the *Horæ* (*Ὅραι*), who are represented by the poets in various lights, but particularly as goddesses presiding over the division and distribution of time (§ 105). Astræa also was by some called a daughter of Themis.

1 u. Astræa was likewise a goddess of justice, or rather of property; and, according to Ovid's account (Met. i. 149), was the last of the divinities to quit the earth. She was placed among the constellations of the Zodiac under the name of Virgo, anciently called Erigone.

2. Astræa, who according to some was the daughter of Titan and Aurora, was represented (cf. *Ant. Gall. Noct. Att.* xiv. 4) as a virgin with a stern countenance, holding in one hand a pair of balances, and in the other a sword or scepter or a long rod or spear; thus she appears in the Sup. Plate 18, drawn from an engraved gem.

3 u. There was still another goddess. *Nemesis*, *Νέμεσις*, who was supposed to judge respecting moral actions, and to exercise vengeance towards unrighteousness. She was called Adrastia sometimes, from the circumstance that Adrastus first erected a temple to her, and also Rhamnusia from having a temple at Rhamnus in the territory of Attica.

4. At her temple in Rhamnus was a large and beautiful statue, ranked among the best works of Phidias. — In Plate XXXVI. are two representations of Nemesis, from ancient gems; in each the wheel appears at her feet; in one she has wings, and holds in one hand a branch with a ribbon attached; in the other representation she holds a rod or scepter.

See Herder's *Zerstreuten Blättern*, samml. 2. p. 213.

§ 84. (11) *Æsculapius*. In proportion as men in the early ages were ignorant of the efficacy and use of remedies for disease, there was the greater admiration of those who were distinguished in the art of healing, and the greater readiness to deify them. Hence the deification of Æsculapius, who was viewed as the god of Medicine, and said to be the son of Apollo and the nymph Coronis¹. Hygeia, the goddess of health, was called his daughter, and two celebrated physicians belonging to the age of the Trojan war, Machaon and Podalirius, were called his sons, and honored like him after their death. Æsculapius was killed with a thunderbolt by Jupiter, at the request of Pluto. His most celebrated grove and temple was at Epidaurus², where he was worshiped under the form of a serpent.

¹ Ov. Metam. ii. 591. — ² Ov. Met. xv. 622.

1. The ruins of the temple at Epidaurus are still visible at the place now called *Yero*, pronounced *Yero*, a corruption perhaps of *ἱερὸν* (*sacra ædes*). There were at this ancient seat of the god of health *medical springs* and *wells*, which may yet be traced.

Clarke's Travels, part ii. sect. 2. ch. xv. — *Fieret. Culte rendu à Æsculapius*, in the *Mém. Acad. Inscr.* xxi. 28.

2 u. The serpent was usually attached as a symbol to the image of this god, either to cure or wound about a staff, expressing the idea of health, or prudence and foresight.

3. In Plate XIV. fig. 6, *Æsculapius* holds in one hand a round vase or patera, from which a serpent is eating. In the Sup. Plate 21, he is seen as presented in an ancient statue delineated in Montfaucon; on his left is the trunk of a tree, around which the serpent winds; on his right stands *Telesphorus*, who was said to be a son of *Æsculapius*, and was considered as the god of convalescents; *Telesphorus* appears here, as in all representations of him, in a robe covering his arms and whole body, with a hood upon his head. *Æsculapius* and *Telesphorus* appear together thus on a coin of Caracalla.

4. *Hygeia* may be considered as the same with the Roman goddess of health, *SALUS*. The Romans honored *Salus* with a temple and festivals. One of the city-gates, being near her temple, was called *Porta Salutaris*. She was represented with a bowl in her right hand and a serpent in her left. Her altar had a serpent twining round it and lifting his head upon it.

In Sup. Plate 21, we have a representation of *Hygeia* from a beautiful statue; she sits on a rock, with one hand raised and holding a scepter, and the other holding a bowl, towards which a large serpent is advancing his head over her lap.

§ 85. (12) *Plutus*. The god of riches, *Πλούτος*, was probably of allegorical rather than mythical origin, since his name in Greek is but the common term for wealth. His father, according to the fable, was *Jasion*, a son of *Jupiter* by *Electra*, and his mother was *Ceres*, who gave him birth in a beautiful region in *Crete*. *Jupiter*, as it was allegorically represented, deprived him of sight, and his usual residence was low beneath the earth. — By some *Plutus* is considered as the same personage as *Pluto*, ruler of the world of spirits, and this may have been the case.

1 u. It is not known by what figure he was visibly represented. *Pausanias* barely remarks, that in the temple of *Fortune* at *Thebes*, he appeared in the form of an infant in the arms of that goddess, and at *Athens* the goddess of *Peace* held him as an infant in her arms.

2. “*Plutus* was blind and lame, injudicious, and mighty timorous. He is lame, because large estates come slowly. He is fearful and timorous, because rich men watch their treasures with a great deal of fear and care.”

§ 86. (13) *Fortune*. Of a like allegorical character was the goddess of *Fortune*, *Τύχη*, *Fortuna*, to whom was ascribed the distribution and the superintendence of prosperity and adversity in general. Among the Greeks she had temples at *Elis*, *Corinth*, and *Smyrna*; and in *Italy*, before the building of *Rome*, she was honored at *Antium*, and especially at *Præneste*. The Romans made her worship in general very splendid, and gave her various epithets originating from different occasions; as *Fortuna Publica*, *Equestris*, *Bona*, *Blanda*, *Virgo*, *Virilis*, *Muliebris*, &c.

1 u. In the temple at *Antium* were two statues of *Fortune*, which were consulted as oracles, and gave answer by winks and nods of the head, or by means of the lot. Similar divinations were practiced also at *Præneste*, where her temple was one of the richest and most celebrated.

See *Horace*, *Odes*, l. i. od. 35. (Ad Fortunam).—Cf. P. III. § 222.

2. “The goddess of *Fortune* is represented on ancient monuments with a horn of plenty and sometimes two in her hands. She is blindfolded, and generally holds a wheel in her hand as an emblem of her inconstancy. Sometimes she appears with wings, and treads upon the prow of a ship, and holds a rudder in her hands.”

Her image in Plate XIV. fig. 9, is taken from an Imperial coin; in her left hand is a horn of plenty; her right rests upon a rudder; a wheel is behind her. In the Sup. Plate 18, she appears without the wheel, with the images of the sun and moon on her head.

§ 87. (14) *Fame*. The goddess styled *Φήμη*, or *Fama*, was also of allegorical origin. *Virgil* calls her the youngest daughter of *Earth*, who gave birth to this child, in revenge for the overthrow of her sons, the *Giants*; in order that she might divulge universally the scandalous conduct of *Jupiter* and the other gods. She had a place in the Greek *Theogony*, and was honored with a temple at *Athens*. She was viewed as the author and spreader of reports both good and bad.

1 u. The poets represented her as having wings, always awake, always flying about, accompanied by vain fear, groundless joy, falsehood and credulity.

Cf. *Virg. Æn.* iv. 173.—*Öv.* Met. xii. 39.—*Stat.* Theb. iii. 426.

2. In the Sup. Plate 18, is a representation of *Fame* with her wings extended as just ready to fly, with her finger pointing upwards.

§ 88. (15) *Deities peculiar to the Greeks*. Although generally the same deities were common to the Greeks and Romans, each nation had some peculiar to itself. These must be included in the class of *Inferior Gods*. Those peculiar to the Greeks were

less numerous and important than those peculiar to the Romans; and nearly all of them may be reduced under one or other of the four following divisions.

1. Places, rivers, mountains, &c., personified. Almost every important city was converted into a goddess, whose image was placed on its coins. Almost every river and stream also was made into a god, of whom some fabulous tale was related; thus *Alpheus* is said to have pursued the nymph *Arethusa* from Greece to Sicily.

2. Eminent personages deified. The most important of the deities belonging to this division would come under the class denominated *Heroes*; although many of them are seldom if ever thus classed, as *Orpheus*, *Homer*, *Trophonius*, &c.; besides many of later times.

3. Virtues and vices personified. The Greeks did not carry such personifications so far as the Romans; yet imaginary deities were thus formed, and altars were erected to them in Athens and other cities. Some deified among the Greeks are not distinctly named among the Romans; e. g. *Chance*, *Ἀνομοσία*; *Voracity*, *Ἀδόνηγία*; *Lust*, under the name of *Κότυτρον*, *Cotytrō*, a notorious prostitute.

4. Particular pursuits and conditions of life ascribed to some guardian spirit. Thus, *Ἐργάνη* designated a goddess of weaving, distinct from *Minerva*, to whom this term is applied. *Ἐρῶ*, the goddess of *war*, nearly corresponded to the Roman *Bellona*; and *Κῶμος*, the god of *feasting*, and *Μῶμος*, the god of *jesting*, are recognized in the Latin *Comus* and *Momus*.

§ 89. (16) *Deities peculiar to the Romans*. These may be arranged under the following divisions:

1. Places, rivers, &c., personified.—2. Pursuits and conditions of life ascribed to guardian spirits.—3. Eminent persons, especially emperors, deified.—4. Virtues and vices personified.—5. Foreign deities introduced.

§ 90. Of the first division, *Roma* and *Tiber* are the principal. *Roma* was honored by the Romans with temples, sacrifices, and annual festivals, and is one of the most common figures on their medals.

In Plate II. is a splendid representation of the goddess *Roma*, from a painting formerly belonging to the Barberini family.—In the same Plate is given also a representation of the *Tiber* as a god.—For similar representations of *Italy*, *Judea*, the *Danube*, &c., see Pl. XLII.; cf. P. IV. § 139 2.

§ 91. In the second, various *rural deities* are particularly to be noticed.

1 *u. Terminus*. In order to express and render still more sacred the rights of property and the obligations of fixed boundaries in landed possessions, the Romans invented a god, who had it for his peculiar province to guard and protect them, called *Terminus*. His statue, in the form of those called *Hermæ*¹, was employed usually to mark the limits of fields. *Numa* first introduced this usage, and ordained a particular festival, the *Terminalia*, which was celebrated in the month of February by the occupants and proprietors of contiguous lands². Upon these occasions offerings were presented to the god on the boundaries or separating lines. He had a temple on the *Tarpeian rock*.—Oftentimes the statues of *other* gods, particularly the *rural*, were placed in the form of *Hermæ*, to mark the limits of landed property, and *Jupiter* himself was sometimes represented under the name of *Terminus*, or received the epithet *Terminalis*.

¹ See § 56. P. IV. § 164. 2.—² Cf. *Ovid*, *Fast.* ii. 629.

2 *u. Priapus*. The Romans ranked *Priapus* among the deities whose province was the protection of fields and cultivated grounds. His image was usually placed in gardens (*Hor.* l. i. sat. 8), which were considered as more particularly his care.

Images of *Priapus* were sometimes worn as a sort of amulet (*fascinum*) to guard against evil charms, and hung upon the doors of houses and gardens. The god whose special province it was to protect from the charm of the evil eye was named *Fascinus*.—*Plin.* *Hist. Nat.* xix. 4. xxiv. 4.—See P. III. § 227. 3.

Priapus is usually represented with a human face and the ears of a goat; he has a sickle or scythe to prune the trees and cut down the corn, and a club to keep off thieves; his body terminates in a shapeless trunk.—An ass was generally sacrificed to him.

Representations of *Priapus* are given in Plate XLV. and in the Sup. Plate 23. In the latter, with an extended arm he holds a bell in his hand. In the former, which is from a large anaglyph or bas-relief given by Montfaucon after Boissard, we may observe the rites practiced at the festival of this god. It is celebrated by women; two priestesses are close by the statue, one of whom is pouring water or some other liquid upon the image from a bottle; four others are engaged in sacrificing an ass; behind the animal stand two others in peculiar costume, one holding apparently a *sistrum*, the other a howl or round vase; on the left of the statue are two women playing on the double *tibia*, and others bearing baskets of fruit and flowers and vessels of wine; on the right are two playing on the *tympannum*, one dressed like a bacchanal with a child on her neck, and others with their offerings of fruit, flowers, and wine.

3 *u. Vertumnus*. Under this name an old Italian prince, who probably introduced the art of gardening, was honored after death as a god. The Romans considered him as specially presiding over the fruit of trees. His wife was *Pomona*, one of the *Hamadryads* (cf. § 101), a goddess of gardens and fruits, whose love he gained at last after changing himself into many forms, from which circumstance his name (*Ob. Met.* xiv. 623) was derived. This goddess is represented on some monuments of ancient art, and is designated by a basket of fruit placed near or borne by her.

Vertumnus is generally represented as a young man, crowned with flowers, covered up to

the waist, and holding in his right hand fruit, and a crown of plenty in the left."—In the Sup. Plate 23, the horn is in his left hand, and the fruit in his right; he is fully draped, with the head and leg of a swine hanging from his shoulder. This may be supposed to correspond to his statue mentioned by Cicero (*Verr. i.*) and by Horace (*Epis. 20*) as standing in a street of Rome.

In the same Plate is a representation of *Pomona*, from an ancient monument; she is without drapery, holding a flower in one hand and a melon in the other, resting against the trunk of a tree, from which a basket of fruit is suspended.

4 *u.* *Flora*. The Romans had also a particular goddess of blossoms and flowers, whom they worshiped under the name of *Flora*. She is said to have been the same as the Grecian nymph *Chloris*; although others maintain, that she was originally a Roman courtesan. But this goddess seems not to have been wholly unknown to the Greeks, since Pliny (*N. H. xxxvi. 5*) speaks of a statue of her made by Praxiteles. She was represented as very youthful, and richly adorned with flowers. She had a festival and games at Rome, celebrated (*Ov. Fast. v. 283*) in the month of April, called *Floralia*; they presented scenes of unbounded licentiousness.

The indecency of this festival was checked on one occasion by the presence of Cato, who chose however to retire rather than witness it (*Valer. Max. ii. 10*). By some the festival is said to have been instituted in honor of an infamous woman by the name of *Flora*.

In our Plate XIV. fig. 5, *Flora* is represented with a garland of flowers on her head, and a horn of plenty on her left arm; as she appears in several antiques. In Sup. Plate 23, she is given from a beautiful statue, once at Rome, and copied by Le Brun; not however identical with the celebrated *Flora Farnese* (cf. P. IV. § 186. 11).

5 *u.* *Feronia*. Another goddess of fruits, nurseries, and groves, among the Romans, was *Feronia*. She had a very rich temple on Mount Soracte, where also was a grove specially sacred to her. She was honored as the patroness of enfranchised slaves (*P. III. § 324*), who ordinarily received their liberty in her temple. It was pretended that the real votaries of this goddess could walk unhurt on burning coals. Her name was derived according to some from a town, called *Feronia*, near Mt. Soracte: according to others, from the idea of her bringing relief (*fero*) to the slave; or from that of her producing trees, or causing them to bear fruit.

6 *u.* *Pales*. Another goddess of the same class, was *Pales* (from *pabulum*), to whom was assigned the care of pasturage and the feeding of flocks. In her honor a rural festival (*Ov. Fast. iv. 721*) was held in the month of April, called *Palilia* or *Parilia*.

On the festival of *Pales* the shepherds placed little heaps of straw in a particular order and at a certain distance; then they danced and leaped over them; then they purified the sheep and the rest of the cattle with the fume of rosemary, laurel, sulphur, and the like. The design was to appease the goddess, that she might drive away the wolves, and to prevent the diseases incident to cattle. Milk, and wafers made of millet, were offered to her, that she might render the pastures fruitful. *Pales* is represented as an old lady, surrounded by shepherds.

7. Numerous other rural gods and goddesses of inferior character were recognized by the Romans. Among the minor rural goddesses, we find *Bubona*, having the care of oxen; *Seia* or *Segetia*, having the care of seed planted in the earth; *Hippona*, presiding over horses; *Collina*, goddess of hills; *Vallonia*, empress of the valleys; *Runcina*, the goddess of weeding; *Volusia*, with several other goddesses, who watch over the corn in its successive steps to maturity (cf. § 5. 3); *Mellona*, the goddess who invented the art of making honey. Among the male deities of the same class, we find *Occator*, the god of harrowing; *Stercutius*, the inventor of manuring; and *Pilumnus*, the inventor of the art of kneading and baking bread.

§ 92 *u.* In the latter period of the Republic and during the first ages of the Empire, the Roman system of divinities was greatly augmented. Almost every profession and employment and condition in life had its tutelary god or gods, whose names thus became innumerable, but who never obtained a universal worship. For a knowledge of these, we are mainly indebted to the writings of the Christian Fathers, especially Augustinus (*de Civitate Dei*, l. iv.), against polytheism. To this class belong, for example, *Bellona*, the goddess of war, corresponding in some degree to *Ερημ* among the Greeks (§ 46); *Juturna*, the goddess of succor; *Anculi* and *Anculae*, deities presiding over servants; *Vacuna*, goddess of leisure; *Strenua*, goddess of diligence; *Laverna*, goddess of theft; *Culina*, goddess of cradles, &c.

Diseases were exalted into deities. *Febris* (fever), e. g. had her altars and temple, and was worshipped that she might not hurt; and so of others of this species.—*Mephitis* was goddess of noxious exhalations. *Tac. Hist. iii. 33*.

§ 93. Here we should mention *Victoria*, a deity of much consideration at Rome. The hall of the senate was adorned by her altar, and a statue in which she appears as a majestic female, standing on a globe, with flowing garments, expanded wings, and a crown of laurel in her out-stretched hand." The senators were sworn on the altar of this goddess to observe the laws of the empire. A contest arose between the pagans and the Christians on this subject, the latter finally effecting the removal of this altar of *Victory*.

See *Prudentius*, *Advers. Symmachum*, cf. P. V. § 387

In our Plate XIV. fig. 10, and in the Sup. Plate 18, *Victory* is seen as represented in the statue mentioned above.



§4 u. Deified Emperors. To the gods already mentioned, we may add those which were constituted by the apotheosis of the emperors and their favorites. Thus a Cæsar, an Augustus, a Claudius, an Antinous, and others, were elevated to the rank of gods. Sometimes this was done in their lifetime by the vilest adulation, but more frequently after death, in order to flatter their descendants.

It would probably be as proper to rank the deified emperors (cf. § 133) in the fourth class of our division. They should be mentioned in this place, however, as belonging strictly to the number of the Roman divinities, in distinction from Greek.

§ 95 u. Virtues and Vices. The poets were accustomed to give a personal representation to abstract ideas, especially to moral qualities, to virtues and vices; and in this way originated a multitude of divinities purely allegorical, which were, however, sometimes mingled with the mythological, and were honored with temples, rites, and significant images and symbols. Such were *Virtus*, *Honor*, *Pietas*, *Invidia*, *Fraus*, and the like.

Virtus was worshiped in the habit of an elderly woman sitting on a square stone.—The temple of *Honor* stood close by that of *Virtus*, and was approached by it. The priests sacrificed to *Honor* with bare heads.

The temple of *Fides* (good faith) stood near the Capitol. The priests in sacrificing to her covered their hands and heads with a white cloth. Her symbol was a white dog, or two hands joined, and sometimes two virgins shaking hands.

The temple of *Spes* (hope) was in the herb-market. Her image is on some of the coins. She is in the form of a woman standing, with her left hand holding lightly the skirts of her garments, and in her right a plate, with a sort of cup on it fashioned to the likeness of a flower; with this inscription. SPES P. R. Similar to this is her appearance in Plate XIV. fig. 8, drawn from a medal of Titus.

A temple to *Pietus* was dedicated in the place where that woman lived who fed with the milk of her own breasts her mother in prison. Cf. *Plin.* N. H. vii. c. 36.

Concordia had many altars. Her image held a bowl in the right hand, and a horn of plenty in the left. Such is her appearance, sitting on a chair of state, in Plate XIV. fig. 11, taken from a consular coin. Her symbol was two hands joined together and a pomegranate.

In the later periods of Rome, *Pax* had a very magnificent temple in the Forum, finished by Vespasian. The goddess of peace or security is often represented on Imperial coins. In Plate XIV. fig. 12, from a coin of Titus, she appears as a woman resting on a column, with a spike of wheat in the left hand, and a scepter like the wand of Mercury in the right, held over a tripod.

Fraus was represented with a human face and a serpent's body; in the end of her tail was a scorpion's sting.

Invidia is described as a meager skeleton, dwelling in a dark and gloomy cave, and feeding on snakes. *Or. Metam.* ii. 761.

§ 96. Foreign Gods. It is proper to notice here some Egyptian deities, whose worship was partially introduced at Rome.

1. OSIRIS. He is said to have been the son of Jupiter by Niobe, and to have ruled first over the Argives, and afterwards, leaving them, to have become an illustrious king of the Egyptians. His wife was Isis, who is by many said to be the same with the Io, daughter of Inachus, who was according to the fables changed by Jupiter into a cow. Osiris was at length slain by Typhon, and his corpse concealed in a chest and thrown into the Nile. Isis, after much search, by the aid of keen-scented dogs found the body, and placed it in a monument on an island near Memphis. The Egyptians paid divine honor to his memory, and chose the ox to represent him, because as some say a large ox appeared to them after the body of Osiris was interred, or according to others, because Osiris had instructed them in agriculture.

Osiris was generally represented with a cap on his head like a mitre, with two horns; he held a stick in his left hand, and in his right a whip with three thongs. Sometimes he appears with the head of a hawk.

In the Sup. Plate 26, are two engravings marked as representations of Osiris. The first is according to a colossal statue, dug up at Rome, and taken by some for an Isis. The second is from another sculpture, and shows the hawk's head. In Plate XV. he is seen in a sitting posture.—Cf. *Montfaucon*, Ant. Exp. vol. 2. p. 278, 290.—The image of a hawk with a vessel on its head, and that of the ibis with a serpent in its bill, have been taken by some as emblems of Osiris; see Plate VIII.

2. ISIS. She was the wife of Osiris. Io after her metamorphosis is said, after wandering over the earth, to have come to the banks of the Nile, and there she was restored to the form of a woman. She reigned after her husband's murder, and was deified by the Egyptians. The cow was employed as her symbol, but more commonly the *sistrum*.

Isis is often represented as holding a globe in her hand, with a vessel full of ears of corn. Her body sometimes appears enveloped in a sort of net. On some monuments she holds in her lap a child, her son *Horus*, who is also ranked among the deities of Egypt.

In the Sup. Plate 26, she is seen holding her son, on whose head is a cap surmounted by a globe; her own head is formed into that of a cow, with a hawk on the forehead, surmounted by a singular cap. In Plate XV. she is seen as represented on the *Isiac Table*. In the same Plate *Horus* is given as found on that Table.

Some have considered *Osiris* and *Isis* as representing the sun and the moon. Their story is by others viewed as corresponding to that of *Venus* and *Adonis*. (Cf. *Knight's Enquiry*, &c.)—Some resemblances have been pointed out between *Isis* and *Isa*, a deity the Hindoos, and *Disa*, a goddess worshiped among the northern tribes of Europe (cf. *Tac. Germ.* 9).—See *Cruzer's Symbolik*.

The Egyptians had numerous festivals which were connected with the fables re

specting Isis and Osiris. The chief festival adopted by the Romans was termed the *Isia*; which lasted *nine* days, and was attended with such licentiousness as to be at length prohibited by the senate.

The *Isiac Table* is a curious monument, which receives its name from its being supposed to represent the mysteries of Isis. The original was obtained at Rome, A. D. 1525, and came after some time into the cabinet of the duke of Mantua, where it remained until the pillage of that city, A. D. 1630; it is said to be now (1839) in the royal gallery at Turin. It is described as a tablet of copper or bronze, "almost four feet long, and of pretty near the same breadth;" and "covered with silver mosaic, skilfully inlaid;" "the ground-work being a black enamel." It is divided into three equal compartments by two horizontal lines of hieroglyphics; the middle compartment being subdivided by two perpendicular lines of hieroglyphics into three compartments, a larger one in the center, and a smaller one at each side of it. The five compartments thus formed are crowded with figures, with hieroglyphics interspersed. The whole is surrounded by a border, also crowded with figures and hieroglyphics. The engravings in our Plate XV. are all drawn from this Table. In that Plate Isis is given as seen in the center of the Table, sitting in a splendid gate-way.

A fine engraving of the whole Table with some explanation, is given by *Montfaucon*, *Ant. Expl.* vol. ii. p. 340, as cited § 12. 2 (d).—It is given also in *Caylus*, *Recueil des Antiquités*, vol. vii. p. 34, cited P. III. § 13. 2.—*Cf. Shuckford*, *Sacr. and Prof. Hist. Con.* bk. viii.—*En cycl. Ameri.* vol. vii. 83.—*Mayo*, *Mythology*, vol. ii. 82.

Among the most remarkable ruins discovered at Pompeii, is a *Temple of Isis*. The columns which surrounded it are almost entirely preserved. The temple itself was entirely built of brick, and on the outside covered with a very solid stucco. It had the form of a square, and was not covered, but was surrounded by a covered gallery, which was supported by columns, and served for a shelter in bad weather. "In this temple have been found all the instruments which appertain to the religious ceremonies, and even the skeletons of the priests, who had been surprised and buried by the shower of cinders in the middle of the occupations of their ministry. Their vestments, the cinders and coals on the altars, the candelabra, lamps, sistrums, the vases which contained the lustral water, pateræ employed in the libations, a kind of kettle to preserve the intestines of the victims, cushions on which they placed the statue of the goddess Isis when they offered sacrifices to her, the attributes of the divinity with which the temple was adorned, &c., are still shown. Many of these vases have the figure of an ibis, of a hippopotamus, of a lotus; and what renders them still more important, they were found exactly in the situation in which they were used, so that there can now be no doubt as to their reality and their use. The walls of the temple were adorned with paintings, relating to the worship of the goddess; there were figures of priests in the costume of their order: their vestments were of white linen, the heads of the officiating priests were shaved, their feet covered with a fine thin lace, through which the muscles might be distinguished." *Stuart*, *Dict. of Architecture*, article *Pompeii*.

3. *APIS*. This is the name of the ox in which Osiris was supposed to reside, rather than a distinct deity. The ox thus honored was known by certain marks; his body was all black, excepting a square spot of white on his forehead; and a white crescent or sort of half-moon on his right side; on his back was the figure of an eagle; under his tongue a sort of knot resembling a beetle (*cantharus*); and two sorts of hair upon his tail. This ox was permitted to live twenty-five years. His body was then embalmed, placed in a chest, or *Sopis*, and buried with many solemnities. A season of mourning then followed, until a new Apis, or ox properly marked, was brought to sight.—It is a curious fact that Belzoni, who succeeded in finding an entrance into the second of the great pyramids of Egypt, found in the corner of a large and high chamber in the interior of the pyramid a *Sopis*, which, on being carefully opened, presented the bones of an ox.

MNEVIS is the name of the sacred ox consecrated to the Sun, and worshipped especially at Heliopolis. He is described as being white.

In Plate XV. are two representations, from the *Isiac Table*, supposed to be *Apis* and *Mnevis*, each is attended by two priests; under the head of each is a standard supporting something, perhaps the eating-trough of the sacred animal.

Cf. Lond. Quart. Rev. xix. 201.—*Banier*, *L'Orig. du culte que les Egyptiens rendoient aux animaux*, in the *Mem. Acad. Inscr.* iii. 84.—Also *Blanchard*, *Des animaux respectés en Egypte*, in the *Mem. &c.* ix. 20.—*Prichard*, as cited § 12. 2 (f).

4. *SERAPIS*. This was one of the Egyptian deities, considered by some to be the same with Osiris. Magnificent temples, generally called *Serapeæ*, were erected to him at Memphis, Canopus, and Alexandria. Tacitus relates a marvelous tale of the removal of an effigy of this god from Sinope, on the southern shore of the Pontus Euxinus, to Alexandria. The worship of the god existed, however, in Egypt at a much earlier period. The mysteries of Serapis were introduced at Rome under the emperors, but soon abolished on account of their licentiousness.—Some derive the name from *Sopos* and *Αρης*, as having signified at first merely the *chest* or *box* in which the body of *Apis* was deposited.

In the Sup. Plate 24, we have a very remarkable statue of *Serapis*; resembling as to the form of the body that of Cybele in Sup. Plate 5, and that of Diana Ephesia in Sup. Plate 16; around the body twines a huge serpent, whose tail is grasped in the hand of Serapis, while the head appears at his feet; on the portions between the folds of the serpent are various figures of persons and animals.—In the Sup. Plate 25, we have another, more in the Roman style; Serapis sits, in full drapery, with sandals on his feet; one arm raised in earnest action; given by *Montfaucon* as belonging to the cabinet of Fauvel. In the same Plate is another representation from an *Abraras* (cf. P. IV. § 200. 2); he holds a spear in his right hand, and points upward with the other; a Cerberus stands at his side.—In all these images we notice the face and beard of a Jupiter, and also the *calathus* or basket on the head which is the mark of Serapis.

It has been supposed by some, and the notion is adopted by Dr E. D. Clarke, that the Egyptian *Apis* was a symbol of *Joseph*; and that the various legends connected with the worship of this god grew out of the history of that patriarch.—Cf. *Vossius*, de Theologia Gentili. Amst. 1642.—*Clarke*, Travels, P. ii. sect. 2. ch. 5.

5. ANUBIS. This was another deity connected in fable with Osiris. He was said to be the son of Osiris, and to have accompanied Isis in her search after her husband. He is represented as having the head of a dog. He is also called *Hermanubis*; or, as others say, the latter is the name of another deity of a similar character.

He appears to be represented in the monument exhibited in our Plate XVIII. fig. B. Cf. § 31. 2.—In the Sup. Plate 27, we have images of Anubis. The first is from a piece of marble sculpture given by Montfaucon from Boissard; he stands with one foot on a crocodile, holding in his left hand a *caduceus*, and in the right a short rod attached to a globe; by his head on one side is a palm leaf, on the other a laurel-branch; on his right is seen also the head of Serapis, and on his left that of Apis, from which circumstance the inscription on the original monument, ΘΕΟΙ ΑΔΕΛΦΟΙ, is supposed to designate Serapis, Apis, and Anubis. The other image in this Plate is drawn from an engraved gem; presenting Anubis with the Roman coat of mail and a bow and arrow.

CYNOCEPHALUS is by some considered to be the same as Anubis; but this name in Egyptian mythology merely designates the dog as converted into a divinity. The term *Cynocephali* is applied by Greek writers to a race of beings said to exist in Asia (*Diod. Sic.* iii. 34). The image in Sup. Plate 27, is given by Montfaucon, under the name of *Cercopithecus*, as being the monkey-god of Egypt.

ÆLURUS designates the cat, as deified by the Egyptians, and especially honored at Bubastis; whence the name DIANA BUBASTIS, applied to the same animal. Their images are given in Sup. Plate 27.

6. HARPOCRATES. He is supposed to be the same as *Horus*, son of Isis, and was worshiped as the god of *Silence*. He was much honored among the Romans, who placed his statues at the entrance of their temples. He was usually represented in the figure of a boy, crowned with an Egyptian mitre, which ended at the points as it were in two buds; in his left hand he held a horn of plenty, while a finger of his right hand was fixed upon his lips to command silence and secrecy.

Cf. *Porphyrus*, Cave of Nymphs (cf. P. V. § 199. 2).—*Class Journ.* iii. 142.—*Mongez*, Recueil des Antiquités. Par 1804. 4.

In Plate XLVII. fig. 1, from an *Abraxas*, we have Harpocrates sitting on the lotus flower; cf. P. IV. § 198. In the Sup. Plate 25, the first image of Harpocrates presents him with a singular head-covering, from which a large horn descends below the shoulder. The second is remarkable, because he has the wing of Mercury, the panther-skin of Bacchus, the owl of Minerva, the hound of Diana, the serpent of Æsculapius, together with the horn of plenty.

7. CANOPUS. He is said to have been the pilot or admiral of the fleet of Osiris in his expedition to India. In the Egyptian mythology he seems to be the god of the waters of the Nile.

Nearly all the representations of him are formed by the head of a person or animal appearing at the top of one of those *vases* in which the Egyptians kept the waters of that river; the body of the vase is frequently covered with hieroglyphics. Two such representations are given in our Plate VIII.

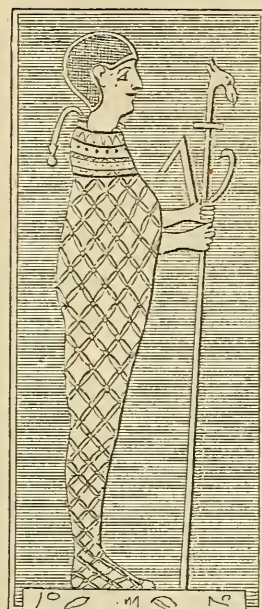
III.—Mythical Beings, whose history is intimately connected with that of the gods.

§ 97. (1) *Titans* and *Giants*. The enterprises of the Titans are celebrated in the ancient fables of the Greeks. They have already been mentioned in the account of Saturn (§ 14), to whom they were brothers, being generally considered as sons of Uranus or Cœlus and Titæa. The oldest was called Titan, and from him, or their mother, they derived their common name. The prevalent tradition assigned to Uranus five sons besides Saturn, viz. *Hyperion*, *Cœus*, *Japetus*, *Crius*, and *Oceanus*; and likewise five daughters besides Rhea, wife of Saturn, viz. *Themis*, *Mnemosyne*, *Thya*, *Phæbe*, and *Tethys*, called *Titanides*. On account of their rebellion against Uranus, in which however Saturn and Oceanus took no part, the Titans were hurled by their father down to Tartarus, whence they were set free by the aid of Saturn. With Saturn also they afterwards contested the throne, but unsuccessfully. The Cyclops, mentioned in speaking of Vulcan (§ 52), may be considered as belonging to the Titans.

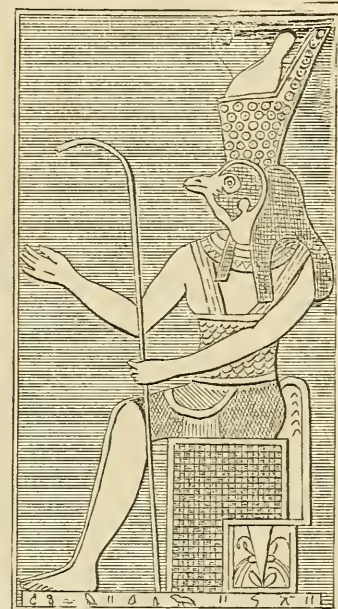
The number of the Titans is given variously; Apollodorus mentions 13, Hyginus 6. The number of 45 is stated by some.—The name of one of them, *Japetus*, is strikingly similar to *Japhet*, mentioned in the Bible, whose descendants peopled Europe; and it is remarkable that in the Greek traditions Japetus is called the *father of man*. Some have considered the Titans as the descendants of Gomer, the son of



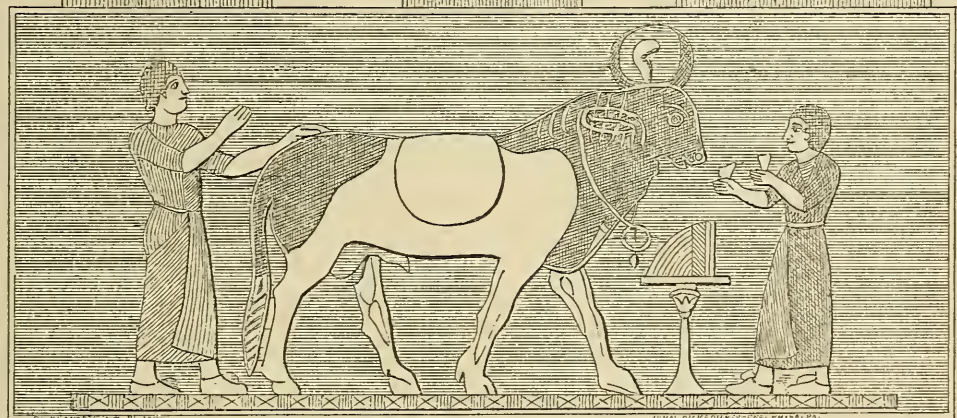
ISIS.



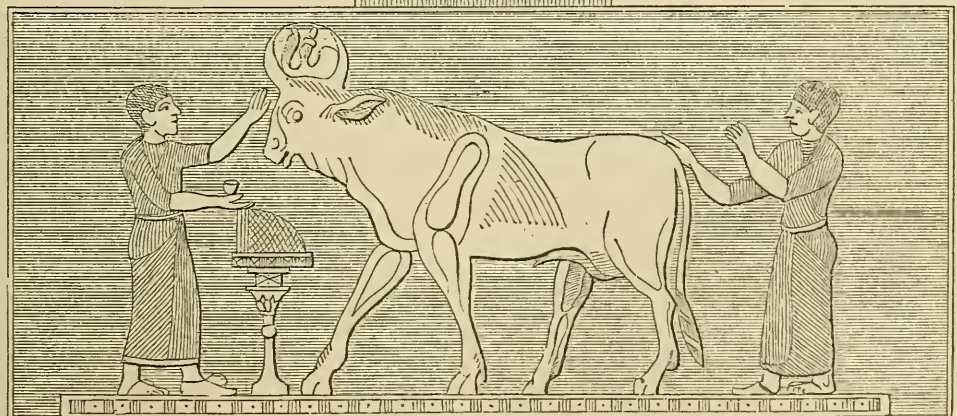
ORUS.



OSIRIS.



APIS.



MNEVIS.

Japhet¹.—They have also been supposed to be the Cushites, or descendants of Cush², and the builders of the tower of Babel.—Others think them merely personifications of the elements³; and suppose their fabled war with their father Cælus, or against Saturn, an allegorical representation of a war of the elements.

Hesiod's *Battle of the Titans* is often named as a remarkable specimen of sublimity. It will be interesting to compare¹ it with Homer's *Battle of the Gods*, and Milton's *Battle of the Angels*.

¹ Cf. *Pezron*, *Antiquit. des Celtes*.—² *Bryant*, *Analys. of Ancient Mythology*.—³ Cf. *Hermann*, *Briefe über das Wesen der Mythologie*.—⁴ Compare *Hom. Il. xx. 54 ss.* *Hes. Theog. 674 ss.* *Milt. Parad. Los', vi.*

§ 98. The *Giants* were a distinct class, although their name (γίγας, from γῆ and γένω) designates them as sons of Earth, or Gaia, who gave them birth, after the defeat of the Titans by Jupiter, and out of vengeance against him. The most famous of them were *Enceladus*, *Halcyoneus*, *Typhon*, *Ægeon*, *Ephialtes*, and *Olus*. According to the common description, they had bodies of extraordinary size and strength, some of them with a hundred hands, and with dragon's feet, or serpents instead of legs. Their most celebrated undertaking was the storming of Olympus¹, the residence of Jupiter and the other gods. In order to scale this summit, they heaped mountain upon mountain, as Cæta Pelion, Ossa, and others. But Jupiter smote them with his thunderbolts, precipitated some of them to Tartarus, and buried others beneath the mountains. Typhon or Typhæus, for instance, he pressed down with the weight of *Ætna*², under which, according to the fable, the giant constantly strives to lift himself up, and pours from his mouth torrents of flame.

¹ *Cp. Metam. i. 151.*—² *Ov. Met. v. 346.*—*Cloud Gigantomach.*—*Pind. Pyth. i. 31.*—*Mem. de l'Institut, Classe d'Hist. et Lit. Anc. vol. vii. 98.* sur la nature allegorique des centi manes, &c.—*Banier*, sur Typhon, in the *Mem. Acad. Inscr.* vol. iii. p. 116.

1. *Ægeon* or *Briareus* was another giant, eminent in the contest, with fifty heads and a hundred hands. He hurled against Jupiter a hundred huge rocks at a single throw; but Jupiter bound him also under *Ætna*, with a hundred chains.—This story of the war between the Giants and Jupiter is also explained by some as an allegorical representation of some great struggle in nature which took place in early times. This contest is to be distinguished from that of the Titans, who, although often confounded with the Giants, were a distinct class.

2. *Orion* is by some also placed among the giants as a son of Gaia or Terra; yet the more common fable ascribes his origin to the joint agency of Jupiter, Mercury, and Neptune; according to which some derive his name from the Greek word οὐρῶν (*urina*). He was ranked among the attendants of Diana, and after his death his name was given to a constellation.

See *Franœur*, as cited § 117 (f).—*De Fourmont*, *Le fab. d'Orion*, in the *Mem. Acad. Inscr.* xiv. 16. attempting to show a connection of the fable with the story of Isaac the son of Abraham.

3. The *Pygmies* of the ancients were fabulous beings, of very diminutive size, supposed by some to dwell in Egypt and Ethiopia; by others, in Thrace and Scythia; and by others, in India.

Cf. *Ov. Met. vi. 90.*—*Plin. Hist. Nat. vii. 2.*—*Heyne*, on *Hom. Il. iii. 6.*—*Heeren*, *Ideen*, vol. i. as cited P. IV. § 171.—*Malte-Brun*, in the *Annales des Voyages*, vol. i. p. 355.—*Banier*, *Les Pygmées*, in the *Mem. Acad. Inscr.* vol. v. p. 101.—*Calmet*, as cited P. I. § 168 b. vol. iii. p. 113.—*A. W. Zwergius*, *De Pygmæis Ætnæ opice.* Kil. 1724. 4.

§ 99. *Tritons* and *Sirens*. *Triton* has already been mentioned (§ 29) as a son of Neptune and Amphitrite. From him, as most famous, the other various deities of the sea derived the name of Tritons. They were represented, like him, as half man and half fish, with the whole body covered with scales. They usually formed the retinue of Neptune, whose approach Triton himself announced by blowing his horn, which was a large conch or sea shell.

A Triton is usually represented with the form of a man in the upper part, and the form of a fish in the lower. Sometimes the head of the fish is also retained; as in the Sup. Plate 19, from a sculpture given by Montfaucon; where Triton is seen bearing perhaps a Nereid, or more probably *Venus Marina*, since the figure at the right appears to be a Cupid. In Plate XLIII. Triton is announcing with his horn the approach of Neptune.—Cf. *Ov. Met. i. 333.*—*Virg. Æn. x. 209.*

There were other minor divinities of the sea under Neptune; but Triton seems to have had the pre-eminence, and under Neptune a sort of control among them. Phorcus, Proteus, and Glaucus have been already mentioned (§ 29). Nereus was ranked among them as a son of Oceanus, and the father of the Nereides. Ino and her son Palæmon or Melicertes, are also said to have been admitted by Neptune as gods of his retinue. Palæmon is thought to be the same with *Portumnus*, whom the Romans worshipped as the guardian of harbors.

§ 100. The *Sirens* were a sort of sea-goddesses, said by some to be two in number, by others, three, and even four. Homer mentions but two¹, and describes them as virgins, dwelling upon an island, and detaining with them every

voyager, who was allured thither by their captivating music. They would have decoyed even Ulysses, on his return to Ithaca, but were not permitted.—By others they were described as daughters of the river-god Achelous, and companions of Proserpine, after whose seizure they were changed into birds², that they might fly in search of her. In an unhappy contest with the Muses in singing, they lost their wings as a punishment of their emulation. Others make them sea-nymphs, with a form similar to that of the Tritons, with the faces of women and the bodies of flying fish. The artists generally represent them as virgins, either not at all disfigured, or appearing partly as birds.

¹ Hom. Od. xii. 30. 166.—² Ov. Met. v. 552.

Their fabled residence was placed by some on an island near cape Pelorus in Sicily; by others, on the islands or rocks called Sirennusæ, not far from the promontory of Surrentum on the coast of Italy.—Various explanations of the fable of the Sirens have been given. It is commonly considered as signifying the dangers of indulgence in pleasure.

§ 101. (3) *Nymphs*. The Nymphs of ancient fiction were viewed as holding a sort of intermediate place between men and gods, as to the duration of life; not being absolutely immortal, yet living a vast length of time. Oceanus was considered as their common father, although the descent of different nymphs is given differently. Their usual residence was in grottoes or water-caves, from which circumstance they received their name, Νύμφαι. Their particular offices were different, and they were distinguished by various names according to the several objects of their patronage, or the regions in which they chiefly resided.

1 *u*. Thus there were the *Oreades*, or nymphs of the mountains; *Naiades*, *Nereides* (cf. § 29), and *Potamides*, nymphs of the fountains, seas, and rivers; *Dryades* and *Hamadryades*, nymphs of the woods; *Naiades*, nymphs of the vales, &c. The Dryads were distinguished from the Hamadryads (ἡμαδρύς) in this, that the latter were supposed to be attached to some particular tree, along with which they came into being, lived and died; while the former had the care of the woods and trees in general.

2. Places consecrated to these imaginary beings were called Νύμφαῖα. Such was the celebrated spot in the vicinity of Apollonia, famous for its oracle and the fire which was seen to issue constantly from the ground (*Plin. Nat. Hist.* xxiv. 7). Such was the place and building at Rome which was called *Nymphæum*, adorned with statues of the nymphs, and abounding, it is said, with fountains and waterfalls. Festivals were held in honor of the nymphs, whose number has been stated as above 3000.

See Fontenay, Le Culte des divinités des eaux, in *Mem. Acad. Inscr.* xii. 27.—Cf. *Lond. Quart. Rev.* xvii. 192.

They were generally represented as young and beautiful virgins, partially covered with a veil or thin cloth, bearing in their hands vases of water, or shells, leaves, or grass, or having something as a symbol of their appropriate offices. The several gods are represented, more or less frequently, as attended by nymphs of some class or other; especially Neptune, Diana, and Bacchus. Under the term of nymphs, were sometimes included the imaginary spirits that guided the heavenly spheres and constellations, and dispersed the influences of the stars; the nymphs being distributed by some mythologists into three classes, those of the *sky*, the *land*, and the *sea*.

In Plate XLIII. Nymphs are seen accompanying Neptune and Amphitrite.—In the Sup. Plate 19, we have a Nereid upon a sea-monster which seems to consist of the lower part of a fish united with the heads of two horses, which she guides by reins; one horse has two fins or wings instead of the two fore feet; from a gem of Maffei. In some representations, the Nereid appears a woman with the lower part of the body in the form of a fish, thus exhibiting the *mermaid*.

§ 102. (4) *Muses*. The ancients were not content with having in their fictions a god of science and a goddess of wisdom in general; but assigned to particular branches of knowledge and art their appropriate tutelary spirits or guardian divinities, whom they called *Muses*, Μοῦσαι, and considered as the daughters of Jupiter and Mnemosyne. They were *nine* in number, according to the common account, with Greek names, as follows: Κλειώ (*Illustrious*), Καλλιόπη (*Fair-voice*), Μελπομένη (*Singing*), Θάλεια (*Gay*), Ἔρατώ (*Loving*), Εὐτέρπη (*Well-pleasing*), Τερψιχόρη (*Dance-loving*), Πολύμνια (*Songful*), and Ὀυρανία (*Celestial*).

The Romans termed them *Camænæ*. They were frequently called by common names, derived from places sacred to them, or from other circumstances, as *Pierides*, from Pieria, *Aonides*, *Heli-coniades*, *Parnassides*, *Hippocrenides*, *Castalides*, &c.

§ 103 *u*. In order to represent the Muses as excelling in their several arts, especially in music and song, the poets imagined various contests held by them; as, for example, with the Sirens, and the daughters of Pierus, in which the Muses always gained the prize. They were described as remaining virgins, and as being under the instruction and protection of Apollo. Their usual residence was Mt. Helicon, where

was the fountain Hippocrene, and Mt. Parnassus, where was the fountain Castalia; the former in Bœotia; the latter near Delphi² in Phocis. Mt. Pindus and Mt. Pierus in Thessaly were also sacred to the Muses. Particular temples were also consecrated to them among the Greeks and the Romans. Festivals in their honor were instituted in several parts of Greece³, especially among the Thespians. The Macedonians observed a festival for Jupiter and the Muses, which was continued nine days.

¹ *Op. Met.* v. 370. — ² See View of Delphi and Parnassus forming the Frontispiece to this Manual. — ³ See *Heyne, de Musæ religione*, ejusq. orig. et causis in *Comment. Soc. reg. Gotting.* vol. viii.

The Muses are usually represented as virgins with ornamented dresses, and crowned with palms or laurels. "According to the best authorities, CLIO, *History*, holds in her hand a half-opened scroll; MELPOMENE, *Tragedy*, is veiled, and leans upon a pillar, holding in her left hand a tragic mask; THALIA, *Comedy*, holds in one hand a comic mask, in the other a staff resembling a lituus or augur's wand; EUTERPE, *Music*, holds two flutes or pipes; TERPSICHORE, *the Dance*, is represented in a dancing attitude, and plays upon a seven-stringed lyre; ERATO, *Amatory Poetry*, holds a nine-stringed instrument; CALLIOPE, *Epic Poetry*, has a roll of parchment in her hand, and sometimes a straight trumpet or tuba; URANIA, *Astronomy*, holds in her left hand a globe; in her right a rod, with which she appears to point out some object to the beholder; POLYHYMNIA, *Eloquence and Imitation*, places the fore-finger of the right hand upon her mouth, or else bears a scroll in her hand." (*Anton's Lemp*)—Generally accordant with this description, yet in some respects different, are the figures in our Plate XXXIX.; where the Muses are represented as seen in the statues belonging to the collection of Christina queen of Sweden, and described by Maffei.—A valuable monument, to guide the critic and artist in distinguishing the Muses, is a bas-relief on a sarcophagus in the Capitoline gallery at Rome, in which the nine are represented.

"The Muses are often painted with their hands joined dancing in a ring; in the middle of them sits Apollo, their commander and prince. The pencil of nature described them in that manner upon the agate which Pyrrhus, who made war upon the Romans, wore in a ring; for in it was a representation of the nine muses, and Apollo holding a harp; and these figures were not delineated by art (*Plin. L. xxxvii. c. 1*), but by the spontaneous handy-work of nature." (*Tooke's Panth.*)

For various representations of the Muses, see *Montfaucon, Ant. Exp.* vol. i. plates 56-62.—*Museum Pro-Clementinum*, vol. i. plates 17-28. vol. iv. plates 14. 5.

§ 104. (5) The *Graces* and the *Hours*. To the retinue of Venus belonged the Graces, Χάριτες, *Gratiæ*, servants and companions of the goddess, diffusing charms and gladness. They were said to be daughters of Jupiter and Eury-nome, or according to others of Bacchus and Venus herself, and were three in number, Ἀγλαΐα (*Splendor*), Θάλασσα (*Pleasure*), and Ἐὐφροσύνη (*Joy*). They were honored especially in Greece, and had temples in the principal cities. Altars were often erected to them in the temples of other gods, especially Mercury, Venus, and the Muses.

1. u. They are frequently represented on ancient monuments as beautiful young virgins, commonly in a group, holding each other by the hand, and without drapery.

2. Thus they appear in the Sup. Plate 8, a representation which very nearly resembles what is seen on two beautiful antique engraved gems, given by *Ogle*, *Ant. Exp.* Plates 47, 48. In the Sup. Plate 7, the Graces are employed in adorning Venus. An antique painting found, with other pieces, at Rome, in a vault near the Coliseum, in 1668, exhibits them dancing, with slight drapery.

Cf. *Pind. Olymp. xiv.*—*Manso*, *Abh. über die Horen und Grazien*, in his *Mythol. Versuchen*.—*Massieu*, sur les Graces, in the *Mém. de l'Acad. des Inscrip.* iii. S.

§ 105. The *Horæ*, Ὥραι, were the goddesses of Time, presiding especially over the seasons and the hours of the day, and were considered as the daughters and servants of Jupiter. They came at length to be viewed as tutelary patrons of beauty, order, and regularity, in reference to which Themis was said to be their mother. They were named Ἐννομία, Δίκη, Εἰρήνη.

The Graces, Hours, and Muses, are all supposed by some writers to have had originally a reference to the stars and seasons, and to have afterwards lost their astronomical attributes, when moral ideas and qualities became more prominent in the Greek system of fictions.

The Hours are usually represented as dancing, with short vestments, and garlands of palm-leaf, and all of the same age. In some monuments of later periods, four Hours appear, corresponding to the four seasons.—In the Sup. Plate 10, the Hours are represented by four virgins attending Aurora.

In representing the seasons, the Romans used the masculine gender; thus in our Plate IX. which exhibits them as sculptured on the Arch of Severus, we see four lads or young men, each with wings, and appropriate symbols of Spring, Summer, Autumn, and Winter. The Romans also personified the Months, usually representing them by male figures.

Cf. *Winkelmann, Hist. de l'Art*, l. iv. ch. 2. § 83.—*Montfaucon, Ant. Exp. Suppl.* vol. i. p. 22 ss. Here he gives also, Plate 5-16, from *Iamblicus*, engravings of the representations of the months as beautifully depicted in a manuscript belonging to the Imperial Library at Vienna; February alone is represented by a female.

§ 106. (6) The *Fates*. The very common poetic representation of human life under the figurative idea of spinning a thread, gave rise to the notion of the

Fates, called Μοῖραι by the Greeks; by the Romans, *Parcæ*. They were three sisters, daughters of Night, whom Jupiter permitted to decide the fortune and especially the duration of mortal life. One of them *Clotho* (Κλωθώ), attached the thread; the second, *Lachesis* (Λάχεσις), spun it; and the third, *Atropos* (Ἄτροπος), cut it off, when the end of life arrived. They were viewed as inexorable, and ranked among the inferior divinities of the lower world. Their worship was not very general.

The *Parcæ* were generally represented as three old women, with chaplets made of wool and interwoven with the flowers of the Narcissus, wearing long robes, and employed in their works: *Clotho* with a distaff; *Lachesis* having near her sometimes several spindles; and *Atropos* holding a pair of scissors. Such is their appearance in the Sup. Plate 14, which is not copied from any ancient monument, but designed after the description of the poets.

See *Catull. Epithal. Pel. et Thet. v. 305.*—*Manso's Abhandl. v. Parzen.* in his *Mythol. Versuchen.*—*Banier, Sur les Parques,* in the *Mém. Acad. Inscr.* vol. iv. 648.

§ 107. (7) The *Furies* and *Harpies*. Among the divinities of the lower world were three daughters of Acheron and Night, or of Pluto and Proserpine, whose office it was to torment the guilty in Tartarus, and often to inflict vengeance upon the living. The Greeks called them Ἐριννυες, *Furies*; and also by a sort of euphemism, or from design to propitiate them, Εὐμενίδες, signifying *kindly disposed*; the Romans styled them *Furiæ*. Their names were *Tisiphone* (from τίσις and φόνος), whose particular work was to originate fatal epidemics and contagion; *Alecto*, (from ἀληκτος), to whom was ascribed the devastations and cruelties of war; and *Megæra* (from μεγάριω), the author of insanity and murders. Temples were consecrated to them among both the Greeks and the Romans, and among the latter a festival also, if we may consider the *Furinalia* as appropriated to them and not to a separate goddess *Furina*, as some suppose.

1 u. They were represented with vipers twining among their hair, usually with frightful countenances, in dark and bloody robes, and holding the torch of discord or vengeance.

2. See the Sup. Plate 14, where they are seen in drapery, with the serpent locks and scorpion whips with which the artists represented them. On two vases in the Hamilton collection they have serpents in their hair. In the Sup. Plate 13, they are introduced as lashing a criminal with their whips.

Cf. *Virg. Georg. iii. 551. Æn. vii. 341, 415. xii. 846.*—*Ob. Mel. iv. 474.*—*Cf. C. A. Böttiger, Furienmasken im Trauerspiel und auf d. Bildwerken d. alt. Griechen; eine archæol. Untersuchung* Weim. 1801. 8.—*Banier, sur les Furies,* in the *Mém. Acad. Inscr.* vol. v. p. 341.

§ 108 a. The fable of the *Harpies*, Ἄρπυιαι, seems to have had reference originally to the rapidity and violence of the whirlwind, which suddenly seizes and bears off whatever it strikes. Their names were *Aello* (from ἄλλα, *storm*), *Celæno* (from κελαινός, *dark*), and *Ocypeta* (from ὠκυπέτης, *flying rapidly*), all indicative of the source of the fiction.

They appear to have been considered, sometimes, at least, as the goddesses of storms, and so were called Θέλλαι (*Hom. Od. xx. 66*). They were said to be daughters of Neptune and Terra, and to dwell in islands of the sea, on the borders of the lower world, and in the vicinity of the *Furies*, to whom they sometimes bore off the victims they seized.

They are represented as having the faces of virgins, and the bodies of vultures, with feet and hands armed with claws, and sometimes as with the tails of serpents. See the Sup. Plate 14.

Virg. Æn. iii. 210.—See *Voss, Mytholog. Briefe.* Stuttg. 1827. 3 vols. 12.—*Le Clerc* (in the *Bibliothèque Universelle*, vol. i. p. 148) supposes the *Harpies* to be merely *locusts*; a conjecture which *Gibbon* seems to approve (*Rom. Emp. vol. ii. p. 71. ed. N. Y. 1822*).

§ 108 b. (8) The *Venti* or *Winds*. It has been already remarked (§ 78) that the four principal winds were at an early period converted into mythical personages. Among both Greeks and Romans they gained the rank of deities. The *Venti*, Ἄνεμοι, were eight; *Eὔρος, Eurus*, South-east; Ἀπηνιωτής, *Subsolanus*, East; Κακίας, *Cæcias*, *Aquilo*, North-east; Βορέας, *Boreas*, North; Σκίρον, *Corus*, North-west; Ζεφύρος, *Zephyrus*, *Occidens*, West; Νότος, *Notus*, *Auster*, South; Λιβ, *Libs*, *Africus*, South-west.

Little is handed down to us respecting the worship paid to the winds. An altar dedicated to them was found near Nettuno (cf. § 78. 3). Pausanias speaks of one erected at the foot of a mountain near Asopus, where annual sacrifices were offered to them at night. The most remarkable monument pertaining to these gods is the Temple or Tower of the eight Winds at Athens, still existing; said to have been erected about B. C. 150; a view of it is given in Plate XXI fig. 2; see also P. I. § 110.

On each of the eight sides of this tower is represented one of the winds; *Eurus*, as a young man flying freely and vigorously; *Subsolanus*, a young man holding fruit in the fold of his mantle; *Aquilo*, a venerable man with a beard, holding a dish of olives; *Boreas*, with boots on his legs, muffling his face in a cloak, and flying eagerly; *Corus*, also with boots and cloak, and holding in his hands an inverted vase of water; *Zephyrus*, a youth with naked breast, and carrying flowers; *Notus*, an old man with gloomy face; *Africus*, also with melancholy looks and heavy wings.

In our Sup. Plate 20, *Zephyrus* is seen supported in the air, in company with *Flora* or *Chloris*, to whom he is said to have been married.

See *Forcellini Lex Tot. Lat.* as edited by *Bailey*, vol. ii. p. 1155.—*Leake's Topography of Athens*.—*Montfaucon*, Ant. Exp. vol. i. p. 413.

§ 109. (9) The *Dæmons* or *Genii*, and *Manes*. In the earliest mythologies we find traces of a sort of protecting deities, or spiritual guardians of men, called *Δάμνες*, or *Genii*. They were supposed to be always present with the persons under their care, and to direct their conduct, and control in great measure their destiny, having received this power as a gift from *Jupiter*. Bad dæmons, however, as well as good, were imagined to exist, and some maintained, that every person had one of each class attendant upon him.

From the notion of an attending *genius* arose the proverbial expressions *indulgere genio* and *defraudare genio*, signifying simply to *gratify* or *deny* one's self.

The *dæmons* of classical mythology must not be confounded with the *fallen spirits* revealed in the Holy Scriptures, and represented as possessing men in the time of Christ.

See *Farmer*, Essay on Demoniacs.—Letters to Channing on Fallen Spirits, by *Canonicus*. Boston, 1828.—Cf. *Brownlee*, Lights and Shadows of Christian Life, p. 379. N. York, 1837. 12.

§ 110. The *Munes* were a similar class of beings. Although often spoken of as the spirits or souls of the departed, they seem more commonly to have been considered as guardians of the deceased, whose office was to watch over their graves, and hinder any disturbance of their tranquillity. They were subordinate to the authority of *Pluto*, on which account he is styled *Summanus*. Some describe a goddess, named *Mania*, as their mother.

1 u. The Romans designated by the name of *Lemures*, or *Larvæ*, such spirits of the dead as wandered about in restlessness, disturbing the peace of men, issuing from the graves as apparitions to terrify the beholders.

2. In Plate XXXVI. we have one face of a square sepulchral monument found at *Brixia*, or which two *Manes* are represented, each with wings and an inverted torch; a representation not uncommon on such structures.

See *Manso's Abh. über d. Genius der Alten*, in his *Myth. Vers.*—*Simon*, Diss. sur les Lemures, *Mém. Acad. Inscr.* vol. i.—*Ov. Fast.* v. 421.—*Blum*, Einleitung in Rom's alte Geschichte. Berl. 1823. 12.

§ 111. (10) The *Lares* and *Penates*. The system of tutelary spirits was carried further by the Romans than by the Greeks. The former assigned to each dwelling and family its guardian deities, which were called *Lares* and *Penates*. The *Lares* were said to be sons of *Mercury* and *Lara*, or *Larunda*, daughter of *Almon*. They received a variety of epithets or by-names, according to the particular object, over which they were in different cases supposed to preside, as *familiares*, *compitales*, *viales*, *patellarii*, *publici*, *privati*.

1 u. They were especially considered, however, as presiding over houses, and had in every house their proper sanctuary (*lararium*) and altar. They seem to have been viewed as the spirits of the departed ancestors, the fathers and forefathers of the family, who sought the welfare of their descendants.

2. Public festivals were held in their honor, called *Compitalia*, which were made very joyful occasions; the slaves of the family shared liberty and equality with their masters, as on the *Saturnalia*.

The dog was sacred to the *Lares*, and an image of this animal was placed by their statues. These statues were sometimes clothed in the skins, and even formed in the shape, of dogs.

T. Hempel, Diss. de Laribus. 2d ed. Zwicav. 1816. 8.—*Müller*, as cited § 112.

§ 112. The *Penates* were also domestic or household gods, but they were not properly speaking a distinct class by themselves, because the master of the dwelling was allowed to select any deity according to his pleasure, to watch over his family affairs, or preside over particular parts of them. Accordingly *Jupiter* and others of the superior gods were not unfrequently invoked in this capacity. The gods who presided over particular families, were sometimes styled *parvi Penates*. While those that presided over cities or provinces were styled *patrii* or *publici Penates*. Adulation sometimes elevated to the rank of *Penates* even living persons; especially emperors.

The *Lares* and the *Penates* are often confounded, but were not the same. "The *Penates* were originally gods, the powers of nature personified; the mysterious action of which produces and upholds whatever is necessary to life, to the common good, to the prosperity of families; whatever, in fine, the human species cannot bestow on itself. The *Lares* were originally themselves human beings, who, becoming pure spirits after death, loved still to hover round the dwelling they once inhabited; to watch over its safety, and to guard it as the faithful dog does

the possessions of his master. They keep off danger from without, while the Penates, residing in the interior of the dwelling, pour blessings upon its inmates." (*Anth. Lemp.*)

A number of small bronze statues, representing Roman *Penates*, were found the last century at Exeter, in England.

Cf. *Verg.* *Æn.* ii. 717. iii. 148.—*Heyne*, *Excurs.* ix. ad *Virg. Æn.* ii.—*T. Hempel*, *Diss. de diis Laribus*, as cited § 111.—*Müller* de diis Rom. Laribus et Penatibus. Hafnizæ, 1811. 8.—For a notice, with plates, of the statues found at Exeter, see the *Archæologia*, (cited P. IV. § 32. 5), vol. vi. published 1786.

§ 113. (11) *Sleep, Dreams, and Death.* Among the imaginary beings supposed to exert an influence over the condition of mortals, ὕπνος, ὄνειρος, and θάνατος, gained a personification, being called brothers, sons of Nox or night, and ranked among the deities of the lower world.

1 *u.* The residence of Sleep, ὕπνος, *Somnus*, was said to be in Cimmeria, on account of the perpetual darkness which tradition ascribed to that region; and the poppy, on account of its soporific qualities, was his common symbol. He is represented as holding in his hand a light inverted and about to be extinguished.

The last symbol was also employed in representing θάνατος, or *Death*, who was often placed beside his brother Sleep on sepulchral monuments, and appeared in a similar bodily form, and not a mere naked skeleton, as in modern art. When death was the result of violence, or circumstances of a disgusting character, the Greeks expressed it by the word κῆρ, and they fancied a sort of beings called κῆρες, who caused death and sucked the blood. The Romans made a similar distinction between *mors* and *letum*.

2. In the representation of *Somnus*, given in our Plate XXXVI., he is a young man lying on the ground asleep, with one arm on the neck of a lion, and holding the capsule of a poppy. *Thanatos*, or *Death*, stands by him with a scythe and wings, in a robe bespangled with stars, as he is seen in some paintings.

The Romans imagined death as a goddess. *Mors*. The poets described her as roving about with open mouth, furious and ravenous, with black robes and dark wings. She is not often found represented on existing monuments of art; in one supposed to represent her, a small figure in brass, she appears as a skeleton, sitting on the ground with one hand on an urn.

Cf. *Ov. Met.* xi. 582, 634, 640.—*Lessing's* Untersuchung, wie die Alten d. Tod gebildet. Berl. 1763. 4.—*Herder's* Abh. in his *Zerstreuten Blättern*. Th. 2. 273.—*Spence*, *Polymetis*, cited P. IV. § 151.

3. The god of *dreams* was ὄνειρος (*Hom.* II. ii. 56), more commonly called Μορφεὺς, from the various images or forms (μορφῇ) presented in dreaming. *Morpheus* is sometimes considered as the god of sleep, but was more properly his minister; *Phobetor* (φοβήτωρ), sometimes considered as the god of dreams, was another minister of *Somnus*, and *Phantasmus* (φαντάσω) another.

Cf. *Theory of Dreams*, &c., illustrated by the most remarkable dreams recorded in History. Lond. 1808. 12.

§ 114. (12) *The Satyrs and Fauns.* The idea of gods of the forests and woods, with a form partly of men and partly of beasts, took its rise in the earliest ages either from the custom of wearing skins of animals for clothing, or in a design to represent symbolically the condition of man in the semi-barbarous or half-savage state. The *Satyrs* of the Greeks and the *Fauns* of the Romans, in their representation, differed from the ordinary human form only in having a buck's tail, with erect pointed ears. There were others called *Panes*, which had also the goat's feet, and more of the general appearance of the brute.

1 *u.* The *Fauns* were represented as older than the *Satyrs*, who, when they became old, were called *Sileni*. Yet the Romans represented the *Satyrs* more like beasts, and as having the goat's feet. The *Satyrs*, *Fauns*, *Panes*, and *Sileni*, all belonged to the retinue of *Bacchus* (§ 60).

2 *u.* The name of *Fauni* was of Italian origin, derived from a national god *Faunus*, who was son of *Picus* (king of the Latins) and the nymph *Canens* (*Ov. Met.* xiv. 320, 336), and whose wife *Fauna* was also honored as a goddess.

See *Heyne's* Abh. von Unterschied. zwischen Faun Sat. Silen. und Panen, in his *Samml. Ant. Aufsätze*. Found also in *Winckelmann's* Histoire de l'Art (cited P. IV. § 32) vol. i. p. 680.—Ueber Faun Sat. Pan. und Silenen. Berl. 1790-91. 8.—*Voss*, *Myth. Briefe*.

§ 115. (13) *The Gorgons.* Three imaginary sisters, daughters of *Phorcys* and *Cete*, were termed Γοργόνες, from their frightful aspect. Their heads were said to be covered with vipers instead of hair, with teeth as long as the tusks of a boar, and so terrific a look as to turn every beholder into stone. They are described as having the head, neck, and breasts of women, while the rest of the body was in the form of a serpent. According to some they had but one eye and one tooth, common to them all, which they were obliged to use in turn. Their names were *Stheno*, *Euryale*, and *Medusa*. *Medusa* is said to have been slain by *Perseus*, who cut off her head, while they were in the act of exchanging the eye.

They are sometimes ranked, with the *Furies*, among the infernal deities. But their residence is variously assigned; some placing them in a distant part of the western

ocean, others in Lybia (cf. P. I. § 179), and others in Scythia. Some have explained the fable as referring to a warlike race of women, like the Amazons. Others suppose it to have had some reference to the moon as a dark body, which is said also to have been called *Γοργόνα*, from the face believed to be seen in it.

Massiet, sur les Hesperides, and sur les Gorgones, in the *Mem. Acad. Inscr.* vol. iii. p. 23, 51.

§ 116. (14) The *Amazons*. The Amazons were no doubt mythical beings, although said to be a race of warlike women, who lived near the river Thermodon in Cappadocia. A nation of them was also located in Africa. They are said to have burnt off their right breast, that they might use the bow and javelin with more skill and force; and hence their name, *Ἀμαζόνες*, from *a* and *μαζός*. They are mentioned in the *Iliad* (iii. 189. vi. 186) and called *ἀντιάειραι*.

Various explanations of the fable are given. Some consider it as having a connection originally with the worship of the moon. Several statues of Amazons were placed in the temple of Diana at Ephesus (*Plin.* N. Hist. xxxiv. 8), and may have represented some of her imaginary attendants, or some of her own attributes.

A figure resembling an Amazon, but having four arms, is seen in the caverns of Elephanta.—In our Sup. Plate 22, an Amazon is represented with her bow and quiver of arrows.—Traditions respecting a race of Amazons are said to be still current in the region of Caucasus. Cf. *Edinb. Rev.* No. lvi. p. 324.—On the Amazons, see *Creezer's Symbolis*.

§ 117. This seems to be the place for noticing more particularly several *Monsters*, which are exhibited in the tales of ancient mythology.

(a) The *Minotaur* was said to be half man and half bull. The story is, that Minos, king of Crete, refused to sacrifice to Neptune a beautiful white bull, which was demanded by the god. The angry god showed his displeasure by causing Pasiphae, the wife of Minos, to defile herself with this bull, through the aid of Dædalus, and give birth to the monster. Minos confined the Minotaur in the famous labyrinth. Here the monster devoured the seven young men and the seven maidens annually required from the Athenians by Minos.

Theseus, by the aid of the king's daughter, Ariadne, slew the Minotaur and escaped the labyrinth (cf. § 125).

(b) The *Chimæra* was said to be composed of a dragon, goat, and lion united: the middle of the body was that of a goat, the hinder parts those of a dragon, the fore parts those of a lion; and it had the heads of all three, and was continually vomiting forth flames. This monster lived in Lycia, in the reign of Jobates, king of that country. This king, wishing to punish Bellerophon in order to gratify his son-in-law Prætus, sends him against the Chimæra; but Bellerophon, by the aid of Minerva, and the winged horse Pegasus, instead of perishing himself, destroyed the monster.

This fable is by some supposed to refer to a volcanic mountain on the Lycian coast.—See *Clarke's Travels*, pt. ii. sect. ii. ch. 8. (vol. iii. p. 211. ed. N. York, 1815).—*Plin.* N. Hist. v. 27.—*Banier*, and *Freret*, on Bellerophon, in the *Mem. Acad. Inscr.* vii. 37, 69.

(c) The *Centauri* were said to be half men and half horses. Some make them the offspring of Ixion and the cloud; others refer their origin to the bestiality of Centaurus, the son of Apollo. They were said to dwell in Thessaly. The principal incidents related of them are their rude attempts upon the women at the marriage of Pirithous and Hippodamia, and the consequent battle with the Lapithæ, who drove them into Arcadia. Here they were afterwards chiefly destroyed by Hercules. (*Ov. Met.* xii. 530.)—Some have imagined this fable to allude to the draining of the low parts of Thessaly, as the *horse* is in general symbolical of water.

Knight's Inquiry, &c. in the *Class. Journal*.—Cf. *Mitford*, ch. I. sect. 3.—*Banier*, La Fable des Cent. in the *Mem. Acad. Inscr.* vii. 18.

(d) *Geryon* was a monster said to be the offspring of Chrysaor and Callirhoe, and to have three bodies and three heads. His residence was in the island of Gades, where his numerous flocks were kept by the herdsman Eurythion, and guarded by a two-headed dog called Orthos.

The destruction of this monster formed one of the twelve labors of Hercules (§ 123).

(e) The *Hydra* was a monstrous serpent in the lake Lerna, with numerous heads nine according to the common account. When one of these heads was cut off, another or two others immediately grew in its place, unless the blood of the wound was stopped by fire.

The destruction of the Hydra was another labor assigned to Hercules, which he accomplished by the aid of Iolaus, who applied lighted brands or a heated iron as each head was removed. The arrows of Hercules, being dipped in the Hydra's blood, caused incurable wounds.

(f) *Pegasus* was not so much a monster as a prodigy, being a winged horse said to have sprung from the blood, which fell on the ground when Perseus cut off the head of Medusa. He fixed his residence on mount Helicon, where he opened the fountain called *Hippocrene* (ἵππος and κρήνη). He was a favorite of the muses, and is called "the muses' horse." The horse, having come into the possession of Bellerophon, enabled him to overcome the Chimæra. Afterwards Pegasus, under an impulse from Jupiter,

threw off Bellerophon to wander on the earth, and himself ascended to a place among the stars.

An engraving is given by Winckelmann of a beautiful bas-relief in white marble, representing Bellerophon and Pegasus; the original, preserved in the palace of Spada at Rome, is of the natural size.—See *Winckelmann*, *Hist. de l'Art*, vol. ii. p. 652. iii. 231.—Cf. *Francaeur*, *Cronographie ou Traite Elementaire d'Astronomie*. Par. 1818. 8. containing the ancient Fables respecting the Constellations.

(g) *Cerberus* was the fabled dog of Pluto (§ 34), stationed as centinel at the entrance of Hades. He is generally described as having three heads, sometimes as having fifty. Snakes covered his body instead of hair. None from the world of the living could pass him but by appeasing him with a certain cake, composed of medicated and soporific ingredients. (*Virg. Æn.* vi. 420.)

To seize and bring up this monster was assigned to Hercules as one of his labors.

(h) *Scylla* and *Charybdis* are the names, the former of a rock on the Italian shore, in the strait between Sicily and the main land, and the latter of a whirlpool or strong eddy over against it on the Sicilian side. The ancients connected a fabulous story with each name.—*Scylla* was originally a beautiful woman, but was changed by Circe into a monster, the parts below her waist becoming a number of dogs incessantly barking, while she had twelve feet and hands, and six heads with three rows of teeth. Terrified at this metamorphosis, she threw herself into the sea, and was changed into the rocks which bear her name.—*Charybdis* was a greedy woman, who stole the oxen of Hercules, and for that offence was turned into the gulf or whirlpool above mentioned.

Cf. *Virgil*, *Æn.* iii. 420 ss.—*Ovid*, *Metam.* xiv. 66.—*Propert.* iii. 11.—*Hyginus*, fab. 199.

(i) The *Sphinx* was the offspring of Orthos and Chimæra, or of Typhon and Echidna; a monster having the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, with a human voice. This monster infested the neighborhood of Thebes, proposing enigmas and devouring the inhabitants who could not explain them. At length one of the enigmas, in which she demanded what animal it was which walked on four legs in the morning, two at noon, and three at night, was solved by Œdipus: he said that the animal was man, who in the morning of life creeps upon his hands and feet, in middle age walks erect, and in the evening of his days uses a staff. On hearing this solution, the Sphinx instantly destroyed herself.

In Plate VIII. are given two images of the Sphinx. One is without wings; having a peculiar Egyptian head-dress; from a sculptured monument given by Boissard. The other is from an engraved gem, given by Maffei; having the *calathus* on her head, and the *sistrum* in her paw.

Representations of the Sphinx are very common among Egyptian monuments. A very celebrated colossal statue of a Sphinx yet remains near the pyramids. It is cut in the solid rock, and is 125 feet in length.—*Clarke's Travels*, pt. ii. sect. 2. ch. 4.—*Denon's Travels* (vol. i. p. 55. Lond. 1804).—*Lond. Quart. Rev.* xix. 183, 403 ss.

(k) The *Griffon* (Γρύψ) was an imaginary animal, said to be produced from a lion and an eagle, and supposed to watch over mines of gold and whatever was hidden. Its image is sometimes found on ancient medals; the upper part resembling an eagle, the lower part a lion.

Cf. *Virgil*, *Ecl.* viii. 27.—*Herodotus*, iii. 116.—*Pliny*, *Hist. Nat.* x. 49.—*A. F. Grafen von Veltheim*, *Von den Greifen der Alten*. Helmst. 1799. 8.

(l) In the Greek mythology *Typhon* is ranked among the Giants; by some considered to be the same as *Typhaus* (cf. § 98); by others distinguished from him; said to have been produced from the earth by Juno's striking it; described as having a hundred heads like those of a dragon.—In Egyptian mythology the monster called *Typhon* holds an important place, being considered as the cause of all evil, "the Egyptian devil." (*Fosbroke*.) He is described and represented in various ways; sometimes as with a hundred dragon heads; sometimes as a wolf; sometimes as a crocodile, and as uniting the tail of a crocodile with the head and fore-legs of the hippopotamus, as seen in our Plate VIII.

IV.—Mythical History of the Heroes.

§ 118. In Grecian story three periods are distinguished even by the ancients: the *unknown*, ἀδρλον, of which no historical monuments remained to make known the state of society; the *fabulous*, μυθικόν, of which the accounts left are mingled with manifold fictions; and the *historical*, ιστορικόν, of which a genuine and trustworthy history is recorded. The first extends to the deluge of Deucalion, the second to the introduction of the Olympiad into chronology, and the third through the subsequent times. To the second of these periods belonged the *Heroes*, as they are called; and it is on that account often styled the *heroic age*. These personages are supposed to have possessed extraordinary powers of body and mind, and distinguished merit is ascribed to them as having founded cities

or countries, improved their manners and morals, or otherwise exalted or defended them.

§ 119. Grateful sensibility to the merits of ancestors and progenitors was a most common cause of the sort of deification with which these heroes were publicly honored after death; and the disposition towards this grateful remembrance was quickened and sustained by oral traditions respecting their deeds, which were much adorned and exaggerated by the poets. Hence it came, that most of the heroes were at last viewed as sons of gods, and often of Jupiter himself. The veneration for the heroes was however less sacred and less universal than the worship of the gods. To the latter, important festivals were established, regular priests ordained, appropriate temples erected, and public solemn sacrifices offered. The heroes, on the other hand, received only an annual commemoration at their tombs, or in the vicinity, when offerings and libations were presented to them. Sometimes, however, the respect paid them exceeded these limits, and they were exalted to the rank and honors of the gods. The introduction of solemnities in memory of heroes is ascribed to Cadmus.

Cf. Virg. *Æn.* iii. 301.—Sallier, in the *Hist. de l'Acad. des Inscr.* vol. iv. p. 299.

§ 120. The heroes of the Greeks were of different ranks. Some were viewed as a sort of household deities, such as after their mortal existence watched over their families and friends and were honored and worshiped only by them. Others, whose services while they lived were of a more extended character, were worshiped by whole states and tribes, as demi-gods, and sometimes had their appropriate festivals and mysteries, and even temples and priests. To such was ascribed a more general superintendence of human affairs. It is the latter class that we are here to notice particularly, as they were the most illustrious, and their worship was not limited to the Greeks, but was adopted also among the Romans. Of these only the principal can be mentioned, in doing which the order of time will be followed.

§ 121. The *Giants* and *Titans* (§ 97) might correctly be ranked among the Heroes, and regarded as the most ancient. To the same class, too, belong *Inachus*, founder of the kingdom of Argos; his son *Phoroneus*, to whom various merits were ascribed; and *Ogyges*, a king of Bœotia, memorable from the flood which occurred in his reign. This rank also was enjoyed, especially among their respective people and tribes, by *Cecrops*, founder of the Attic state; *Deucalion*, a Thessalian prince, who with his wife Pyrrha escaped the general flood that happened in his times; *Amphictyon*, author of the celebrated council of confederation of the early Grecian states; *Cadmus*, who came from Phœnicia to Greece, and contributed so much to enlighten and improve the people (cf. P. IV. § 34; *Danaus*, to whom the kingdom of Argos was indebted for its advancement; *Bellerophon*, who was said to have destroyed the monster Chimæra, and to have performed other exploits; *Pelops*, king in Elis, from whom Peloponnesus took its name, as his descendants occupied that peninsula; and the two princes of Crete by the name of *Minos*, one celebrated as a lawgiver, the other as a warrior.

Some writers argue against the existence of two individuals by the name of Minos.—See Höck's *Kreta*. Gotting. 1823. 3 vols. 8.

§ 122. PERSEUS was one of the most distinguished of the early heroes. He was the son of Jupiter and Danae, educated by Polydectus on the island Seriphus. His chief exploit was the destruction of the gorgon Medusa, whose head he struck off with a sword given to him by Vulcan. From the blood that fell, sprang the winged horse Pegasus, on which Perseus afterwards passed over many lands.

1 u. Of his subsequent achievements, the most remarkable were his changing king Atlas into a high rock or mountain, by means of Medusa's head, and his deliverance of Andromeda, when bound and exposed to be devoured by the sea-monster. In connection with the latter adventure he also changed into stone Phineus, who contended with him for the possession of Andromeda. He inflicted the same afterwards upon Polydectes for ill treatment towards Danae. To Perseus is ascribed the invention of the discus or quoit, with which he inadvertently occasioned the death of his grandfather Acrisius. Finally he founded the kingdom of Mycenæ. After his assassination by

Megapenthes, he was placed among the constellations, and several temples were erected to him, besides a monument between Argos and Mycenæ. (Cf. *Op. Met.* iv. 603. v. 1-350.)

2. The fables respecting Persens are by some considered as a modification of the story of the Persian Mithras (cf. § 35), and a piece of ancient sculpture on one of the gates of the citadel of Mycenæ has been thought to confirm the analogy.—*Creuzer*, *Symbolik*.—*Gell*, *Itinerary of Greece*.

3. Atlas, whom on account of his refusing hospitality to Perseus, the latter is said to have changed into a mountain, is described as the son of Japetus and the king of Mauretania. He owned numerous flocks of sheep and beautiful gardens abounding with citrons and oranges. His seven daughters, renowned for beauty and wisdom, were called Atlantides from their father, and Hesperides from their mother Hesperis. The gardens called the gardens of the Hesperides were said to be guarded by a dreadful dragon that never slept. The name of Atlas was given to the chain of mountains in that part of Africa, and to the ocean on the west. Whether from reference to the height of those mountains or to the astronomical researches of the king, Atlas is said to have supported the heavens; and accordingly artists have represented him as bearing an immense sphere on his shoulders.

Thus he is seen in the *Sup. Plate 22*. On some monuments, Hercules is represented in a similar way because, as is said, he eased Atlas of his burden.—Cf. *Ogle*, *Ant. Expl.* plate 33.

§ 123. Of all the Grecian heroes, no one obtained such celebrity as HERCULES, son of Jupiter and Alcmena. Wonderful strength was ascribed to him even in his infantile years. Eurystheus king of Mycenæ imposed upon him many difficult enterprises, which he carried through with success; particularly those, which are called the *twelve labors* of Hercules. These were: to kill the Nemæan lion; to destroy the Lernæan hydra; to catch alive the Stag with golden horns; to catch the Erymanthean boar; to cleanse the stables of Augias; to exterminate the birds of lake Stympalis; to bring alive the wild bull of Crete; to seize the horses of Diomedes; to obtain the girdle of Hippolyta, queen of the Amazons; to destroy the monster Geryon; to plunder the garden of Hesperides, guarded by a sleepless dragon; and to bring from the infernal world the three-headed dog Cerberus.

These various exploits were often made the theme of description and allusion in the poets. The first is detailed in the 25th Idyl of Theocritus. The twelve labors are described in 12 verses in the 3d Chiliad of *Tzetzes* (cf. *P. V.* § 81).—The story of Hercules strangling the serpents while an infant is given in the 24th Idyl of Theocritus.

§ 124 *u.* Many other exploits were ascribed to him, by which he gave proof of his extraordinary strength, and exhibited himself as an avenger and deliverer of the oppressed. Such were, his slaying the robber Cacus, so much dreaded in Italy; the deliverance of Prometheus, bound to a rock; the killing of Busiris and Antæus; the contest with Achelous; and the rescue of Alceste from the infernal world. Less honorable was his love of Omphale queen of Lydia, by which he sank into the most unworthy effeminacy. His last achievement was the destruction of the centaur Nessus. Nessus dying gave his poisoned tunic to Dejanira; Hercules afterwards receiving it from her, and putting it on, became so diseased that he cast himself in despair upon a funeral pile on mount Ceta.

The worship of Hercules soon became universal, and temples were erected to his honor, numerous and magnificent. He received a great many surnames and epithets from his exploits and from the places of his worship. Hercules and his labors afforded the artists of ancient times abundant materials to exercise their ingenuity in devices, and they very often employed them.

Two of the most celebrated antique statues represent Hercules; the *Torso*, or Herculese Belvidere, and the *Hercules Farnese*: cf. *P. IV.* § 186. 6, 7. The latter represents him leaning upon his club, as it were after his labors. A view of it is given in *Plate XLIV.* fig. 6, copied from Winckelmann. An engraving of the same is given in the *Sup. Plate 22*. The other representation in this *Plate* shows the infant Hercules strangling the serpent; from an antique sculpture.

For other principal representations of Hercules, see *Montfaucon*, *Ant. Expl.* T. i. pl. 123. 141, and *Ogle's Ant. Expl.* No. 31-40.—See also *Laur. Bezzi*, *Hercules Ethnicorum*, ex. var. antiq. reliquiis delineatus. Col. March. 1705. fol.—*Heynii* Not. ad Apollodor. p. 325.—*I. Gurlitt's* Fragment. d. archæol. Abhandl. ü. Hercules. Magd. 1800. 4.—*Ph. Buttmann*, über d. Mythos des Herakles. Berl. 1810. 8.—*Dupuis*, Orig. de tous les cult. vol. ii.—Resp. citing the ancient writers on the Mythol. of Hercules, see *Müller's Hist. and Antiq. of Dor. Race.* Oxf. 1830. vol. i. p. 523.

Among the various solutions of the story of Hercules, there is one which very ingeniously applies the account of his twelve labors to the passage of the sun through the twelve signs of the Zodiac. A view of this is given in *Anthony's Lempriere*.

§ 125. THESEUS, a son of Ægeus and Æthra, or according to others a son of Neptune, was excited by the renown of Hercules, to engage in enterprises the most hazardous, and he successfully accomplished them. Among these was the extermination of a multitude of robbers and assassins that infested Greece, and especially the destruction of the Minotaur a terrible monster of Crete, to

which the Athenians had previously been compelled to send seven male youth and as many young virgins annually, to be devoured by him. By the help of Ariadne, a daughter of Minos, Theseus was enabled to trace the winding of the labyrinth, in which the monster had his abode, and put him to death. Ariadne accompanied him on his return to Athens, but he ungratefully deserted her on the island of Naxos.

§ 126 *u.* The other principal exploits of Theseus were his descent to the lower world with his friend Pirithous, his victory over the Amazons (§ 116), whose queen Hippolyta became his wife, and the assistance he gave Adrastus, king of Argos, against the Theban prince Creon. Great praise was awarded to him for improving the legislation and the whole morals of Athens and Attica; and yet he was for some time an exile. The manner of his death is variously related, but it seems by all accounts to have been caused by violence.

The honor paid to him was accompanied with unusual solemnities; a superb temple was consecrated to him at Athens, and a festival was established called *Θήσεια*, held on the eighth day of every month, with games, and a regular sacrifice termed *Ου'όδιον*. Provision was made at the public expense to enable the poor to share in the festivities of this occasion.

Cl. Plut. in Vit. These.—Diod. Sic. L. iv. c. 61.—Ov. Metam. vii. 404; viii. 152; xii. 210.—Mitford's Greece, ch. i. sect. 3.—For a view of the temple of Theseus, see Plate XXI. fig. 3.

§ 127. JASON and the *Argonauts*. One of the most celebrated enterprises of the heroic ages, one which forms a memorable epoch in the Grecian history, a sort of separation-point between the fabulous and the authentic, was the Argonautic expedition. This was a voyage from Greece to Colchis in order to obtain the golden fleece, conducted by Jason, the son of Æson, king of Thessaly. The undertaking was imposed upon him by his uncle Pelias. He invited the most illustrious heroes of Greece to unite in the expedition, and among those who joined him were *Hercules, Castor and Pollux, Peleus, Pirithous, and Theseus*. The vessel built for the purpose was named *Argo*, which after various adverse events arrived at *Æa*, the capital of Colchis. *Æetes* was then king of Colchis, and promised to Jason the golden fleece only on certain most difficult conditions.

§ 128. Although Jason fulfilled these conditions, yet *Æetes* was unwilling to permit him to take the desired booty, and sought to slay Jason and his companions. This purpose was betrayed by *Medea*, the king's daughter, by whose assistance and magical art Jason slew the dragon that guarded the fleece, and seized the treasure. He immediately fled, accompanied by *Medea*, but was pursued by her father. *Medea* put to death her brother *Absyrtus*, cut his corpse into pieces and strewed them in the way, in order to stop her father's pursuit. Jason was afterwards faithless to her, and married *Creusa*, or, as others name her, *Glauce*, a daughter of *Creon*, king of Corinth. *Medea* took vengeance by causing the death of *Creusa* and also of the children she had herself born to Jason. After death Jason received the worship bestowed on heroes, and had a temple at *Abdera*.

See the poems on the Argon. Exped. by *Orpheus, Apollonius Rhodius, and Valerius Flaccus*. (*Cl. P. V.* §§ 4*, 73, 376).—*Banier*, on the Argon. Exped. in *Mem. de l'Acad. des Inscr.* vol. iv. p. 54; xii. 123; xiv. 41.—*Heynii Not. ad Apollodor.* p. 177.—*C. P. Levesque*, sur le Retour des Argonautes, in the *Mém. de l'Institut. Classe d. Sciences Mor. et Pol.* vol. iv.

Various explanations have been put upon the story of the Argonauts. One writer thinks the golden fleece was the *raw silk* of the East. *Hager*, *Pantheon Chinois*.—Another thinks the phrase arose from the habit of collecting gold, washed down from the mountains, by putting sheepskins in the channel of the streams. *Mitford*, ch. i. sect. 3.—*Bryant* (*Anal. Anc. Myth.*) considers the whole story as a tradition of the flood.

§ 129. CASTOR and POLLUX, who were among the Argonauts, were twin sons of Jupiter and Leda, and brothers to Helena. On account of their descent, they were called *Dioscuri* (*Διόσκουροι*), although, according to some, Castor was the son of Tyndarus, the husband of Leda. Castor distinguished himself in the management of horses, and Pollux in boxing and wrestling. The last exploit of the Dioscuri was their contest with *Lyneus* and his brother *Idas*. Castor was slain by *Lyneus*, and *Lyneus* by *Pollux*: and as *Idas* was about to avenge the death of his brother, Jupiter smote him with lightning.—*Pollux* obtained from Jupiter the honors of deification and immortality in conjunction with his brother Castor. Both were placed among the constellations and represented by the Gemini or twins in the zodiac. Both the Greeks and the

Romans consecrated temples to them, and they were especially invoked and worshipped by mariners.

1. They were said to be placed among the marine gods, from having cleared the Hellespont and the neighboring seas from pirates. They were invoked as Ἀπότροποι, *averters of evil*: and white lambs were sacrificed to them.—The Romans honored them especially for services supposed to be received from them in pressing dangers, as in the battle with the Latins near lake Regillus. They constantly swore by their names; the oath used by the women was *Æcastor*, or by the temple of Castor; that of the men was *Ædopol*, or by the temple of Pollux.

Representations of Castor and Pollux are found particularly on Roman monuments. A fine representation, drawn from a large gem given by Maffei, is seen in our Sup. Plate 21.

2. The festival called *Dioscuria* (ἑοσκούρια) was in honor of these brothers, celebrated especially by the Spartans. On this occasion the gifts of Bacchus were very freely shared. It was amidst the drinking at the feast in honor of Castor and Pollux, which Alexander held in Bactra, that he madly slew his devoted friend Clitus.—The festival is supposed by some to have had the same origin as the famous mysteries of the *Cabiri*, which were celebrated particularly at Samothrace, and were thought to have great efficacy in protecting from shipwreck and storms.

An ancient structure now exists at Salonica, which is supposed to have been a Cabirian Temple: see Plate V.—Cf. G. S. Faber, *Mysteries of the Cabiri*. Oxf. 1803. 2 vols. 8.—Freret, *Les Cabires*, in the *Mem. Acad. Inscr.* vol. xxvii. p. 9

§ 130 *u.* *Heroes of the THEBAN WAR.* In the early history of Greece, the war of Thebes, which is dated upwards of 1200 years before Christ, is much celebrated. Without relating its incidents we shall here only name some of the principal heroes of the time. Among these were Etioles and Polynices, the two sons of Œdipus, king of Thebes, whose own private story was so tragical. The war arose from the dissension of these brothers, who slew each other in a single combat, and were afterwards honored as demigods. Several famous chiefs, as *Cupaneus*, *Tydeus*, *Hippomedon*, *Parthenopæus*, united with Adrastus, king of Argos and father-in-law of Polynices, to take part in the war. The events connected with it furnished the poets with matter for numerous tragedies.—The second enterprise against Thebes, ten years later, was more fortunate in its issue, but less celebrated. It was undertaken by the sons and descendants of those slain in the first war, and was therefore termed the war of the *Ἐπίγονοι*. The most illustrious of these were Alcmaeon, Thersander, Polydorus, and Thesimenes.

The Theban war was one of the favorite themes of ancient poets. *Antimachus* of Colophon, a Greek poet, and contemporary with Chærilus, wrote a poem in twenty-four books on the subject; the fragments have been collected. Cf. P. V. § 19.—The poem of the Latin poet *Statius* is still extant. Cf. P. V. § 378.

Cf. Paus. ix. 25.—*Apollod.* i. 3.—*Diod.* iv.—*Gillies*, *Hist. Greece*, ch. i.—*Knightley's Mythology*.

§ 131. Whilst the Thebans and the Argives were involved in contention and calamity, *Tantalus*, and his descendants the *Tantalides*, were equally afflicted by various misfortunes, occasioned by the impiety of this prince, who was said to be a son of Jupiter, and reigned in Lydia. Being of immortal descent, he was honored with a visit from the gods during an excursion they made upon earth. In order to prove the divinity and power of his guests, he served up among other meats the limbs of his son *PELOPS*, whom he had cruelly murdered. The gods perceived his perfidious barbarity, and refused to touch the dish; but Ceres, whom the recent loss of her daughter had rendered inattentive and melancholy, ate one of the shoulders. In compassion to the fate of the young prince, Jupiter restored him to life; and instead of the shoulder which Ceres had devoured, substituted one of ivory, which possessed the property of healing by its touch all kinds of diseases.

As a punishment for his cruelty, Tantalus was condemned in hell (§ 34) with an insatiable hunger and thirst in the midst of abundance.—He had a daughter Niobe, who fell a sacrifice to her intolerable vanity. She was married to Amphion, a prince of Thebes in Bœotia; and having a great number of children, she had the temerity to treat Latona, who had only two, with overbearing arrogance. Provoked at this insolence, Latona applied to Apollo and Diana, who (§ 38) destroyed all her boasted offspring except Chloris (cf. § 35). Niobe, after the death of her children, returned to Lydia, and ended her days near Mt. Sipylus; according to the fables, she was so shocked at her misfortune, that she was changed into a rock. "On Mt. Sipylus, according to Pausanias, was to be seen a rock which from a distance resembled a woman in deep melancholy, though near at hand it had not the most remote resemblance to one."

PELOPS quitted Phrygia and repaired to Elis, where he became enamored of Hippodamia, the daughter of king *Œnomaus*; but this monarch, having been informed that he should perish by the hand of his son-in-law, determined to marry his daughter to him only who could outrun him in the chariot race; and those who entered the list were to forfeit their lives if conquered. Undaunted at this condition, Pelops boldly undertook the combat, and to secure his success, he previously bribed Myrtilus, the charioteer of *Œnomaus*, who disposed the axle-tree of the chariot in such a manner as to break it on the course; and the unfortunate king, being thrown to the ground, killed himself. *Œnomaus* thus left his kingdom and his daughter to Pelops, who acquired great celebrity, and gave his name to the peninsula in the southern part of Greece. Pelops, after death, received divine honors. He had an altar in the grove Altis at Olympia, and was much revered, even above other heroes (*Pind. Olymp.* i. 146. *Pausan.* v. 13). His descendants were called *Pelopidae*. His two sons, Atreus and Thyestes, were celebrated for their mutual hatred and crimes. But his two grandsons, Agamemnon and Menelaus, the *Atridae*, acquired a more honorable renown.

§ 132 *u. Heroes of the Trojan War.* Of all the wars of Grecian story, none is more famous than that of Troy, which was the first military campaign of the Greeks out of the limits of their own country. The immediate occasion of it was the seizure of Helen, wife of Menelaus, king of Lacedæmon, by Paris, son of Priam, king of Troy. The siege continued, according to the common account, including the preparation and marches, ten years, with various successes and disasters, until at last the Greeks became masters of the city by stratagem. The chiefs who were engaged in this enterprise acquired the highest renown in Greece, and the poetry of Homer has secured their everlasting remembrance. The chief commander was *Agamemnon*, and the more illustrious of the heroes with him were *Achilles*, *Ulysses*, *Diomedes*, *Menelaus*, *Ajax* son of *Telamon*, and *Ajax* son of *Oileus*, *Idomeneus*, and *Nestor*. On the side of the Trojans, *Hector*, *Æneas*, and *Antenor* were among the most celebrated.

The war of Troy was not more memorable in itself than for its consequences. It gave a new spring to Grecian culture (cf. P. IV. § 40). The arts of war were greatly improved. Numerous and important civil revolutions took place in most of the states. But all this pertains to authentic history rather than to mythic tales.

See *Mitford*, ch. i. sect. 4.—*Gillies*, ch. i. iii.—*Class. Journ.* v. 14, 18. vi. 25. ix. 605, 626. xviii. 141.—*Chandler*, *History of Troy*. See references given in P. V. § 50. 7.—*Bryant* (in a Dissertation on the war of Troy, Lond. 1799. 4) has maintained that he whole tale is a mere fable, and that there never was any such war.

§ 133. Although the personages specially called *Heroes* in Grecian story belonged to the period termed the *heroic age* (cf. § 118); yet under our fourth division of the subject of Mythology (cf. § 10) will properly fall the names of a multitude of personages of later periods, including Romans as well as Greeks, who after their death were deified in the country where they lived, or had become renowned (cf. § 88. 2, and 89. 3) for memorable attainments or achievements. Merely to have been a king or ruler was sufficient to secure deification among a people fond of the pageantry of superstition. This servile and impious adulation was particularly practiced by the Asiatic Greeks towards the successors of Alexander. Mere governors of provinces were sometimes thus honored. After the Roman imperial power was established, it became a regular custom (cf. § 94) to deify the emperors.

The Roman senate made it their business by solemn decree to place every deceased emperor in the number of the gods, and the ceremonies of his Apotheosis were united with those of his funeral. But as the actions of each one were now faithfully recorded by history, it was impossible to connect with the deified name such fabulous and mysterious tales as to give the divinities, thus established by law, much hold upon the popular feelings. The list of imperial demigods, therefore, is of comparatively little importance in a view of the ancient mythology.

This deification of the emperors, it is very likely, gave rise to the *beatification of saints*, practiced by the Roman Catholics.

See *Middleton's Letter from Rome*, showing the conformity between Popery and Paganism. Lond. 1729. 4. 6th ed. 1825. Also in his *Miscellaneous Works*. Lond. 1755. 5 vols. 8.—*Cf. Gibbon*. Decl. and Fall, &c. ch. iii.

Respecting the ceremonies attending the Apotheosis, or *Consecratio*, see P. III. § 312.

Gods of the Greeks and Romans, as classed in the preceding Sketch.

1. Superior Gods.	2. Inferior Gods.	3. Mythical Beings.	4. Deified Heroes.
Jupiter Juno	Cælus Several Gods peculiar to the Greeks (cf. § 85);	Titans Manes	Inachus Hercules
Neptune Minerva	Sol the Greeks	Giants Lares	Phoroneus Theseus
Apollo Diana	Æolus (cf. § 85);	Pygmies Penates	Ogyges Jason
Mars Venus	Plutus Enyo	Tritons Satyrs	Cecrops Castor
Mercury Vesta	Æsculapius Ergane	Sirens Fauns	Deucalion Pollux
Vulcan Ceres	Pan Cotytto, &c.	Nymphs Gorgons	Amphictyon and Heroes of the Theban and the Trojan wars, &c.
Janus Rhea	Luna Several Gods peculiar to the Romans (cf. § 89);	Muses Amazons	Cadmus
Saturn	Aurora	Graces Centaurs	Danaus
Pluto	Nox	Hours Minotaur	Pelops
Bacchus	Iris (cf. § 89);	Seasons Chimæra	Minos
	Latona Priapus	Fates Geryon	Perseus
	Themis Terminus	Furies Hydra	
	Nemesis Vertumnus	Harpies Pegasus	
	Fortuna Pomona	Winds Scylla	
	Fama Flora	Genii Charybdis	
	Feronia Somnus	Sphinx	
	Pales, &c.	Mors Typhon	

The Gods as classed by the Greeks.

Superior Gods, called Μεγάλοι Θεοί.	Inferior Gods, called simply Θεοί, and sometimes Δαίμονες.	Demigods, called 'Ημιθεοί.
Jupiter Juno	Saturn Aurora	Here fall Inachus, Perseus, and all named above, under Heroes.
Neptune Ceres	Bacchus Themis	The Theban Heroes are—
Apollo Diana	Æolus Luna	Capaneus
Mercury Minerva	Æsculapius Nox	Tydeus
Mars Vesta	Helios or Iris	Polynices
Vulcan Venus	Sol Hebe	Thersander, &c.
	Pluto Tyche	The Trojan Heroes are—
	Pan Latona	Agamemnon
	Plutus Nemesis	Achilles
	Fama	Ulysses
		Diomedes
		Ajax, &c.

The Gods as classed by the Romans.

Dii Majorum Gentium.		Dii Minorum Gentium.	
1. Consentes.	2. Selecti.	1. Semones, Guardians over particular objects; as	2. Miscellanei, Personifications of various objects; as
Jupiter	Saturn	Pan	Virtus
Neptune	Pluto	Plutus	Fides
Apollo	Sol	Æolus, &c.	Honor
Mercury	Janus	Here also	Spes
Mars	Bacchus	Vertumnus	Pietas
Vulcan	Genius	Terminus,	Bellona
Juno	Rhea	and instl of the Gods peculiar to the Romans (cf. § 89).	Febris
Ceres	Luna	Here also the Mythical Beings (cf. § 85).	Mephitis
Diana			Victoria, &c.
Minerva			
Venus			
Vesta			

Gods of the Greeks and Romans, as classed according to supposed Residence.

Celestial.	Terrestrial.	Marine.	Infernal.
Jupiter	Terra	Oceanus	Pluto
Apollo	Cybele	Neptune	Charon
Mercury	Vesta	Æolus	Minos
Mars	Ceres ¹	Proteus	Rhada-
Vulcan	Saturn ¹	Phorcys	manthus
Cupid	Pan	Portunus	Æacus
Hymenæus	Silenus	Nereus	Nænia ¹
Juno	Satyr	Friton	Cerberus
Minerva	Fauns	Scylla	Nox
Diana	Laes	Charybdis	Furies
	Priapus		
	Nymphs		
	Penates, &c.		

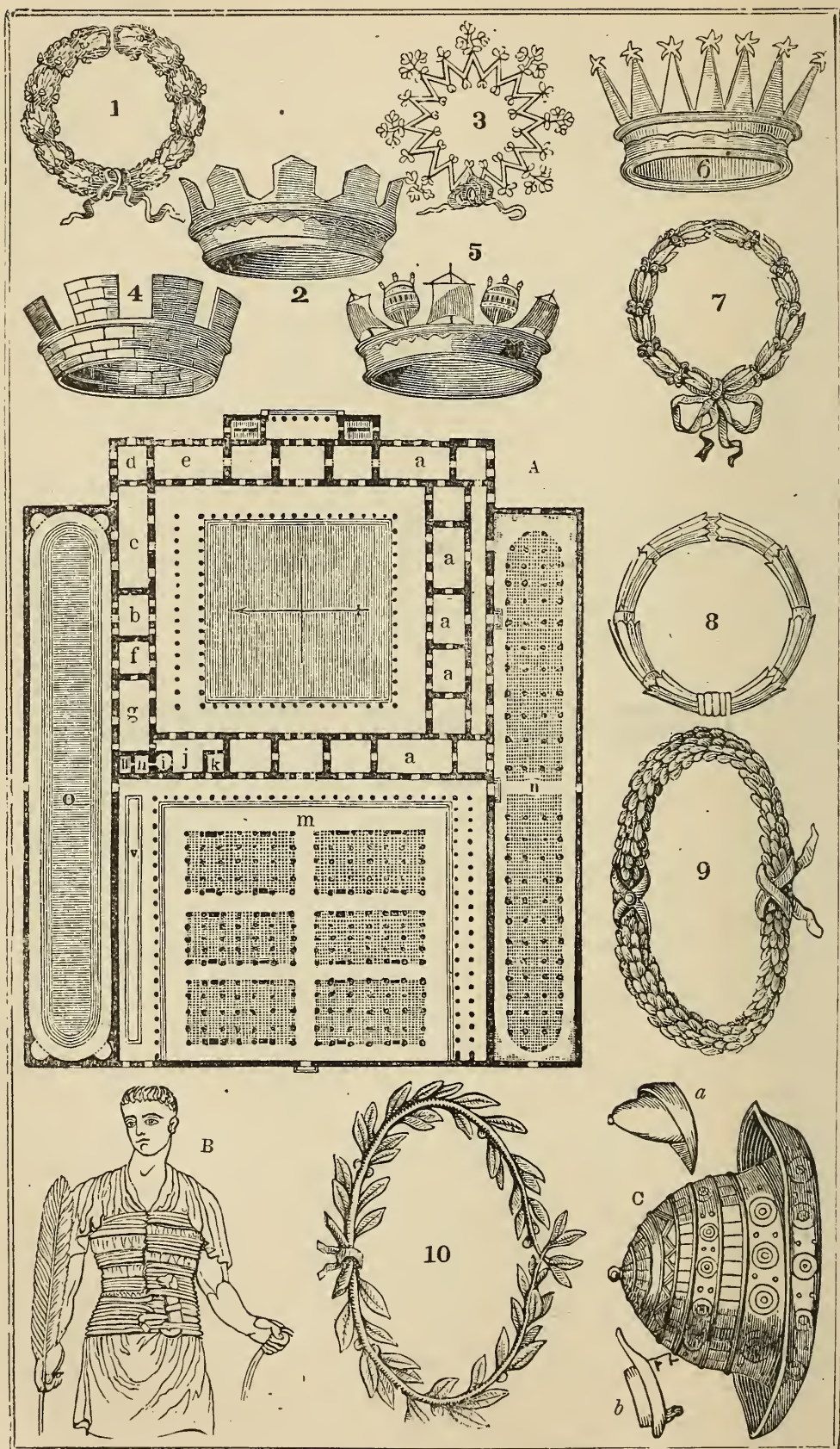
The Muses sometimes ranked with the Terrestrial.

¹ Ranked sometimes with the Celestial.

¹ Goddess of Funerals.

PART III.

GREEK AND ROMAN ANTIQUITIES



GRECIAN ANTIQUITIES.

Introduction.

§ 1. GRÆCIA is by some supposed to have derived its name from Graicus, a son of Thessalus, his descendants being called *Graici*. Γραικοί. The Graici, however, were only a single tribe of the inhabitants, some of whom planted themselves in Italy. The country originally seems to have had no common name, comprehending properly all its tribes. Græcia was a name used by the Romans, not by the inhabitants themselves. It was called by them Hellas, from Hellen, a son of Deucalion, and also Achaia, Pelasgia, Ionia; and the people were called by the ancient writers Achæans, Argivi, Danai, Hellenes, Pelasgians, and Ionians. These names of the country and the occupants, however, were not employed always in a uniform sense, but seem to have referred in their general application chiefly to the more important colonies or communities, which originally occupied and peopled the land.

§ 2*t*. Greece, in the most comprehensive sense of the term, was bounded on three sides by the Mediterranean sea, parts of which were distinguished by the names of Ægean, Cretan, Ionian, and Adriatic; and on the north extended to the chain of mountains called *Orbelus* (cf. P. I. § 77) separating it from Mæsia. Taken in this extent, it is naturally divided into four parts; Macedonia; Thessalia and Epirus; Hellas; and Peloponnesus (cf. P. I. § 76). Taken in a more limited sense, excluding Macedonia, it was sometimes divided into two parts; Græcia Propria (including Thessalia and Epirus, and Hellas); and the Peloponnesus. In the most limited sense, however, it included merely Hellas, which is perhaps usually meant by the restrictive phrase Græcia Propria. The name of Greeks was also applied to the inhabitants of Grecian colonies in Asia, in Italy, and in Africa.

§ 3. It may be well to mention the principal cities which were distinguished for their power and cultivation. These were Athens, in Attica; Sparta or Lacedæmon, in Laconia; Argos, Mycenæ, and Corinth, in the territory of Argolis; Thebes, in Bœotia; Megalopolis, in Arcadia. The more eminent foreign or colonial cities of the Greeks were the following; Miletus and Ephesus in Ionia; Mitylene, Chios, Samos, and Rhodus, in the islands near Asia Minor; Byzantium on the Thracian coast; Coreyra on the island of that name; Tarentum, Sybaris, and Locri in Southern Italy; Syracuse, Agrigentum, Gela, and Leontium in Sicily; Syrene in Africa. In later times Alexandria in Egypt, Antioch in Syria, and Seleucis in Chaldea on the Tigris, were considered as Grecian cities.

§ 4. The form of government in Greece underwent, in the course of its history, three remarkable changes. In the earliest heroic ages, the several *tribes* or communities obeyed petty princes or chiefs of their own choice. Subsequently *monarchies* properly so called were established in Sicyon, Argos, Attica, Thebes, Arcadia, Thessaly, Corinth, Lacedæmon, Elis, Ætolia, Ægialea, or Achaia. But the Greeks were in the most flourishing condition during the time of the two *republics* of Athens and Sparta.—The Achæan and Ætolian league, the kingdom of Epirus, and the political constitution of the Greeks in Asia Minor, are also very valuable portions of the Grecian history.

§ 5. The first inhabitants of Greece, who probably came from Thrace and who were followed next by the Pelasgi (cf. P. IV. § 33, 34) and the Hellenes, lived in a very rude state, without any commercial relations or even common laws. They practiced upon each other constant robbery and violence, and

were exposed to frequent attacks from the occupants of the neighboring islands. Colonies from Egypt, Phœnicia, and Asia Minor, gave the first impulse to their culture, which was aided by the commencement of the navigation. The famous Argonautic expedition was one of the most memorable exploits in the navigation of this early period, occurring about eighty years before the Trojan war. About fifty years before the same, the first formal state constitution was adopted, in Crete, under the direction of Minos; not with the perfection, however, which was secured at Athens, through the influence of Cecrops, and after him Theseus. The people of Attica were the first to adopt a more peaceful, quiet, and frugal mode of life; and this example influenced the inhabitants of other regions to renounce their irregular habits and predatory excursions.

§ 6. Hereby was occasioned a more free intercourse between the different people of Greece, and a greater union in regard to objects of common interest, particularly in reference to murders and depredations. A proof of this was given by the fact of so many states joining to avenge the injuries of Menelaus (committed against him by Paris in the seduction of Helen) and carrying on together the war against Troy. This war became a means of the further advancement of Grecian culture (cf. P. IV. § 40), although it was also the occasion of many troubles and revolutions among the states at home, and thus led to the migration of many Greeks to neighboring islands and to Asia. Finally they became weary of wars and tumult, began to love peace, law, and social ease, and united in adopting public solemnities and religious rites, and maintaining social and civil order.

§ 7. Hitherto the form of government had been chiefly of a military character; the chieftain who commanded in war was the civil head of his people; but now a more monarchical form was assumed. Soon however the kings abused their power, and by their tyranny forced their subjects to throw off the yoke. Love of liberty then became the ruling passion of the Greeks, and the very name of king was odious. It was this spirit which gave rise to a state of things in which the Greeks sustained an eminence surpassing all other nations. Through the mutual assistance rendered each other in acquiring independence, the jealousies and discords which had previously reigned were in great measure allayed. Amphictyon, third king of Athens, had united several of the states in a sort of confederacy (cf. § 105), and this compact afterwards became much more close and strong. An excess of population in this period of tranquillity and prosperity was prevented by sending out various colonies to Italy, Asia, and Africa.

§ 8. Among the free states, Sparta or Lacedæmon enjoyed first the advantages of a rigid and at the same time salutary system of laws, which however in some particulars evinced the imperfect culture of the age. Lycurgus, B. C. about 820, the author of this code, had previously made himself acquainted with the manners and institutions of the Cretans and Egyptians. Without introducing any violent changes, or even abolishing in form the existing twofold regal office, he placed the relations of rulers, magistrates, and people, in a new and improved attitude. His morals and precepts, which were in part very severe, tended, as did his whole political system, to form a brave, constant, and warlike people, and thus cause them to be feared and respected. His design was accomplished, and Sparta acquired in these respects a high pre-eminence over the other states.

See J. R. F. Manso *Sparta, ein Versuch zur Erklärung d. Geschichte und Verfassung dieses Staats.* Leipz. 1800-1805. 3 Th. 8. — Cf. references given P. V. § 7. 7(d).

§ 9. Next to Sparta, Athens became distinguished. Being advanced in culture by the legislation of Solon, B. C. about 594, and subsequently acquiring glory and power from the defeat of the Persians at Marathon, she became more and more jealous of the superiority of Sparta. This jealousy led to mutual animosities and finally to the well known Peloponnesian war, which was carried on for eight-and-twenty years (from 431 to 404 B. C.) between Athens and Sparta, and in which almost all the other states of Greece took part on one side or the other. Sparta finally was triumphant, but her glory did not endure long after this. Athens rose far higher in political and literary character, and

became the residence of refined manners, useful knowledge, and cultivated taste in the arts.

Wm. Young's Political History of Athens.—Trans. into German. Leips. 1777. 8.—*Athenian Letters*, or the epistolary correspondence of an agent of the king of Persia, residing at Athens during the Peloponnesian war. Lond. 1789. 2 vols. 8.—Trans. into Germ. by F. Jacobs, Leipz. 1800.—*Bulwer, Rise and Fall of Athens.*—Cf. P. V. § 7. 7 (d).

§ 10. The progress and decline of culture in Greece we are to notice more particularly in the Archæology of Literature (P. IV. § 33ss. 61ss.), and here it is only necessary to allude to the causes, which conspired to render Greece so eminent in this respect. Some of the causes were, besides the highly propitious climate of the land, its numerous population, whose very necessities as well as mutual emulation excited and fostered a spirit of activity and invention; its enjoyment of an encouraging and ennobling liberty; its commercial intercourse, and the general prosperity which resulted. These, with other favorable circumstances, raised the Greeks to a nation which is even to the present day one of the most remarkable in history, and whose works in literature and art are still valued as our best models.

§ 11. Hence our diligent attention is properly bestowed on the antiquities of the Greeks, by which we become acquainted with their religious, civil, military, and domestic institutions and customs. The general utility of such knowledge, especially as an aid in the investigation of history, language, criticism, mythology, and art, commends the study of antiquities to every one, who engages at all in classical pursuits. It adds to the interest and value of Greek antiquities, that, among all the various objects of knowledge, the language, literature, religion, history, and whole genius of the Greeks, hold so high a place in point of relative importance. Some acquaintance with what is denominated their *Antiquities* is essential to enable us to enter much into these subjects, to comprehend well their spirit and character, or to contemplate the various monuments of their literature and art in a definite and correct view.

On the utility of the study of classical antiquities, we introduce the following remarks, abridged, from *Rollin* (as cited P. II. § 5 u.)—"To a certain extent, this study is indispensable for all who make pretensions to education. Without it, there are a multitude of expressions, allusions, and comparisons which they cannot understand; without it, it is scarcely possible to advance a step even in reading history, without being arrested by difficulties which a tolerable knowledge of antiquity would readily solve. Like all other studies, when carried too far, it threatens with its dangers. There is sometimes connected with it, a sort of learning, abstruse and badly conducted, which is occupied only on questions equally vain and perplexing, which on every subject searches for that which is least known and most difficult to be comprehended. Seneca (de Brev. Vit. c. 14) more than once complains that this vitiated taste, which originated with the Greeks, had passed over to the Romans. Juvenal also (L. iii. Sat. 7) ridicules the corrupt taste of his contemporaries, who required that a preceptor should be able to reply without preparation to a thousand absurd and ridiculous questions. It is to know very little of the worth of time, and grossly to misapply one's talents and exertions, to occupy them in the study of things obscure and difficult and at the same time, as Cicero says (Off. L. i. n. 19), unnecessary and sometimes even vain and frivolous. Good sense will lead the student carefully to shun this danger. He will remember the sentiment of Quintilian (L. i. c. 8), that it is a foolish and pitiable vanity, which prides itself in knowing upon every subject all that inferior writers have said; that such an occupation consumes unprofitably the time and strength which ought to be reserved for better things; and that of all the eminent qualifications of a good teacher, that of knowing how to be ignorant of certain things is by no means the least.

After these precautions, we cannot too highly recommend the study of antiquities either to students or teachers. High attainments in this very comprehensive branch of learning ought to be the aim of every youth, who proposes to pursue important studies himself, or to direct those of others. The extent or difficulty of the work should dishearten no one. By devoting every day a fixed portion of time to the reading of ancient authors, intellectual riches will be amassed, little by little, which will afterwards be a source of astonishment even to the possessors themselves. It is only necessary to make the commencement, to employ time profitably, and to note down observations in order and with accuracy.

Most of the topics connected with antiquities might be embraced under seven or eight heads: religion; political government; war; navigation; monuments and public edifices; games, combats, shows; arts and sciences; the customs of common life, such as pertain to repasts, dress, &c. Under each of these divisions are included many

subdivisions. For example, under the head of religion are comprised the gods, priests, temples, vases, furniture, instruments employed in different religious ceremonies, sacrifices, feasts, vows and oblations, oracles and omens; and so of the other heads."

See *K. H. Milhauser*, Ueber Philologie, Alterthumswissenschaft, und Alterthumsstudium. Für Studierende. Ips. 1837. 8. pp. 88. — *Burgess*, Essay on the Study of Antiquities. Oxf. 1782. 8. — *Plattner*, as cited § 196. 3 u. — See also P. IV. § 29; and works there cited.

§ 12. The sources of Greek antiquities are in part the classical writers, and especially the historians, more particularly such of them as give details of the whole constitution of Grecian society, the manners, customs, and modes of thinking and feeling. Among the classical writers, the poets also must be considered as sources of information on this subject, especially the epic poets, whose narrations, notwithstanding their fictitious ornaments, have some truth for a basis, and whose representations give much insight into the character and views of the people of the times. But another important source is found in the remaining monuments of art; inscriptions, coins, statues, bas-reliefs, gems, and vessels of various kinds. These, being sensible objects, give us a more distinct and complete conception of many points than could possibly be gained from mere verbal descriptions, and are, moreover, of great value as illustrations of beauty and taste.

§ 13 u. Various modern writers have collected from these sources scattered items of information, and arranged them methodically for the benefit of those who wish to gain a knowledge of antiquities, and apply it to the study of Greek literature. Other writers have investigated particular topics in a more full and extended manner.

1. For an account of works of both kinds, see

J. A. Fabricii Bibliographia antiquaria. (Stud. et op. *P. Schaffhausen*.) Hamb. 1760. 4. cap. ii.

Nitsch's Beschreibung des, &c. which is cited below (Th. i. p. 35.)

Krebs, Handbuch der philolol. Bücherkunde (Bd. ii. p. 211).

Cf. Sulzer's Allg. Theorie, Alten.

Mauzel's Bibliotheca Historica, vol. 3d, as cited P. V. § 240 enumerates the writers on *Antiquities*.

2. The most important collection of particular treatises on Greek Antiquities is *Jac. Gronovii Thesaurus Antiquitatum Græcarum*. Lug. Bat. 1697-1702. 13 v. ls. fol. Ven. 1732. An account of the contents is given in the work of *Fabricius*, just cited. — A mass of valuable matter relating to various branches of Greek Antiquities, with illustrations taken from ancient monuments, is found in *Montfaucon's Antiq. Explan.* cited P. II. § 12. 2 (d). An abridgment of this in German, by *J. F. Roth*, was published Nürnberg. 1807. fol. with 150 plates. — We may mention here also *Caylus*, Recueil des Antiquités Par 1767. 7 vols. 4. containing Egyptian and other antiquities, with engravings. — Also, *F. A. David*, Antiquités Etrusques, Grecques, et Romains. Par. 1787. 5 vols. 4.

3. Among the best Manuals and Compendis on the subject are the following:

Everh. Pothii Antiquitatum Homeriarum Libri iv. (ed. *El. Stöber*) Argent. 1743. 8.

Fr. Rous, Attick Antiquities. 9th ed. Lond. 1685. 4.

Jo. Phil. Pfeiffer, Libri iv. Antiq. Græcarum. Lpz. 1708. 4.

Lamb. Bos, Antiq. Græcarum, præcipue Atticarum, Descriptio brevis (with obs. of *Leisner* and *Zeunius*). Lpz. 1787. 8. (Eng. trans. by Stockdale) Lond. 1772. 8.

Sig. Havercamp, Antiq. Græcarum, præcipue Atticarum, Descriptio brevis. Lug. Bat. 1740. 8.

P. F. A. Nitsch, Beschreibung des häuslichen, gottesdienstlichen, sittlichen, politischen, kriegerischen und wissenschaftlichen Zustandes d. Griechen, &c. (fortgesetzt von *Höpfner*) Erf. 1791-1800. 3 vols. 8. with a 4th vol. by *Klopke*, E f 1806 Cf *Class. Journ.* v. 16.

P. F. A. Nitsch (same), Entwurf der Griech. Alterthümer. Altenb. 1791. 8.

L. Schaff, Antiquitäten und Archäologie der Griechen und Römer. (also in his *Encycl. der Class. Alterthums*.) Magdeb. 1820. 8.

J. Robinson, *Archæologia Græca*, or the Antiquities of Greece, &c. Lond. 1827. 8.

J. Potter, *Archæologia Græca*, or the Antiquities of Greece Oxf. 1839. 2 vols. 8. — Same work, ed. *G. Dunbar*. Edinb. 1820.

— with additions and corrections by *Anthon*. N. York, 1825. 8.

— with notes, maps, &c. by *J. Boyd*. Glasg. 1837. 12. valuable. — Same work in German, with additions by *I. I. Rambsch*. Halle. 1777-78. 3 vols. 8.

A compendium of Grecian Antiquities by *C. D. Clevelanda* Bost. 1831. 12.

Abriß der Griech. und Rom. Alterthümer, von *Chr. Fried Haacke*. Stendal, 1821. 12. (very brief).

4. The following are not designed for manuals, but contain highly interesting pictures of Grecian antiquity.

J. Jac. Barthelémy, Voyage de jeune Anacharsis en Grece. ed *Steread*. Par. 1820. 7 vols. 12. — Engl. transl. by *W. Beaumont* Lond. 1896. Cf. P. V. § 153. — In Germ: with notes by *J. E Biester*. Berl. 1792. 7 vols. 8.

J. D. Hartmann's Versuch einer Kullurgeschichte der vornehmsten Völkerschäften Griechenlands. Lemgo, 1796 and 1800. 2 Bde. 8.

J. D. Lockhart, Inquiry into the Civil, Moral, and Religious Institutions of Athens, &c. with the Topography, and Chorography of Attica and Athens. Translated from the German of *K. O. Müller*. Lond. 1842. 8.

The *Athenian Letters*, cited § 9.

5. The following works also may be consulted with advantage on different points:

Wachsmuth, Hellenische Alterthumskunde. Halle, 1826. Trans. into Engl. (Historical Antiquities of Greece) Oxf. 1837. 4 vols. 8.

W. B. Essays on the Institutions of the Greeks.

Gillies' Discourse on the Manners of the Greeks.

W. Becker, Charicles; Bilder altgriechischer Sitten. Lpz. 1840. 2 vols. 8. with plates. A work illustrating the private life of the ancient Greeks.

C. Hermann, Antiquitatum Laconicarum libelli iv. Marb. 1841. 4.

J. Mallot, Recherches sur les Mœurs, les Usages, religieux, civile, et militaires, des Anciens Peuples. Par 1809. 3 vols. 4.

H. Hare, The Public and Private Life of the ancient Greeks Transl. from German. Lond. 1836. 8.

Heeren's Politics of Anc. Greece. Transl. by *G. Bancroft* Bost. 1824.

C. O. Müller's History and Antiquities of the Doric Race Transl. by *H. Tufnel* and *G. C. Lewis*. Oxf. 1830. 2 vols. 8.

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6. Additional references on particular topics will be given, as the topics occur in the following sections.

§ 14. The subject of antiquities cannot be treated in so strict accordance with chronological order as the events of history; because the sources of information are not sufficiently minute. But still in describing the antiquities of a people, one should not lose sight of the influence which political revolutions, the progress and decline of refinement, and other circumstances, have exerted at successive times upon the constitution, manners, and whole national character and social state. Most writers have not been sufficiently mindful of this, and have also confined themselves chiefly to the most flourishing of the Grecian states, viz. Athens, and so have described *Attic*, rather than *Grecian* antiquities. In order to avoid this double fault in the present sketch, the antiquities of the earlier and less cultivated times will be distinguished from those of a later and more enlightened period; and in speaking of the latter, although Athens was then the most important and most eminent, we shall also notice the constitution and peculiarities of the other principal states.

I.—Of the earlier and less cultivated Ages.

§ 15. It has been already suggested (§ 5, §10), that Greece advanced with very rapid step from a state of extreme rudeness in manners and morals to the highest degree of refinement. The history of this progress may be divided into three distinct periods. The *first* extends from the original state of barbarism to the time of the Trojan war; this was the period of the peopling of Greece: the *second* extends from the capture of Troy to the time of Solon, the period of the rise and formation of the Grecian constitutions and customs: the *third* extends from the age of Solon, to the time when the Greeks lost their liberty by subjection to the Macedonians (cf. P. V. § 9), the period of their greatest perfection and glory.

Under the present head it is proposed to notice what pertains more particularly to the first and second of the above-mentioned periods; and the subject will be considered in four general branches, viz. *religious, civil, military, and domestic* affairs.

I. RELIGIOUS AFFAIRS.

§ 16. During the rude and unsettled state of society among the Greeks, their religion had no fixed or steady form: yet a great part of the popular belief originated in these times, which on this account have been called the mythical ages or fabulous period. The formation of this early popular faith was aided by the general ignorance, the predominance of sensual ideas, and the natural tendencies of the mind in an uncultivated state of society (P. II. § 5*u*). With the progress of social and moral culture, the traditions and fables grew into a sort of system, which was retained as a religion of the people, and augmented and modified by additions from Egyptian and Phœnician mythology.

According to common accounts, Greece received new and better religious notions from Thrace, by Orpheus. B. C. about 1259 (cf. P. V. § 12. § 48)

They were, however, chiefly of Egyptian origin. The worship of animals the Greeks never adopted; but they embraced in common with most of the ancient nations, the worship of the stars, that early form of idolatry. They also practiced the custom of deifying and worshiping men (P. II. § 118), who were styled heroes, having distinguished themselves by making new discoveries, establishing useful laws, or performing renowned exploits.

On the religious affairs of Greece, we may refer to *J. G. Lakemacher, Antiquitates Græcorum sacræ.* Helmst. 1744. 8.—*Chr. Brünigii, Compendium Antiq. Græc. e profanis sacrarum.* Francof. 1758. 8.—*Mitford, Hist. Græc.* ch. ii. sect. 1.—*Foucher, sur la religion des Grecs, in the Mem. Acad. Inscr.* vols. xxxiv. xxxv. xxxvi. xxxviii. and xxxix.—*Ant. Van Dale, Diss. de Origine ac Progressu Idolatriæ et Superstitionum.* Amst. 1696. 4.

§ 17 *u.* Religious study and instruction among the early Greeks was the business of their wise men, lawgivers, and poets, who were mostly at the same time priests. The matter of these was confined chiefly to the dogmas and narratives of Theogony and Cosmogony, which were of a mixed character, fabulous and allegorical, but based upon some real appearances in nature and man. The various operations of the powers of nature and the movements of human passions, were the principal foundation of the tales and doctrines of the mythology. The origin of things, their vicissitudes and transformations, their nature, tendency and effects, were the subjects; and these were, by a lively fancy, changed into supposed or imaginary *persons*, to whom words, actions, and appropriate attributes were ascribed. The regular combination or assemblage of these in order was called the Theogony, or account of the origin and descent of the gods. This constituted the whole theory of religion, which one of the most ancient of the Greek poets, *Hesiod*, reduced to a sort of regular form in his poem styled the Theogony, and all the principal elements of which Homer interwove in his two epic poems, the *Illiad* and *Odyssey*. (Cf. P. V. § 50, § 51.)

§ 18 *u.* In the first ages the wise men, and especially the poets, made great exertions to imbue the minds of the people with reverence for the gods and respect for their worship. On public solemnities, and in great assemblies of the people, they were accustomed to adapt their songs to this object. Even when the subject of these songs was not the history of the gods, nor any point of direct religious instruction, they were opened by a prayer to Jupiter, Apollo, or some inspiring deity. In this way they fixed and strengthened a prevailing faith in the power and providence of the gods, and formed the first ideas of right, virtue, and morality, and of future rewards and punishments. The songs of these poets constituted at first the chief means and subject of the instruction of the young. Hence arose on the one hand the great influence of their poetry on the moral culture of the Greeks, and on the other hand the great admiration in which the early poets were generally held.

§ 19 *u.* For an account of the principal Grecian deities, their names, rank, history, attributes, and mode of worship, we refer to the portion of this work which treats of Mythology (P. II). Here we only remark, that the number of the Grecian gods constantly increased with the progress of time, yet the highest and most distinguished of them were introduced and honored in the early ages, and it was chiefly in the class of heroes or demigods that this augmentation took place, after the lapse of the heroic ages, and by means of oral traditions. The more extensive the services of these heroes were while living, the more general was the reverence for them after death, while those, whose beneficial influence had been confined chiefly to a particular city or tribe, were deified chiefly by the same, and received a less general homage and worship.

§ 20. The *sacred places*, which were specially dedicated to the gods in these early ages, were in part, fields and grounds, whose produce was devoted to uses connected with religious worship; partly groves and particular trees, the former being commonly planted in a circular form; and partly, at length, *temples*, which were viewed as the seats and habitations of their respective gods. The temples were usually in the cities near the market or place of public business, although they were sometimes erected in the country, and in the consecrated groves. The ground, on which they stood, was usually elevated either by nature or art, and their entrance or front was commonly towards the east. Some of them were dedicated to a single deity, others to several. It was not uncommon to place the name of the god, to whom the temple was sacred, in a brief inscription over the entrance.

§ 21. Originally the interior of the temple was entirely vacant, after the Egyptian manner, even without the image or statue of its god. And in the earliest times the image of a god (cf. P. IV. § 156. 2) was nothing but a mere stone, which served to represent the deity, and to which offerings were brought. This was the primary origin of altars. By degrees, these stones came to be formed into a human shape, after which it was more common to place statues

(ἀγάλματα) of the gods in their temples. The posture was sometimes standing, sometimes sitting. The material, at first employed, was of no great value, being stone, wood, or clay. There were, however, in the heroic ages, images of the gods of a more costly substance, such as ivory, brass, silver or gold, although Homer never exactly describes the material.

§ 22. The care of the temples and holy things was intrusted to the *priests and priestesses*. The number of these varied in different cases, and depended generally upon the rank of the deity, on whose temple and worship they attended. The marriage state was not forbidden them, although it became afterwards customary to take priestesses mostly from persons unmarried, who either were obliged to perpetual celibacy, or remained priestesses only until marriage. In some instances the priesthood was hereditary; but in others it was adopted in free choice, or by lot. The residence of the priests was usually near the temple, or the consecrated grove, often within the limits of the latter. They derived their subsistence from what was offered to the gods, and were often in easy circumstances. Generally the office was highly honored in the early ages of Greece, and was held, in part at least, by the noblest and most distinguished personages, sometimes even by kings.

§ 23. Some of the principal *rites and solemnities* pertaining to the religious worship must here be mentioned. Among these were *lustrations* (χαθαρμοί, ἀγνισμοί), which consisted in the ablution of the body, and a certain purification of the clothes, and of sacred utensils. For this purpose salt water was used, which was taken from the sea, or prepared by a solution of salt in common water. Sulphur and fire were also used on these occasions. These purifications were considered as especially necessary for those who were defiled by murder and blood, and even for the places where such crimes had happened. They were often ordered for the propitiation of offended deities.

§ 24. But *prayers and sacrifices* were the most essential parts of Grecian worship. The former were put up, especially, when some important enterprise or undertaking was commenced; the object of the prayer being to secure a happy issue, in case of which very rich gifts were promised to the gods by the supplicant. Both prayers and vows were termed *εὐχαί*. In making them, the eyes and hands were raised towards the heavens, or in the temples directed towards the images. The posture was sometimes standing, sometimes kneeling (γονυῶσθαι, γονυπετεῖν); the latter was used especially in case of earnest desire or peculiar distress, and often by the whole assembly in common.

1. Supplicants usually had garlands on their heads and necks, and green boughs of olive or laurel (θαλλοί or κλάδι κτήριον) in their hands. In the boughs wool was placed without tying, and they were hence called sometimes *στέμματα*. With these boughs the supplicants touched the knees, sometimes the cheek, of the statue of the god addressed in their prayers.

2 u. With the prayers were usually joined the libations, or drink offerings, *σπονδαί*, called also *λοβαί, χοαί*. These consisted generally of wine, part of which was poured out in honor of the gods, and part of it drunk by the worshiper. The wine must be pure (ἄζατον), and offered in a full cup. Sometimes there were libations of water (ὕδρσποδα), of honey (μελίσπονδα), of milk (γαλακτόσπονδα), and of oil (ἐλατόσπονδα).

In Plate XX. we have the representation of a priestess in the act of pouring out the libation; in this instance the liquid is poured upon the flame kindled on the altar; also in Plate XXVII. fig. C. which is taken from *Muses, Antique Vases*:

§ 25. The *sacrifices, θυσῖαι*, originally consisted merely of incense, *θύος*, or some sort of fragrant fumigation, by cedar, citron wood, or the like. In very early times, the fruits of the earth, in a crude, unprepared state, were offered; and subsequently, cakes, *οἰλαί*, baked of coarse barley, or meal mixed with salt. It was not until a somewhat later period, that the slaughter of living victims was introduced. These victims were selected with great care. At first, bullocks, sheep, goats, and swine, were chiefly taken for the purpose. Afterwards certain animals became specially sacred as victims appropriate to particular gods. Sometimes a single victim was sacrificed, sometimes several at once, which were often of the same kind of animal, and often also of different kinds. The *hecatomb* (ἐκατόμβη) properly consisted of a hundred bullocks

or oxen; yet neither the number nor kind of animals was very precisely regarded.

The *origin of sacrifices* is an interesting and important theme. Some flippant and superficial writers ascribe them wholly to mere superstition and priestcraft. Others attempt in a more serious manner to explain their existence by human origin. Several theories have been proposed; one is, that they were at first *gifts*, a natural expedient for procuring the favor of the gods; another, that they were *federal rites*, drawn from men's eating and drinking together in token of friendship, and hence the sacrificial banquet (cf. § 27); a third, advanced by Warburton (in his *Divine Legation of Moses*), is that they were *symbolical actions*, expressive of gratitude in some offerings, and in others, of the acknowledgment of sin and contrition through the death of an animal representing the death deserved by the worshiper. But a fourth account, which refers them to a *divine institution*, is more satisfactory. The Bible represents the Hebrew sacrifices as typical of the death of Christ as the great atoning sacrifice for sinners. (Cf. Ep. to *Heb.* ix. and x.) On supposition that God, when he promised a Redeemer to Adam, instituted some *memorial and type*, in an *animal sacrifice*, it is easy to see how by tradition the practice of offering sacrifices should be *universal*.—The subject is well discussed by *W. Magee*, *Dissertations on the Scriptural Doctrine of Atonement and Sacrifice*. N. York, 1813. 8.—Cf. *A. A. Sykes*, *Essay on the Sacrifices*. Lond. 1748. 8.

§ 26. The *altars* (βωμοί), on which the sacrifices were presented, were erected not only in the temples, but often in open places, as on the banks of rivers, on mountains, in groves, and the like.

The altar seems to have preceded the temple; and, in the opinion of some, gave rise to the temple, as suggested in the following passage.

“Throughout the whole of the *Iliad* no mention occurs of a temple in Greece, except in the second book, evidently incidental, and the interpolation of some vainly patriotic Athenian rhapsodist. The passage indeed might be condemned on the grounds of philological discussion, but it contradicts both the history of art and of religion in that country. In Troy, the temple of Minerva appears to have been a mere shrine, in which a statue was inclosed, and probably, in Tenedos, a temple of Apollo is merely alluded to. During the age of Homer, then, the primeval altar, common to both Europe and Asia, was the only sacred edifice known. This differed little from a common hearth; the sacrifice being in fact a social rite, the victim, at once an offering to heaven, and the food of man, was prepared by roasting; the first improvement on their simple construction appears to have been the addition of a pavement, an obvious means of cleanliness and comfort. Yet even this appears to have constituted a distinction not common, since, in particular instances, the pavement is mentioned as a peculiar ornament. Subsequently, in order to mark in a more conspicuous manner, and with more dignity, the sacred spot, while the rites should be equally exposed to the spectators, an open colonnade was added, inclosing the altar and pavement. Thus the roofless temple might be said to be finished; but whether this primeval structure existed in his native-country during the age of Homer does not appear. We remark here a very striking resemblance between the ancient places of devotion in Greece and the Druidical temple of the more northern regions. In fact, the astonishing remains at Stonehenge present the best known, and perhaps one of the most stupendous examples ever erected of the open temple. This species of religious erection appears to have been co-extensive with the spread of the human race, and not, as generally supposed, limited to the northern portion of the globe.”—*Memes*, *Hist. of Sculpture*, &c. p. 225, as cited P. IV. § 169.

§ 27. Among the *ceremonies* connected with offering a sacrifice, was the previous washing of the hands (§ 67. 2) and the sprinkling, by the priests, of those who were present, with sacred water (χέρνυψ). Then was placed upon the back and head of the victim, in early times, unground barley, in later times, a number of small cakes (πόπανα, δολόχυστα), often meal mixed with honey, wine, or oil; a little hair torn from the forehead of the victim was then thrown upon the fire; next followed the prayer and libation (§ 24. 2); then the priest, or the χήρυξ, smote the animal on the head with an ax or club, and cut its throat with a sacrificial knife (σφαγίς). The blood was received in an appropriate vessel (σφαγειον). The victim was then flayed and cut in pieces. The next thing was to cover the haunches or thighs (μηροί) with caul or fat (χρίση), and to take small pieces from other parts of the animal and place upon them (ωμοδετεῖν). Upon the portions thus prepared, wine was commonly poured, and they were then placed on the altar and burned. The rest of the victim was usually roasted on spits, and eaten at the sacrificial banquet. Banquets of this kind were made especially on the sacred festivals.

§ 28. Besides the sacrifices properly so called, it was common to bring to the gods other gifts and offerings (δῶρα, ἀναθήματα). Among these, were crowns or garlands (στέφανος, στέφος), with which the temples, altars, and statues were often adorned, and which were formed of the leaf sacred to the particular god to whom they were offered: e. g. of *ivy*, for Bacchus; of *oak*, for Jupiter. Curtains and vestments (περιπετάσματα, περονήματα) wrought with rich embroidery were brought and placed upon the statues or hung in the tem

ples. Vessels of gold, silver, and brass were also offered, and tripods (τρίποδες) especially to Apollo. The spoils of war were often thus consecrated, ἀγροδίνια, with shields and arms. Frequently the articles dedicated to the gods were marked by inscriptions stating the occasion and circumstances of their dedication. From the custom here described, arose the great riches of some of the Grecian temples.

The temple of Apollo at Delphi, particularly, became in the course of years possessed of immense wealth.

See *Milford's Hist. Greece*, ch. xxxvii. sect. 1; ch. xxxviii. sect. 1; ch. xxxix. sect. 5.—*Bancroft's Heeren*, p. 201, as cited P. V. § 7. 8.—*De Valois*, Les richesses du temple de Delphes, in the *Mem. Acad. Inscr.* iii. 78

§ 29. In addition to the worship rendered the gods, there was a worship of the heroes as demigods (§ 16), which however was neither so general nor attended with so much ceremony. These had no festivals, properly speaking, but an annual funeral solemnity (ἐνάγισμα), and were viewed as tutelary guardians of their country, tribe, or family. On these solemnities, the drink offerings (χοαί) were in common practice; not only wine was used for the purpose, but often milk, and even blood. Sometimes victims were slain, and various offerings presented, and from these a trophy (τροπῆον) or a funeral pile, was constructed. In some cases, the first fruits of the season were offered. The usual place of such solemnities was the tomb of the hero, in whose memory they were held, near which it was customary to erect an altar; often also to make a pit or hole (βόθρος, λάκκος), which had reference to their dwelling in the under world. (Cf. P. II. § 32.)

§ 30. *Funeral solemnities* were generally a part of the religious usages of the more ancient Greeks. These commenced immediately on the death of an individual, in the formal closing of his eyes (συγκλείειν τοὺς ὀφθαλμούς), a ceremony usually performed by the nearest kinsman. The corpse was then washed and anointed, clothed in a white linen pall and placed on a sort of bier (λίκτρον, φέρετρον). Around this the kindred and friends of the deceased raised the funeral lament, which was often expressed in song by persons employed for the occasion, and accompanied by mournful notes of the flute. The mourners also testified their sorrow by plucking off their hair, and casting it upon the corpse. These ceremonies were continued, not always the same length of time, sometimes three, sometimes seven days, and often a greater number.

§ 31. The burning of the corpse was a custom peculiar to the Greeks, as the Egyptians and the Persians used to inter their dead. In the earliest times interring was practiced by the Greeks, although Homer speaks only of burning.

1 u. After the completion of the bewailings just described, the corpse was borne on a bed or bier to the appointed place, where a funeral pile (πύρα) was erected. Near this, funeral sacrifices were slain. Upon the pile were placed various objects, which had been particularly valued by the deceased, even animals, and sometimes human beings previously put to death. During the burning, the attendants uttered their wailings and funeral chants. The flame was finally extinguished by pouring on some liquid, and the ashes or remaining bones were collected by the nearest relative, and deposited in an urn, which was buried in the earth. The place of interment was marked by stones and a mound (χῶμα), on which was commonly raised a pillar (στήλη), or other monument, with an inscription. The ceremonies were ended with a funeral repast (νεκροδείπνον, περίδειπνον). Sometimes games were celebrated in honor of the deceased.

2. It is stated, that among the *Thracians* wives were burned on the funeral piles of their husbands; a custom which is still prevalent in India, although the influence of Christianity is breaking it up in the portions of the country subject to England.

§ 32. In speaking of the religious customs of the Greeks, we should notice their regard to *oracles* and to *divinations*. The most ancient of the oracles was that of Dodona; that of Delphi was still more celebrated, and also of early origin. The practice of divination and the interpreting of signs was a business of the priests in particular. It was done partly by observing accidental occurrences, as the flight of birds, or the breaking of thunder, in both of which the right side indicated good fortune, the observer having his face directed to the north; and partly by consulting the entrails of victims. Sneezing was re

garded as a favorable prognostic. We may mention also the prophetic interpretation of dreams, and the belief of the multitude in magic, and in bodily metamorphoses, which they supposed to afford various means of aid and protection.

The religious *festivals* were numerous and attended with various ceremonies. —But on each of the topics mentioned in this section, we shall speak more particularly again. (Cf. §§ 70–77.)

II. CIVIL AFFAIRS.

§ 33. It has been already remarked (§ 5), that the first inhabitants of Greece lived in a dispersed state, without civil culture or any social compact. The family relations, the authority of the parent over the child, of the husband over the wife, exhibited the only traces of government. Phoroneus, a son of Inachus, is mentioned as the first author of association for civil purposes. Gradually the Greek tribes began to select leaders, who were called kings (*βασιλεις*), however limited might be the extent of their dominion or authority. The choice most generally fell upon such as had rendered to their tribe or country some distinguished and meritorious service; and then the dignity became hereditary, a thing rather rare, however, in the earlier ages. Sometimes the choice was determined by consulting an oracle, and in such case the authority was viewed as the more rightful, and as sanctioned by the gods.

On the subject of the civil affairs of the early Greeks, we may refer to *F. W. Tittmann's Darstellung der griechisch. Staatsverfassungen.* Leipz. 1822. 8 — *Mitford*, ch. ii. sect. 2; ch. iv. sect. 4. — See § 92.

§ 34. The kingly power, in the first ages, was far from being despotic, or unlimited; the leaders and princes being bound by certain laws and usages. The principal duties of these chiefs were to command in war, to settle disputes between the people, and to take care of the worship of the gods. Valor, love of justice, and zeal for religion, were therefore reckoned among their most important excellences. For their honor and support, a portion of the lands was assigned, the cultivation of which they superintended themselves. Certain taxes or imposts were also paid to them, which were increased in time of war. The signs of their office were the scepter and diadem. The former (*σκηπτρον*) was usually of wood, and in length not unlike the lance; the latter (*διάδημα*) was a sort of bandeau or head-band, rather than a proper crown. The general costume of these kings was distinguished by its richness, and was commonly of a purple color.

In ancient times, one of the tokens of office and rank always was something attached to the head; a wreath, cap, crown, or the like. A metallic crown was common. David is said to have had a crown of gold with precious stones, of the weight (meaning probably of the value) of a talent (1 *Sam.* xii. 30). Athenæus mentions a crown, made of 10,000 pieces of gold, placed on the throne of king Ptolemy.

In our Plate XVI. fig. C, we have a curious golden crown, which is said to have been found in some part of Ireland, in 1692, about ten feet under ground. Near it in the Plate, fig. a, is an ancient Abyssinian crown; on the other side, fig. b, is the covering seen on the head of a conquered prince or general upon Egyptian monuments. — In Plate XXIV. fig. 6, we have the *fillet* and *horn* worn by governors of provinces in Abyssinia. “A large broad fillet,” says Bruce, “was bound upon their forehead and tied behind their head. In the middle of this was a conical piece of silver about four inches long. It is called *kirn* or horn, and is worn especially in parades after victories.” — *Bruce*, *Travels*, &c. as cited P. IV. § 118. 1.

§ 35. The court and retinue of the first kings was very simple and unimposing. In war, they usually had by their side a friend, who served as a kind of armor-bearer. Both in war and peace, they employed heralds (*χρηρυες*) in the publication and execution of their orders. The heralds also imposed silence, when the chiefs wished to come forward and speak in an assembly. The same officers assisted in religious ceremonies, and were present in the forming of treaties. — The kings also selected councillors, of the most distinguished, experienced, and brave of the people; and in cases of doubt or difficulty, held with them consultations and formal assemblies, in which the speaker was accustomed to stand and the rest to sit. Both public and private affairs were discussed in these assemblies.

§ 36. The courts of justice were in public places; and the whole assembly

usually presented the form of a circle. The judges sat upon seats or benches of stone; the men selected for the office were such as were much respected on account of age and experience. They bore in their hand a scepter or staff. The cause was stated orally by the contending parties themselves, and by them the witnesses were brought forward. The kings or chiefs presided in these judicial assemblies, sitting on an elevated seat or throne. For a period, equity and precedent or usage formed the basis of all decisions; but afterwards, the courts had for their guide particular laws and statutes, which were first introduced by Phoroneus, and more extensively by Cecrops.

§ 37. As the laws in the more ancient times were few and simple, so were the punishments. But few crimes were made capital. Murder was commonly punished by banishment, either voluntarily sought by the murderer, or expressly decreed by public sentence; its duration, however, was but a year, and even this could sometimes be commuted for a fine. The privileges of asylum belonged only to the author of accidental, unintentional homicide. Adultery was punished severely, commonly with death. Robbery and theft were very frequent in the early times of Greece, and originally were not considered as criminal, while the right of the stronger was admitted, especially if shrewdness and cunning were united with the theft. Nothing therefore was aimed at but to recover what had been taken, or to inflict vengeance by a corresponding injury. Afterwards, however, particular punishments were imposed for these offences.

§ 38. In as much as the inhabitants of Crete were connected with the Greeks by their having a common language, it is important to mention the Cretan laws, which were introduced by Minos. They are said to have been the most ancient written code, and were afterwards taken by Lycurgus as models. Military valor and union among the people seems to have been their great aim; every ordinance of Minos was directed to promote strength of body, and to cultivate social attachment between the members of the state. In order to impart greater dignity and authority to his laws, he brought them forward as having been revealed to him by Jupiter. But the moral culture was not greatly advanced by institutions having their primary and chief reference to a state of war.

§ 39. In the progress of time, the form of government among the Greeks underwent many changes, and at length became wholly democratic. The most celebrated of the states were Athens and Sparta. Of these in particular a few important circumstances respecting their government in the more early ages are here to be mentioned.

Athens was originally governed by kings. The power of these kings was more unrestrained in war than in peace. After the death of Codrus (1068 B.C.), it became a free state. The chief authority was given to officers styled *Archons*, who ruled for life. Thirteen archons of this description succeeded each other, all descended from the family of Codrus. After the time of these (752 B. C.), the office of Archon ceased to be for life, and was limited to ten years, and was held by a single person at a time. After a succession of seven Archons of this kind, the office was made annual (684 B. C.), and nine Archons were appointed to rule jointly, not all, however, of the same rank.—The civil government experienced changes under Draco, and others still greater under the distinguished legislator Solon, and in after times.

§ 40. Sparta was also originally governed by kings. Euristhenes and Procles, the two sons of Aristodemus (one of the Heraclidæ that invaded Peloponnesus), reigned jointly, but not harmoniously. Under their descendants the kingly office lost much of its authority. Lycurgus, the famous Spartan law-giver, changed greatly the form of government; it did not become democratical, neither was it, properly speaking, aristocratical. Two kings remained at the head, and a senate was established consisting of twenty-eight men, who were above sixty years of age. There was also the body of five Ephori, appointed annually. The people themselves likewise had some share in the administration of the state. Notwithstanding many internal divisions and disturbances, this state enjoyed a long period of comparative rest and liberty. This it owed

very much to the wise regulations of Lycurgus, the salutary influence of which was aided by the limited territory and moderate population of Lacedæmon.

§ 41. One of the most effectual means of advancing the Greeks was their commerce and the navigation connected with it. In the earliest times, commerce consisted chiefly in barter and reciprocal exchanges of native products, the use of gold not being introduced. Afterwards pieces of metal of different values were employed. (Cf. P. IV. § 94.) Navigation became more common after the Trojan war, and Ægina first turned it to the advantage of commerce. Corinth and Rhodes became most distinguished in this respect. The commerce of Athens finally became something considerable; that of Lacedæmon on the other hand always remained comparatively unimportant.—On the whole, it is worthy of remark, that the extension of commerce and maritime intercourse had an important influence upon the civil and moral culture of the Grecian states. (Cf. P. IV. § 40.)

A. Anderson, Historical and Chronological Deduction of the Origin of Commerce, from the earliest accounts; with Appendix by *Coombe*. Dubl. 1790: 6 vols. 8.

“Commerce, in the Homeric age, appears to have been principally in the hands of the Phenicians. The carrying-trade of the Mediterranean was early theirs, and Sidon was the great seat of manufacture. The Greeks were not without traffic carried on by sea among themselves; but the profession of merchant had evidently not in Homer’s time that honorable estimation which yet, according to Plutarch, it acquired at an early period in Greece. While it was thought not unbecoming a prince to be a carpenter to supply his own wants or luxuries, to be a merchant for gain was held but as a mean employment; a pirate was a more respected character.

Navigation had been much practiced, long before Homer, in small open vessels, nearly such as are still common in the Mediterranean; and the poet gives no hint of any late advancement of the art. The seas, indeed, which nearly surrounded Greece, are singularly adverse to improvements upon that vast scale which oceans require, and which modern times have produced. Broken by innumerable headlands and islands, with coasts mostly mountainous, and in some parts of extraordinary height, the Grecian seas are beyond others subject to sudden and violent storms. These united circumstances, which have made the Greeks of all ages excellent boatmen, have contributed much to prevent them from becoming seamen. The skill and experience of the pilot, in the modern sense of the term, are constantly wanted; the science of the navigator is of little avail; even the compass is comparatively useless in the Ægean. The Mediterranean vessels now, not excepting the French, which are mostly navigated by Mediterranean sailors, never keep the sea there but with a fair wind. The English alone, accustomed in all their surrounding waters to a bolder navigation, commonly venture in the Archipelago to work to windward. Sails were used in fair winds in Homer’s time; but the art of sailing was extremely imperfect. The mariner’s dependence was his oars, which no vessel was without. For in seas so land-locked, yet so tempestuous, the greatest danger was to the stoutest ship. Light vessels, which with their oars could creep along the coast, watch the weather, make way in calms, and, on any threatening appearance, find shelter in shoal water or upon an open beach, were what Grecian navigation peculiarly required. The Phenicians, for their commerce, used deeper ships, accommodated to their more open seas and longer voyages.” *Mitford*.

III. MILITARY AFFAIRS.

§ 42. Military prowess was esteemed by the early Greeks as of the greatest merit, and was therefore an object of universal ambition. The first inhabitants were distinguished for their warlike inclinations and habits of life, although their wars were conducted without much method or discipline. They were constantly in arms, not only to defend themselves and their property, but to attack and plunder others. Thus they perpetrated violence, murder, and devastation in the extreme. It needed but a trifling occasion to excite a general, long, and bloody war; the siege of Troy furnishes a striking example. In such cases, several chiefs and people, sometimes of very distant provinces, united as in a common cause.

On Grecian military affairs, see *I. T. H. Nast*, Einleitung in die griechischen Kriegsalterthümer. Stuttg. 1790. 8. a valuable work on the general subject.—*Alsö, G. G. S. Köpke*, über das Kriegsweisen der Griechen im heroischen Zeitalter, &c. Berl. 1807. 8. pt. *Class. Journ.* ix. 11.—*C. Guiscard*, Mémoires militaires sur les Grecs et sur les Romains. La Haye, 1758. 4. It contains a translation of *Onosander* (cf. P. V. § 221), and plans of some ancient battles, &c. Cf. § 275.—*Garnier*, as cited § 13C.—*Mitford* Hist. ch. ii. sect. 3, 4.

§ 43. The Grecian armies consisted partly of foot-soldiers and in later times of horsemen, partly of such as were borne in chariots. The foot-soldiers were distinguished as light armed (*ψιλοί*) and heavy armed (*σπιλίται*). The Thessalians were early and especially celebrated for their cavalry (*ιππείς*). Still more ancient was the use of war-chariots, which were employed by the heroes of Homer. Two horses, sometimes three, were attached to these chariots; each contained two warriors, one of whom guided the horses (*ἡνίοχος*), while the other pointed out the direction (*παραβᾶτης*), discharged arrows, hurled missiles from a sling, or fought with short arms, and when the action was close sprang from the chariot (*διφρος*). Notwithstanding the inconvenience of these vehicles in battle, they were in use for a long time, before cavalry came to be generally substituted in their place.

In the Sup. Plate 10 is seen a war chariot with three horses and two persons; *Bellona* acting as charioteer, while *Mars* is hurling the javelin.

§ 44. The weapons of the Greek warriors were of two kinds, *defensive* and *offensive*. Among the former (*ἀλειτουργία, προβλήματα*) was the *helmet* (*κνέη, κράνος, περικεφαλαία, κόρυς*) made of hide or leather and adorned with a crest of hair or tufts of feathers (*φάλος, λόφος*), and attached to the neck by a strap (*ὄχευς*); the *breastplate* (*θώραξ*), commonly made of brass, sometimes of leather or linen; the *girdle* (*ζώνη*), mostly of brass and encircling the lower part of the body; the *greaves* (*κνημιῖδες*), of brass or some more precious metal; and the *shield* (*ἀσπίς*), usually round, made of bullock's hide, and used for the protection of the whole body (cf. § 139).

1 *u*. The shield was often adorned with figures, but not as much so as Hesiod represents the shield of Hercules to have been, and Homer that of Achilles.

2. Homer's description of the shield of Achilles (Il. xviii. 478) is considered as one of the finest passages in the *Iliad*. A delineation and model of the shield was formed by the celebrated artist *Flaxman*, and several casts were made in silver gilt, bronze, and plaster. He brought the whole work within a circle of three feet in diameter. It contains upwards of a hundred human figures exhibited in relief.

Cf. *Fellon's Iliad, Notes*—See *Quatr. de Quincy, Sur la description du bouclier d'Achille*, &c. in the *Mém. l'Inst. de France Classe d'Hist. et Lit. Anc.* vol. iv. p. 102, with a colored plate.—*De Caylus, Boucliers d'Achille, d'Heclé, et d'Enée*, &c. in the *Mém. Acad. Inscr.* xxvii. 21.—*Class. Journ.* vi. 6; viii. 409.

§ 45. The *offensive* weapons were, the *spear* (*δόρυ*), commonly made of the ash-tree (*μελίη*), and of different lengths and forms according as it was designed for combat more or less close; the *sword* (*ξίφος*), the belt of which hung from the shoulders; the *bow* (*τόξον*), usually of wood, with a string (*νεῦρον*) of twisted horse-hair or of hide; the *arrows* (*βέλη, ὀϊστά*), of light-wood, pointed with iron, and winged (*πτεροεὶς ὄς*) with feathers; the *javelin* (*αἰών, ἀκόντιον*), of various lengths and forms; and the *sling* (*σφενδόνη*), of an oval shape, with two leathern strings attached to its ends, by means of which arrows, stones, and leaden balls (*μολύβδυναί*) were hurled against the foe.

The spear used for close combat was called *δόρυ ὀρεκτόν*; that for a distance, *παλτόν*; the point, termed *αἰχμή* and *ἀκμή*, was always of metal. *Δοροδόχη* was the name given to the box or case, in which the spears were deposited when not in use.—The term *ἐγχεὺς* also designates the spear; the epithet *brazen* (*χάλκεον*) is usually applied to it. Cf. *Hom. Il.* iii. 380.—The arrows were kept in a quiver (*φασέτρα*), which, with the bow, was usually carried on the back of the shoulders (*ἐπ' ὤμοισιν*). The quiver had a lid or cover (*πίσμα*). Cf. *Hom. Il.* iv. 116–120.

Various articles of ancient armor are seen in our Plates XVII. and XXII. The bow and quiver are given in fig. T, and L, of Plate XVII. In this Plate also, fig. X, Y, we have forms of the Grecian *javelin*; in O, O, spear-heads; in the figs. a, ā, the long *spear*; in II, a form of the *clubs* (cf. § 139) which in various forms were used in early periods; in fig. A, A, are given forms of the *club* or *battle-mallet* used by the Egyptians, which sometimes had beaden heads with handles four or five feet long; in fig. I, I, we have the Grecian *battle ax*; in fig. S, and in the several figs. marked C, and those marked D, are forms of the Grecian and Roman *sword*; in E, a Dacian sword; in those marked B, Persian swords.—In Plate XXII fig. a, b, c, d, and e, are varieties of helmets found in Egyptian remains: f, g, h, and i, are Persian and Syrian helmets: the kings are sometimes represented with crowns of a similar appearance: n, and o, are given as Phrygian; l, m, are Grecian, and may represent also the Roman; p, and q, are Dacian: k, is a form quite similar to the latter, said to be used also by the Syrians. In fig. r, and on the Grecian warriors, fig. 1, and fig. 7, the *thorax* is seen, and the girdle: s, represents a figure found (cf. *Stone's Life of Brant*, vol. ii. p. 55. Appendix) buried in a sitting posture, near the celebrated Dighton Rock, in Massachusetts, with a concave breastplate thirteen inches long, supposed to be of cast brass, and a belt of the same material four and a half inches wide, having a reed-like appearance; a brazen arrow-head, t, was found with it. In fig. u, and on the warrior, fig. 7, w, a

see the greaves; the shield, in fig. 1. 3. 7; the spear in the hands of the Grecian warriors, in fig. 1. 2; and of the Persian, fig. 3: the bow, &c. in fig. 6, which represents an Egyptian archer.

§ 46. Most of the weapons of the ancient Greeks were made of brass or copper, which seems to have been used earlier than iron (cf. P. IV. § 10), and was often used after the introduction of iron. For defensive armor, iron was afterwards generally preferred. For the cuirass or breastplate, the greaves and the shield, tin or lead was sometimes used. To adorn the weapons with gold was considered as too extravagant and ostentatious. Yet they endeavored to give their armor the highest degree of brightness, not only for the sake of beauty, but to inspire fear in the enemy. On the shield they had a sort of field-badge, or military emblem, usually in bas-relief, the image of some god, or animal, especially the lion. The horses also were ornamented with much care.

Respecting the military apparel little is ascertained. Lycurgus directed the Lacedæmonians to clothe their soldiers in scarlet.—The Greek soldiers usually carried their own provisions, consisting chiefly of salt meat, cheese, olives, onions, &c. For this purpose each one had a vessel made of wicker with a long neck, called γόλιον. *Robinson*, p. 349.

§ 47. In connection with the affairs of war, it is proper to notice the use of ships or vessels, which the Greeks in early times employed partly in piracy, partly in transporting armies, and partly in actual combat. In later times the naval battles of the Greeks were frequent and celebrated. Their first ships were long (μακράι), and moved by oars. The number of rowers was various, often very considerable. Originally there was but a single rank on each side; afterwards, as the ship was built higher, another rank of rowers was added; vessels of the latter kind were called δίχροτα, those of the former μονόχροτα, also μονήρεις, κέλητες. At a later period they were built with three tiers or ranks, τριήρεις, which continued to be the most common form, although there were vessels with four, five, and six tiers, and sometimes even more.

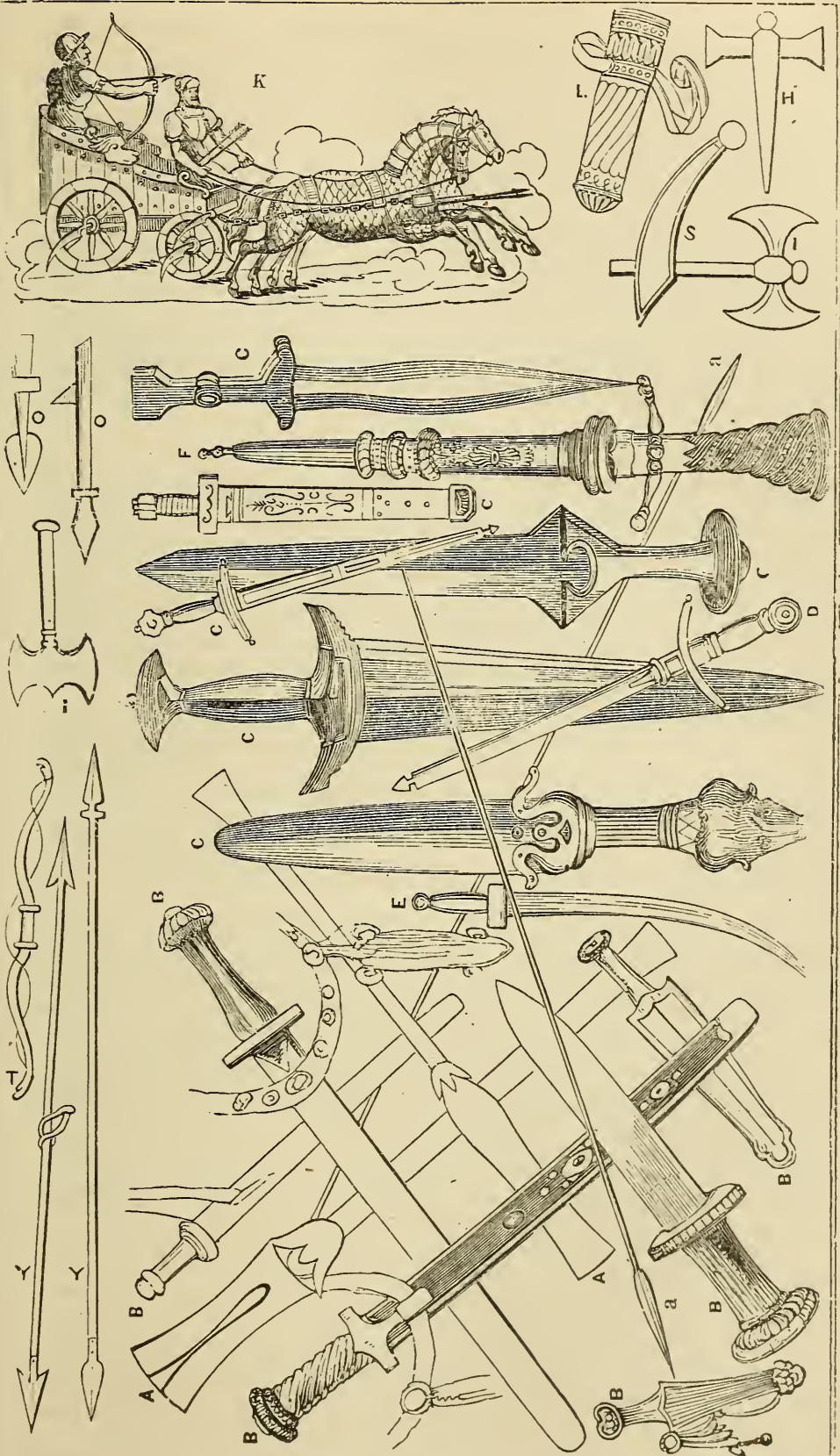
It was early customary to place upon ships certain images and signs, from which they were named. The ship commonly bore the image or statue of some god, to whose protection it was especially intrusted. In the capture of a vessel, the first object of a victor was to plunder this image, and place it as a trophy in his own ship.

§ 48. The Greeks early practiced in war the forming of regular camps. Their compass and extent were such as not only to include the whole army, but also the ships, which after the landing of the troops were drawn upon the dry land. It was customary to surround the camp with a wall or ramparts with towers and breast-works. Before the wall was a fosse or ditch, guarded with pointed stakes. For the principal officers separate tents were erected, of wooden frames, covered with skins. During the night, sentinels were stationed on guard, and beacon-fires were kindled. Spies and scouts were sent out from both parties, when hostile camps were placed against each other.

Tents like those now in use seem to have been a late invention. The ancients, on desultory expeditions, and in marching through a country, slept with no shelter but their cloaks, as our light troops often carry none but a blanket; when they remained long on a spot they huted. Achilles' tent or hut was built of fir, and thatched with reeds; and it seems to have had several apartments. (*Il.* xxiv. 488. ix 659)." *Mitford*.

§ 49. The order of battle was either to place the war-chariots in front, and the infantry in the rear, or to give the latter the front, and support them by the chariots from behind. The whole army was drawn into close array, although arranged in distinct divisions. On the commencement of battle they implored the aid of the gods, and made vows of grateful returns. Then the generals exhorted the soldiers to valor, and proceeded to set an example. The onset was usually accompanied with loud shouting and clamor to inspirit each other and intimidate the foe. The wounded were healed with care, having nursing and medicine; but the slain of the enemy were left unburied, or their corpses even exposed to insult, unless their burial was agreed upon in some express stipulation.

§ 50. The spoils taken in battle consisted partly of arms, which the captor



either appropriated to his own use, or dedicated to the gods, and partly in other utensils and precious articles, which, together with their owners, became the property of the victor. By means of a ransom, however, the spoils, as well as the prisoners, could be redeemed. After battle, the remaining booty was often divided among the soldiers by lot; the general, however, always received his portion first and without lot. Those who had distinguished themselves by valor, also received prizes and rewards, by the promises of which the generals often stimulated their troops before the action.

"We find that, so early as Homer's time, the Greeks had improved considerably upon that tumultuary warfare alone known to many barbarous nations, who yet have prided themselves in the practice of war for successive centuries. Several terms used by the poet, together with his description of marches, indicate that orders of battle were in his time regularly formed in ranks and files. Steadiness in the soldier, that foundation of all those powers which distinguish an army from a mob, and which to this day forms the highest praise of the best troops, we find in great perfection in the *Iliad*. 'The Grecian phalanges,' says the poet (iv. 427), 'marched in close order, the leaders directing each his own band. The rest were mute: inasmuch that you would say, in so great a multitude there was no voice. Such was the silence with which they respectively watched for the word of command from their officers.'

Considering the deficiency of iron, the Grecian troops appear to have been very well armed, both for offence and defence. Their defensive armor consisted of a helmet, a breastplate, and greaves, all of brass; and a shield, commonly of bull's hide, but often strengthened with brass. The breastplate appears to have met the belt, which was a considerable defence to the belly and groin; and with an appendant skirt guarded also the thighs. All together covered the forepart of the soldier from the throat to the ankle; and the shield was a superadded protection for every part. The bulk of the Grecian troops were infantry, thus heavily armed, and formed in close order, many ranks deep. Any body, formed in ranks and files, close and deep, without regard to a specific number of either ranks or files, were generally termed a phalanx (II. iv. 332. vi. 83). But the Locrians, under Oilean Ajax, were all light-armed; bows were their principal weapons, and they never engaged in close fight (*ιγχεμαχοι*).

Riding on horseback was yet little practiced, though it appears to have been not unknown (II. xiii. 722). Some centuries, however, passed before it was generally applied in Greece to military purposes; the mountainous ruggedness of the country prevented any extensive use of cavalry; except among the Thessalians, whose territory was a large plain. [Cf. *Sallier*, cited § 138.] But in the Homeric armies no chief was without his chariot, drawn generally by two, sometimes by three horses; and these chariots of war make a principal figure in Homer's battles. Nestor, forming the army for action, composes the first line of chariots only. In the second he places that part of the infantry in which he has least confidence; and then forms a third line, or reserve, of the most approved troops.

The combat of the chiefs, so repeatedly described by Homer, advancing to engage singly in front of their line of battle, is apt to strike a modern reader with an appearance of absurdity perhaps much beyond the reality. Before the use of fire-arms that practice was not uncommon, when the art of war was at the greatest perfection. Cæsar himself gives (*De Bell. Gall.* v. 43), with evident satisfaction, a very particular account of a remarkable advanced combat, in which, not generals indeed, but two centurions of his army engaged. The Grecian chiefs of the heroic age, like the knights of the times of chivalry, had armor probably superior to that of the common soldiers; and this, with the additional advantage of superior skill, acquired by assiduous practice amid unbounded leisure, would make this skirmishing much less dangerous than on first consideration it may appear."—*Mitford*, ch. ii. sect. 3.

"Another practice common in Homer's time is by no means equally defensible, but on the contrary marks great barbarism; that of stopping in the heat of action to strip the slain. Often this paltry passion for possessing the spoil of the enemy superseded all other, even the most important and most deeply interesting objects of battle. The poet himself (II. v. 48, vi. 67) was not unaware of the danger and inconvenience of the practice, and seems even to have aimed at a reformation of it. We find, indeed, in Homer's warfare, a remarkable mixture of barbarism with regularity. Though the art of forming an army in phalanx was known and commonly practiced, yet the business of a general, in directing its operations, was lost in the passion, or we may call it fashion, of the great men to signalize themselves by acts of personal courage and skill in arms. Achilles and Hector, the first heroes of the *Iliad* (xviii. 106. 252), excel only in the character of fighting soldiers: as generals and directors of the war they are inferior to many. Indeed, while the fate of the battles depended so much on the skirmishing of the chiefs, we cannot wonder that the prejudice should obtain which set the able arm, in vulgar estimation, above the able head. But the poet obviously means to expose the absurdity and mischievous consequences of that prejudice, where he makes

Hector (Il. xxii. 99), in a late repentance, acknowledge the superior abilities of Polydamas. Yet Homer's own idea of the duties of an officer, though he possessed very extensive and very accurate knowledge both of the theory and practice of war of his own age, was still very imperfect."—*h.*

§ 51. At the end of war the conquered party either submitted wholly to the dominion and laws of the conqueror, or a peace was made upon certain conditions. This was effected through legates, fully commissioned for the purpose. In forming a treaty of peace, various ceremonies were observed, partly of a religious character. A victim was slain, of which however no meal was made, but its flesh was cast aside; libations were poured out; the parties joined hands in pledge of good faith, and called upon the gods as witnesses of their covenant, and as avengers of its violation, especially upon Jupiter, whose thunderbolts were an object of terror to the perjured. The restoration of plunder was generally a preliminary requisition; and the conquered party was often compelled to pay a sum of money as a fine or indemnification.—Sometimes the whole war was terminated by a single combat, the parties agreeing to abide by its issue.

IV. DOMESTIC AFFAIRS.

§ 52. Since social life was but gradually introduced in Greece, it is not to be expected, that the earliest ages should exhibit much refinement in what pertains to domestic affairs. During the heroic ages their mode of living was nearly as rude as their morals. Their principal meat was the flesh of cattle, sheep, swine, goats, and deer, which they were accustomed to roast. The flesh of birds and fish was more seldom used. The most common food was milk, fruit, and vegetables. The first and most common drink was water; wine, however, was in frequent use; but, generally, mingled with water. Large drinking-vessels were employed at their repasts. Ordinarily they had two meals a day, at mid-day and evening, and in the earlier times it was the Greek custom to sit at table, not to recline. The number of persons at one table was seldom greater than ten.

It was a proverb, ascribed to Theognis (cf. P. V. § 31), that the persons at a social repast should not be less in number than the Graces, nor more than the Muses.—The Roman Varro is said to have enjoined this rule, respecting the proper number at a repast (*Gell.* xiii. 11). *Adam.*

"Homer mentions three different sorts of seats: (1) *δέτρος*, which contained two persons, commonly placed for those of mean rank; (2) *θρόνος*, on which they sat upright, having under their feet a footstool termed *ορβήτης*; (3) *κλισίη*, on which they sat leaning a little backwards." *Robinson.*—Cf. *Hom. Odys.* i. 130, 131.

§ 53. Social repasts or banquets were often held, being occasioned by public solemnities, festivals, religious celebrations, marriages, and the like. Sometimes they were made at the common expense of the guests (*ἐπαιός*, cf. *Odys.* i. 226); such entertainments, however, were viewed as of inferior rank. The feasts upon victims offered in sacrifice have been mentioned (§ 27).

At table the guests sat according to a definite order. The beginning was made by washing the hands. In early times a separate board was placed for each guest, and his portion of food thus divided to him. Wine was brought by youthful attendants, and the guests often drank to each other, and reciprocally exchanged cups. They endeavored to heighten the joys of the banquet by conversation and wit, and also by songs and instrumental music. Cf. P. IV. § 68.

§ 54. The dress of the early Greeks was longer, and more ample, and more completely covered the body, than that of later times. Next to the body they wore a long robe or frock (*χιτών*), which was kept in place by a girdle, and over this a cloak (*χλαίνα*) of thicker materials, to protect against the cold. Instead of the latter they sometimes had a mantle (*ἡμάς*). The women wore also long cloaks or over-garments, called *πέπλοι*, often richly embroidered and ornamented. They likewise covered their heads, while the men seem not to have done it in the earlier ages, except that they wore helmets in war. Shoes or socks were not used constantly, but only in going out. In war the men wore a sort of boot or greaves (§ 44).

§ 55. For the sake of cleanliness and of bodily strength, the early Greeks practiced frequent bathing, and with it united the custom of anointing. In bathing they made much use of the sea-water, on account of its purifying and strengthening properties. They also had warm baths in their houses. After taking the bath they anointed the body with oil; costly ointments, expressly prepared for the purpose, were of later invention. They cultivated in every way the growth of the hair, long hair being considered as essential to personal beauty and dignity. The color most esteemed was yellowish or light brown. They were also pleased with frizzled or curled locks, and employed artificial means to secure such forms to their hair.

§ 56. Of the real architecture and arrangement of Greek houses in the earlier periods, we do not get an accurate view from the descriptions of Homer, which, aside from their poetical character, relate only to the palaces or dwellings of distinguished personages. (Cf. P. IV. § 232.) Respecting these we may remark, that they were ordinarily surrounded by some kind of a wall, not very high; between the wall and the house itself was the fore-court, in which an altar usually stood. Then followed a colonnade, a vestibule, and the main building or house, often highly ornamented without and within; although the art of building at this time had not reached by far the perfection which Greek architecture afterwards attained. In the upper part of the house was the dining-hall, the sleeping-room, and the women's apartment. The roofs were flat, as in oriental countries, and often served as places of resort both by day and by night.

§ 57. The Greeks cheerfully received to their houses the stranger, and the needy; and the rites of hospitality were held sacred among them. Jupiter himself was considered as the god and rewarder of hospitality, and the avenger of all violations of its laws, and on that account was styled *Ξένιος* (P. II. § 25). They had no public inns (cf. § 168), but travelers found reception with those who stood related to them by ties of hospitality. This relation existed not only between particular persons, but also between whole cities and communities. Kings and distinguished persons exercised hospitality towards each other by a sort of common understanding. The external tokens of a welcome reception of guests were joining hands and embracing with a kiss. Sometimes this was accompanied with offering the bath and unction. On separating, it was common to unite in a friendly repast, and renew their pledge of mutual friendship over the wine. Valued gifts were sometimes bestowed on the departing guest.

§ 58. In speaking of the occupations of the Greeks, agriculture may be first mentioned. This was their most common pursuit and means of living. The boundaries of the fields were marked by stones, which served to guard the cultivators against mutual encroachments. The culture of the vine and of trees was also an object of attention. The raising of cattle was a common employment, and a principal source of wealth. These employments were not considered in any way degrading or ignoble, but were exercised by persons of eminence and even by princes. The hunting of wild beasts should also be mentioned here, as practiced in order to secure the flocks and the fields from depredation. In the chase they made use of various weapons, as the bow and arrow, and the spear, with the help of the dog. Fowling and fishing were likewise a frequent employment.

The nets (*ἄκνα*) employed in fowling, hunting, and fishing were made of flax (*λίνα*); the meshes (*βρόχοι*) being of various sizes according to the use intended. In hunting, the nets were supported by stakes (*στυλίδες*) and extended in a curve so as partly to surround a space into which the animals were driven. Several kinds of fishing nets are mentioned, of which the most common were the *ἀμφιβληστρον* (*retiaculum*) or casting-net, and the *συνήνη* (*tragum*) seine or sear.

See Oppian's *Works on Fishing and Hunting*, cf. P. V § 75 — *Ameilhon*, sur la pêche des Anciens, in the *Mém. de l'Institut*, Classe de Lit. et Beaux Arts, vol. v. p. 350.

§ 59. The employments of women consisted partly in the care of the household, partly in spinning, weaving, and needle-work, not only for their own clothing, but for that of the men also. Grinding, baking, cooking and washing, were performed by the women. In general, the female sex among the

Greeks was in a state of great, although not slavish subjection to the male. There was comparatively little intercourse between the sexes. The women lived chiefly by themselves in the apartment assigned to them, the *Γυναιχών* or *Γυναικειον*, which was in the interior or upper part of the house (§ 56). Seldom were they allowed to go abroad. In later times this close discipline and confinement remained in force, and women shared even less than previously in the business and pleasures of men.

On the ancient method of grinding, cf. *Mongez*, Sur les meules de moulin employées par les Anciens, in the *Mem. de l'Institut*, Classe d'Hist. et Lit. Anc. vol. iii. p. 441.

On the state of females. *R. G. Lenz*, Geschichte der Weiber im heroischen Zeitalter. Hanov. 1790. 8.—*Rochefort*, Les mœurs les siècles héroïques, *Mem. Acad. Inscr.* vol. xxxvi. p. 396.—Cf. § 181.

§ 60. Among the most common amusements of the Greeks were music and dancing. The former consisted of vocal and instrumental, which were always united; and it was designed for instruction as well as gratification. Hence music, although in a more extended sense of the term, was an essential object in education. (Cf. § 179, and P. IV. § 63.) The lyre was the stringed instrument the most in use, and of wind instruments the flute was the most common. The former enjoyed the preference, because it was more easily accommodated to song, and also left the performer at liberty to use his voice.—The subjects of song were chiefly mythical or historical. Music was most generally used at banquets and religious festivals, which were also the most common occasions of dancing. With dancing it was customary to join various sports and exercises of the body, as leaping, running, riding, wrestling, and the like.

§ 61. Marriage and nuptial ceremonies are to be noticed in connection with the domestic affairs of the Greeks. The dowry of the daughter was usually given by the father. It consisted of female ornaments, a portion of the flocks and herds, and the like. There were no degrees of consanguinity forbidden in marriage, except that between parents and children; yet it was considered as highly censurable for brother and sister to unite. Previously to marriage the consent of the parents was to be asked. At the nuptials or wedding, the bride was with pomp conducted home by the bridegroom, who had previously, according to the common practice, built and made ready a new house. In this procession to the house, nuptial torches were borne before the newly married, and bridal hymns were sung by a retinue of youths and virgins. Dancing usually accompanied the music; and the whole was followed by a nuptial feast. A widow seldom contracted a second marriage, although it was not expressly forbidden. At least, it did not take place until five years or more after her widowhood.

§ 62. Parents of the better class took special care of the education of their children, both physical and moral. The mother was accustomed to nurse her own children, and considered herself freed from this duty by no rank or condition. The aid of others in this respect was sought only in cases of absolute necessity. In subsequent years the children had particular teachers and overseers, who instructed them in bodily exercises, in useful sciences, and in the art of war. Cf. P. IV. § 64, § 71.

On the other hand, also, children considered it a duty to love, reverence, and obey their parents. They rejoiced in a father's benediction, and considered his curse as the greatest of evils. They endeavored to repay to parents in old age the care experienced by themselves in childhood, a thing, indeed, expressly required by law. They looked upon it as their highest honor, to inflict vengeance on such as had injured their fathers.

On respect paid to old age among the ancients cf. *Class. Journ.* iii. 142, 320; iv. 319.—On the manners and morals of the earlier ages. cf. *Rochefort* as cited § 59.—*C. P. Lénisque*, Sur les Mœurs des Grecs du temps d'Homère, in the *Mem. de l'Institut* Classe des Sciences Mor. et Pol. vol. ii.

§ 63. The slaves (*δοῦλοι*) of the Greeks, male and female, were persons that had been taken prisoners in war (*ἀιχμάλωτος, ἀνδράποδον*), or were purchased of others. Slaves of the latter class were not common in early times. The introduction of commerce or trade in slaves is ascribed to the inhabitants of the island of Chios, at a later period. The master had an almost unlimited power

over his slave, extending even to the right of life and death. Sometimes the gift of liberty was bestowed.

Besides the actual slaves there was a class of day laborers, who were accustomed to let their services for hire (*ἡῆτες, πελάται*), especially in the agricultural and pastoral employments, which were originally so common in Greece. A retinue of servants for mere display or luxury was not indulged in during the period of which we have thus far been speaking. Cf. § 99.

II.—Of the later and more flourishing Ages.

I. RELIGIOUS AFFAIRS.

§ 64. The number of the Grecian divinities increased with the advancement of civilization; although the mythology of the Greeks, in its elements, was chiefly of early origin, engendered and fostered by the ignorance, superstition, and sensuality of the first ages. The mythical fictions were enlarged, the modes of representing the gods were varied, the temples, festivals, and sacrifices, and all the solemnities and rites of worship were greatly multiplied. The pomp and splendor of their religion became very imposing, especially at the period distinguished for the flourishing state of all their affairs. At that time the plastic arts were in a great measure devoted to the representation and illustration of religious story, and the ornamenting of religious edifices. (Cf. P. IV. § 178, 197, 198, 234.) This circumstance gives additional interest and importance to the study of this branch of antiquities.

§ 65 a. The *temples* (*ναοί, ἱερά*) were still built in a simple taste, yet in greater number and splendor. The interior had commonly two parts, of which the innermost was the sanctuary (*ἄδυτον*), into which the priest only entered. The place where stood the statue or image of the god to whom the temple belonged was in the middle of the temple, commonly surrounded by a guard of lattice work or the like, and therefore termed *σηχός*.

Originally the Greeks, like the oriental nations, worshiped on the top of mountains or hills, where they afterwards first erected their temples. When in the common creed the gods were multiplied and assigned to valleys, rivers, &c., as their appropriate provinces, temples were built in such spots as were supposed agreeable to the several gods. More than one deity, however, were sometimes worshiped in the same temple; they were then called *σύνναοι* or *συνοικέται*; and when they had a common altar, *σύμβωμοι*. Different styles of architecture were used for different deities; Doric pillars, e. g. for Jupiter or Mars; Ionic, for Bacchus, Apollo, Diana; Corinthian, for Vesta the virgin.

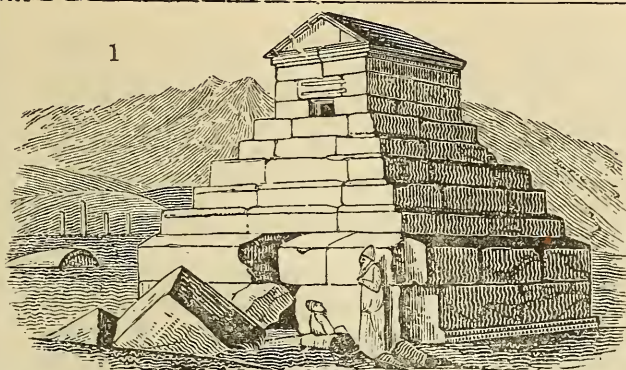
The temple usually stood in a space inclosed by a fence or wall (*ἔρκος, περίβολος*), which contained, besides the temple, often other sacred buildings and a grove; the whole space was called *τέμενος*, a term sometimes restricted to the space set apart in the temple for the image of the god.

In the temple, some say at the door, others near the *ἄδυτον*, was placed a vessel of stone or brass (*περιβραστήριον*) filled with holy water for the purpose of sprinkling those admitted to the sacrifices. The part of the temple before the *σηχός* was called *πυλόμας*; that behind it *ὀπισθόδομος*. The outer porch was termed *πρόπυλα* or *προπύλαια*.—There also belonged to the temple a treasury (*τρεσείον*) for preserving its own property, or that of others intrusted to it.—The statues and offerings to the gods found in the temples have been spoken of (§ 21, 28). Statues called *Διωπεῖν*, *fallen from Jupiter*, were kept in the most sacred part of the temple, and concealed from the sight of all but the priests.

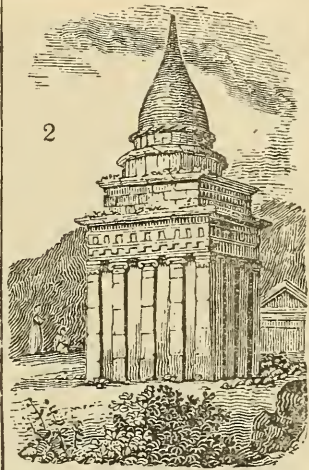
For other particulars respecting the structure of the temples, see P. IV. § 234.

§ 65 b. The *altars* (*βωμοί*) were placed towards the east, and had various forms, round, square, or oblong. They were ornamented with horns, partly that the sacrificial victims might be bound to them, and partly that supplicants might lay hold of them, when they fled to the altars for refuge. Perhaps also they were considered as a symbol of dignity and power. The names of the deities, to whom the altars were sacred, were usually inscribed upon them. Altars, as well as temples, were consecrated to their proper use with solemn ceremonies, particularly by anointing.

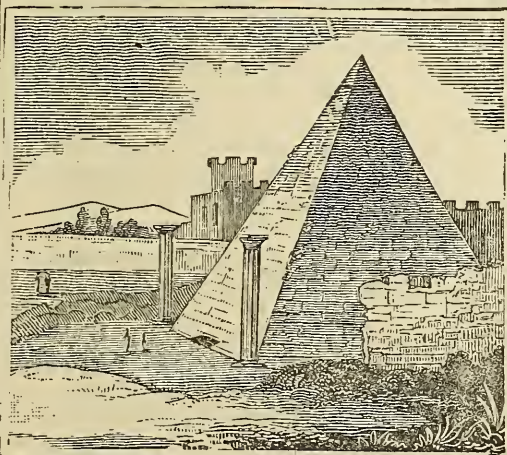
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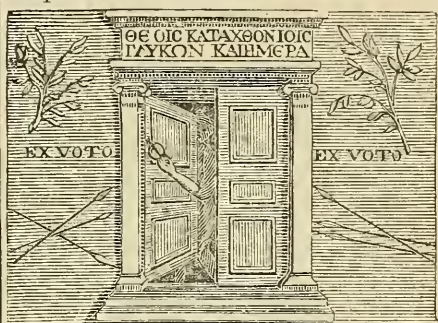
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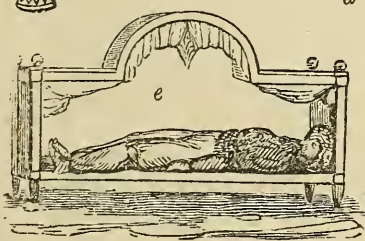
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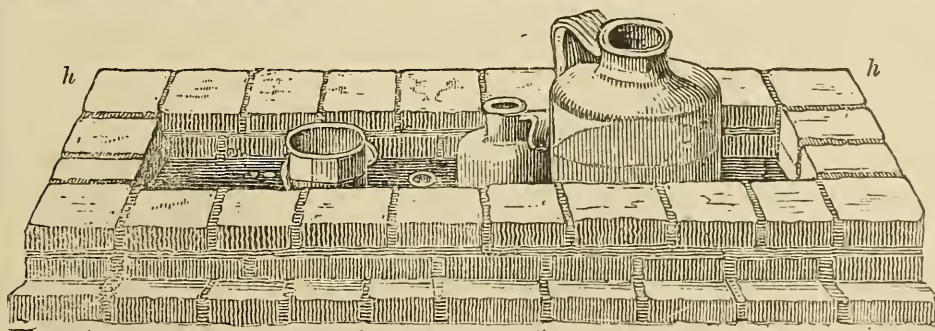
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h

Different gods had *altars* also of different dimensions; the altar of Jupiter Olympius is said to have been twenty-two feet high. The altars of the terrestrial gods were lower than those of the celestial. To the infernal, sacrifices were made in pits or trenches (§ 29) used instead of altars. The nymphs were worshiped in caves (*ἄντρα*). Altars were formed of various materials; often of earth, or of ashes, as that at Thebes to Apollo *Σπόδιος*; sometimes of horn, as that at Delos; sometimes of brick; often of stone; some were overlaid with gold (cf. § 26). They were either square or round; and were often highly ornamented by sculpture.

Different forms of altars are given in the Sup. Plate 30, where are seen an altar of Jupiter, one of Neptune, and one of Bacchus. Cf. § 205.

§ 66. The practice of appropriating *sacred groves* for the honor and service of the gods was also retained in later times. Their agreeable shade, as well as the stillness reigning in them, was favorable to pious meditation. Although the use of groves was diminished by the multiplication of cities and villages, yet a grove once dedicated to the gods remained forever sacred and inviolable. As well as temples and altars, they were safe asylums for offenders, although this privilege was conferred upon them only by a special consecration for the purpose, and did not belong to all the places of religious worship as a matter of course. The privilege of being such asylums or places of refuge was sometimes awarded to the statues and tombs of heroes.—Certain portions of land and cultivated ground were also assigned to the gods, which were likewise called *τεμένη*, the fruit of which was employed in offerings, or fell to the share of the priests.

A particular tract of land, situated between Athens and Megara, was consecrated to Ceres and Proserpine, and called *Ὀργῆς*.—Trees were also set apart and with ceremony consecrated to some god (*Theoc.* Id. xviii. 43).

The privileges of the sacred temples, as *asyla*, continued until the reign of Tiberius Cæsar, by whom they were chiefly abolished, or greatly abridged (*Tac. Ann.* iii. 60–63), on account of the abuse of them by worthless villains.

Simon, Les asyles, *Mém. Acad. Inscr.* iii. 35.—*R. Maye*, Mythology, vol. i. p. 156.—*S. Pegge*, History of the Asylum, &c. in the *Archæologia* (as cited P. IV. § 243. 3), vol. viii. p. 1.

§ 67. The three principal duties of the *priests* (*ἱερεῖς*, called also *ἱεουργοί*, *θεουργοί*, *θεῖται*) were sacrifice, prayer, and instruction. With these were united sometimes the declaration and interpretation of oracles. The requisite qualifications for the priesthood were a body free from all defects and blemishes (*δολόκληρος καὶ ἀφελής*), lawful birth (*γενήσιος*), and an irreproachable course of life. Upon the rank of the god depended the number of the priests, who were employed to attend upon him, and who shared each his part of the various functions of the service. In every place there was one superior priest, if not more (*ἀρχιερεῖς*, *ἱεροδιδάσκαλοι*, *ἱεροφάνται*), charged with the oversight of the religious worship in general (*ἀρχιερωσύνη*).—The office of the parasites (*παράσιτοι*) was to collect the grain and fruits designed for sacrifices (*προσόδια μεγάλα*) into the storehouse appropriated therefor (*παρασίτιον*).—The heralds (*κήρυκες*) were ranked among the sacred orders, and also the superintendents (*νεωκόροι*) whose business was to cleanse and adorn the temples.

The clothing of the priests was usually a long white or purple robe, and their head was ornamented, especially at sacrifices, with a fillet and a crown of the leaf sacred to their particular god.

In our Plate XXVII. fig. C. is a view of a Grecian priest and priestess, in their robes; each has a thyrsus in one hand, indicating that they are servants of Bacchus, and a vessel in the other. The priestess is pouring a liquid upon the flame of an altar. It is a monument given in *Moses*, *Antique Vases*, *Altars*, &c.

1. Priests holding their office by inheritance (§ 22) were called *δι' ἐκ γένους*; those who received it by lot, *κληρωτοί*; those by election, *ἑλεγμένοι* or *ἐκλεγμένοι*. Some of the Athenian families, in which the priesthood descended by inheritance were the *Εὐμελπίδαι*, intrusted with the oversight of the Elusinian mysteries; *Κήρυκες*, descendants of Ceryx; the *Θαυλοῖδαι*, descendants of Thaulon. There was a sacred family at Argos also, called *Ἀκαστορίδαι*. Priestesses (*ἱέρειαι*, *ἁρήτειραι*, *ἀρχιέρειαι*, *ἱεροφαντίδες*) were taken from noble families. Those of Ceres were termed *Μελισσαι*; those of Bacchus, *Βάκχαι*, *Θιάδες*, *Μαινάδες*.—Sometimes services connected with the worship of the gods were performed by persons not properly belonging to the priesthood (*κεχωρισμένοι τῆς ἱεροσύνης*); as e. g. sacrificers (*ἱεποιοί*), of whom ten are said to have been appointed annually at Athens, and who conducted all the usual sacrifices; keepers of the temple and utensils (*αὐτοβάκτραι*); stewards or treasurers (*ταμίαι τῶν ἱερῶν χρημάτων*).—Priests

who were constantly in attendance on the gods to offer the prayers of the people at sacrifices, were called *ἱερόπολοι* *θεῶν*.—All who served the gods were maintained out of the sacrifices and offerings.—At Athens, those intrusted with the care of religion were required to render an account of their doings to certain civil officers appointed for the purpose. The *ἱερομνήμωι* seems to have been charged with keeping the sacred records. The priests had attendants called *ἱερόστολοι*.

On the priesthood of the Greeks, see *J. Kreuser*, *Der Hellenen Priesterstaat mit vorzüglich Rücksicht auf die Hierodulen*. Mainz. —*Class. Journ.* xxxix. 350.—*Bougainville*, *Des ministres des Dieux a Athenes*, in the *Mém. Acad. Inscr.* xviii. 60; xxiii. 51. —*Letronne*, *Sur les fonctions des Hieromonemones*, &c. in the *Mém. de l'Institut, Classe d'Hist. et Lit. Anc.* vol. vi. 221.

2. Purification has already been mentioned (§ 23) as a rite of great importance among the Greeks. At some of their solemnities, the priests and priestesses were obliged to take an oath, that they were duly purified. Every person attending the solemn sacrifices was purified usually by being washed or sprinkled with the water in the *περιβάντήριον* (cf. § 65 a). This water was consecrated by putting into it a burning torch from the altar, or a branch of laurel (*δάφνη*) or olive. Purification was also sometimes made by drawing round the person a sea-onion or squill (*σκόλλα*), or a young dog (*σκύλαξ*); sometimes eggs were used for the purpose; sometimes the blood of a pig. Some of the terms employed to designate purifying are *πρὶνβαίνειν*, *περιμάττεσθαι*, *καθαρίζειν*, *ἀγνίζειν*, *ἱλασμεν*, *ἀγνισμός*, *τελετὴ*, &c.—Sometimes in purifications not only the hands, but the feet and other parts of the body were washed.

§ 68. The sacrifices had different names according to the occasions of them. The *thank-offering* (*χαριστήρια*) was in recognition of some favor received, often in fulfilment of some vow made; the *sin-offering* (*ἱλαστικά*) was in order to propitiate an offended deity; the *invocation-offering* (*ἄιτητικά*) was presented in case of seeking some particular favor. There were other particular sacrifices, which were offered in consequence of the specific command of some god. (*ἀπὸ μαντείας*).

The beginning of the sacrifice in later times was made by the *libation* (*σπονδὴ*, § 24. 2); then followed the *incense*, the burning of something fragrant (*θυμίαμα*); and at length the *sacrifice* itself, properly speaking, or the slaying of the *victim* (*ιερείον*). The principal ceremonies have already been mentioned (§ 27).—Persons who had the right of being present at a sacrifice were termed *ἄβέβηλοι*, and those who had not, *βέβηλοι*. The latter were called upon by the heralds to retire before the ceremonies commenced.

Different animals were offered in sacrifice to different gods, as has been mentioned in treating of the ancient mythology. One of the principal victims, however, was the ox (*βούς*); hence the term *βοθτεῖν*, to sacrifice oxen: those assistants who slew the victims were called *βοθύται*. Bulls (*αἶγος*), sheep (*εἵς*), and goats (*ῖγες*) were often offered. The bringing of the victims to the altar was expressed by such phrases as *προσιέναι τῷ βωμῷ*, or *παριστῆσαι θυσιὰν τοῖς βωμοῖς*; they were often brought adorned with garlands (*στῆμματα*), and were always required to be free from blemishes (*τέλειοι*). After the victim was slain and cut in pieces, an inspection of the entrails (*σπλαγχνόσκοπία*) was made by the soothsayer (*σπλαγχνόσκοπος*), to ascertain the presages of the future.

Animals were not demanded as sacrifices from the poor, who were allowed to offer cakes of coarse flour (*πόπαλα*, *πίλανοι*, *πέμματα*); these were sometimes made in the shape of animals.

It does not appear to have been ever an approved custom among the Greeks to offer human sacrifices, although it was repeatedly done; cf. P. II § 17. Themistocles is said to have sacrificed to the gods several Persian captives. (*Plutarch*, *Them.*) Human victims were sacrificed particularly to the manes and infernal gods.—Cf. *Lactantius*, *De Falsa Religione*. c. 21.—*Ensebius*, *Præp. Evang.* iv. 16.

§ 69. It is pertinent to notice here the *solemn oaths* of the Greeks, in which they called upon the gods to witness the truth or avenge falsehood or injury. They distinguished between the solemn or great oath (*ἡ μέγας ὀρκος*) and affirmations in ordinary cases. Jupiter was considered as especially the god and guardian of oaths, and avenger of perjury, although oaths were taken in the name of other gods also. It was common, e. g., to swear by the twelve great superior gods (*μὰ δώδεκα θεούς*). Sometimes they swore by the gods, indefinitely and generally; and sometimes by inanimate objects, vases, weapons, or any article of which they made use. Not unfrequently the oath was in the name of living or deceased men, such especially as had been highly esteemed and loved. The oath was usually joined with a distinct imprecation of vengeance on the swearer himself in case of falsehood; and was sometimes confirmed by a sacrifice, the flesh of which, however, could not be eaten. Severe punishments were decreed against perjury (*ἐπιорχία*). Yet the Greeks, espe-

cially the Thessalians, were reproached for this crime by the ancients. A least mutual distrust was characteristic of the corrupt Greeks of later times, and among the Romans the phrase *Græca fides* was synonymous with perfidy.

Leagues and covenants were confirmed by making oaths and slaying sacrifices; hence ὅρκια τέμνειν signifies to enter into covenant. Notwithstanding the great perfidiousness of the Greeks, they considered one who kept his oath (ἐννορκος) as of course a pious person (εὖσεβής). Ἀττικὴ πίστις signifies honest faith.

Massieu, Sur les Serments des Anciens, in the *Hist. de l'Acad. des Inscr.* vol. i. p. 191; vol. iv. p. 1.—Smith, Dict. of Antiq. p. 649.

§ 70. The opinion was very early entertained, that the gods honored certain men, especially the priests, with a particular intimacy. There were supposed to be two modes of revelation; one *immediate*, by direct inspiration; and the other *mediate* or artificial, which was considered as the fruit of great knowledge, experience, and observation. Oracles (χρηστήρια, μαντεία) were of the first kind; and the second kind was divination (μαντική).—From oracles, the Greeks were accustomed to seek, in important circumstances and undertakings, predictions of the result (χρησμοί, λόγια, μαντεύματα). It is obvious that they could be turned greatly to the advantage of the priests, to whose artifice their existence and support are in great measure to be ascribed. The oracular answers were not given in any one uniform manner, but sometimes immediately, as was pretended, from the gods (χρησμοὶ ἀντόφωνοι), sometimes through an interpreter, (χρησμοὶ ὑποφητικοί), or by a pretended dream, or by lot.

Persons who consulted the oracles were termed θεοπρόποι, θεωροί, χρησμοφόροι; the interpreters, χρησμολόγοι. Presents and sacrifices were always requisite before consulting an oracle, which could be done only on appointed days.

The question has been agitated, whether the responses uttered from the ancient oracles were the mere imposture of priests, or proceeded from the agency of Satan making use of their delusions. *Van Dale* in a learned treatise urged the former view. *Fontenelle* advocated the same side. *Baltus* with much learning maintained the latter view, in agreement with some of the Christian Fathers.

Dr. Clarke (Travels, P. ii. sect. 2. ch. xvi.) describes a contrivance, which he supposes was designed by the artifice of the priests to sustain the system of oracles. "We found at the foot of the hill of the Acropolis, one of the most curious *telltale* remains yet discovered among the vestiges of pagan priesthood; it was nothing less than one of the *oracular* shrines of *Argos*, alluded to by *Pausanias*, laid open to inspection, like the toy a child has broken in order that he may see the contrivance whereby it was made to speak. A more interesting sight for modern curiosity can hardly be conceived to exist among the ruins of any Grecian city. In its original state, it had been a temple; the farther part from the entrance, where the altar was, being an excavation of the rock, and the front and roof constructed with baked tiles. The altar yet remains, and part of the *scilicet* superstructure; but the most remarkable part of the whole is a secret subterraneous passage, terminating behind the altar; its entrance being at a considerable distance toward the right of a person facing the altar; and so cunningly contrived as to have a small aperture, easily concealed and level with the surface of the rock. This was barely large enough to admit the entrance of a single person; who, having descended into the narrow passage, might creep along until he arrived immediately behind the center of the altar; where, being hid by some colossal statue or other screen, the sound of his voice would produce a most imposing effect among the humble votaries, prostrate beneath, who were listening in silence upon the floor of the sanctuary. We amused ourselves for a few minutes by endeavoring to mimic the solemn farce acted upon these occasions; and as we delivered a mock oracle, *ore rotundo*, from the cavernous throne of the altar, a reverberation, caused by the sides of the rock, afforded a tolerable specimen of the 'will of the gods,' as it was formerly made known to the credulous votaries of this now forgotten shrine. There were not fewer than *twenty-five* of these juggling places in *Peloponnesus*, and as many in the single province of *Boeotia*: and surely it will never again become a question among learned men, whether the answers in them were given by the inspiration of evil spirits, or whether they proceeded from the imposture of priests; neither can it be urged that they ceased at the death of Christ: because *Pausanias* (Corinth. c. 24, p. 165, ed. *Kuhnii*) bears testimony to their existence at *Argos* in the second century."

Sée *Van Dale*, De Oraculis veterum Ethnicorum. Amst. 1700. 4.—*B. Fontenelle*, Histoire des Oracles. La Haye, 1728. 12.—*J. F. Baltus*, Answer to Fontenelle's History of Oracles; transl. from the French. Lond. 1710. 2 vols. 8.—*Cf. Rollin*, bk. x. ch. (p. 391. vol. i. ed. cited § 13).—*Blackwood's Magaz.* vol. xiv. p. 277.

§ 71. It may be proper to mention some of the most distinguished of the ancient oracles. The most ancient was that of Jupiter at Dodona, a city of the Molossi, said to have been built by Deucalion. Before this time, however, this oracle, of Pelasgic origin (cf. P. IV. § 41), seems to have existed in that place. There was a grove of oaks, sacred to Jupiter, and superstition ascribed the actual exercise of the gift of speech and prophecy to the trees themselves, which were thence called μαντικά δρύες. The priests, called ἀποφῆται and Σελλοί, concealed themselves upon and in the trees, when they announced the pretended declaration of the gods. The sound of a brazen vase, placed near the temple, was also imagined to be supernatural. A fountain in the place was

likewise celebrated as possessing the wonderful power, not only of extinguishing a torch, but of kindling it again.

1. The oracles in the grove of Dodona were also said to be delivered by doves, which arose from the circumstance that the priestesses, who sometimes announced them, were called in the Thessalian language *πέλειαι*, and *πελειάδες*. There were also priests called *τόμοροι*, whose business was to interpret the sounds of the vessel on certain occasions. Two columns stood by the temple; to one of which the vessel was attached; on the other was a boy with a scourge in his hand; the ends of the scourge consisted of little bones, which being moved by the wind knocked against the metallic vessel attached to the other column.—From the use of the brazen vessel arose the phrase *Δωδωναίων χαλκεῖον*, applied to *talkative persons*.—The temple is said to have stood upon an eminence near a fountain.—In the Sup. plate 28 is a view of Dodona, in which many of the allusions to the oracle are represented.

Sallier, and *De Brosses*, *L'Oracle de Dodona*, in the *Mém. Acad. Inscr.* vol. v. p. 35. xxxv. p. 69.—*Cordes*, *De oraculo Dodonæo*. Gröning. 1826. 8.—*J. Arneth*, *Ueber das Tauben-orakel von Dodona*. Wien, 1840. 8.—*Lassaulx*, *Das Pelasgische Orakel des Zeus zu Dodona*. Würzburg 1840. 8.

On the site of the temple, cf. *Pouqueville*, as cited P. I. § 87.

2 *u.* Less celebrated was the oracle of Jupiter Ammon, in a desert and almost inaccessible region of Africa, chiefly known by the visit to it made by Alexander the Great.

3. The site of the temple and oracle of Jupiter Ammon was discovered by the English traveler Browne in 1792, in the *Oasis* of Siwa. (Cf. *Rennell's Geog. Syst. of Herod.* sect. 21.) Near it was the famous *fountain of the sun*. The spot was visited by Belzoni in 1816. (Cf. P. I. § 179.) The ruins of the temple indicate an Egyptian origin.—When this oracle was consulted, a splendid statue of the god was carried in procession by numerous priests (cf. P. II. § 24). A view of it is given in the Sup. Plate 29.

4. Several other oracles of Jupiter are mentioned. Herodotus speaks of *four*: at Egyptian Thebes; at Libyan Ammon; at Dodona; and at Meroë in Ethiopia; and says the one at Thebes was the original. Besides these, there was an oracle of Jupiter in Bœotia; also in Elis at Olympia; and one in Crete, in a cave of Mount Ida.

§ 72. Apollo, the god to whom inspiration and prophecy were considered to belong properly, had numerous oracles. The most renowned was that at Delphi, a city of Phocis, where he had also a temple illustrious beyond all others on account of its treasures, the abundance and costliness of the gifts bestowed there. The spot where the answer was given, was called Pythium (Πύθιον), and the priestess, who uttered it, Pythia (Πυθία), from the surname which Apollo received in consequence of killing the serpent Python (Πύθων). This spot, or the site of Delphi, was regarded as the centre of the inhabited earth (ὀμφαλὸς γῆς). According to common tradition this oracle was first disclosed by a flock of goats, which, on approaching an orifice on Mt. Parnassus, were seized with singular paroxysms of shivering and jumping. The same happened to men, who approached this opening. This oracle was very ancient, being celebrated more than a hundred years before the Trojan war.

1. Some derive the names applied to this oracle and the priestess from the word *πυθίσθαι*, to *inquire*, or *learn*; but *Πύθω* appears to have been originally the name of the city of Delphi.—The temple was adorned with statues and other splendid works of art. Its walls were inscribed with salutary moral precepts; among them the celebrated one *Γνώθι σεαυτόν*. (P. V. § 169.) Costly tripods were among the gifts consecrated to Apollo here. One of the most famous was the golden one presented by the Greeks after the defeat of Xerxes. This was removed by Constantine and placed in the Hippodrome of Constantinople, upon the “triple heads” of the three brazen serpents twisted into one pillar.

The pillar still remains (*Gibbon*, ch. 17. p. 80. vol. ii. N. York, 1822).—The three heads are said to have been in good preservation when Constantinople was taken by the Turks; Mahomet II. then rode into the Hippodrome and shattered one of them with his battle-ax; two were remaining in 1700; but they were stolen about that time by some unknown depredator. (Cf. *Lond. Quart. Rev.* ix. 169.)—On the origin of the Delphic oracle, cf. *Mitford's Greece*, ch. 3. sect. 2.

2. The great wealth accumulated at Delphi (cf. § 28), and the celebrity of the oracle, and consequent influence possessed by the state which had the chief authority over it, occasioned much jealousy among the Grecian states; in two instances particularly they were involved thereby in actual hostilities, in the wars commonly called *Sacred*.

Mitford's Hist. of Greece, ch. xxxvii–xlii.—*De Valois*, *Guerres Sacrées*, in the *Mém. Acad. Inscr.* vii. 201. ix. 97. xii. 177.

§ 73. The tripod (τρίπους χρηστήριος), upon which the priestess sat in uttering the answers, must be mentioned among the remarkable things pertaining to the oracle. It was dedicated to Apollo by the seven wise men of Greece, and has been viewed as having a threefold reference, to the past, the present, and

the future. The Πύθια herself was esteemed as a priestess of peculiar dignity and was obliged to prepare for the functions of her office by many ceremonies. In delivering the oracles, she appeared to be in the most violent ecstasy and convulsion. In early times, the oracular response was commonly clothed in the form of hexameter verse; often by a poet employed for the purpose. Originally the oracle was consulted but on a single day in the year, in a month of the spring, called Βύσιος or Πύσιος; afterwards inquiry could be made on a certain day of every month. Whoever wished to consult the oracle was required to make large presents and offerings, to put on a wreath or crown, and to propose his questions mostly in writing, and allow himself to be qualified for receiving the answer by many mystic rites. The answer was commonly so enigmatical and ambiguous (λοξός, hence Λοξίας), that it would apply to any result that might happen; and whenever it was clear and definite, the priests had informed themselves of all the preliminary circumstances and the probabilities respecting the issue.—The Delphic oracle was suspended at various times, and became finally silent soon after the death of the emperor Julian.

Originally, there was *one Pythia* (or προῖητις) only at Delphi; but after the oracle became more frequented, the number was increased to *three*, chosen from among the uneducated inhabitants of Delphi, and bound to the strictest temperance and chastity. They officiated by turns, and sometimes lost their lives in the paroxysms of the inspiration. Those, who pretended to form into sentences their incoherent exclamations, *three* in number, were called προῖηται; who always took care to ascertain previously much about the history and characters of those consulting the oracle. The *prophets* were aided in the sacrifices and ceremonies, which preceded the placing of the Pythia on the tripod, by *five priests* called ὄσσιοι, who were under a chief called ὀσωρῆς.—The περιηγηταί were guides to those who visited the temple, employed particularly in pointing out to them its curiosities. A great number of persons were required for the various services of the temple and oracle.—See plate p. iii. [Frontisp. of Class. Ant.]

On this oracle of Apollo, see *Hardion*, *Oracle de Delphes*, in the *Mém. Acad. Inscr.* vol. iii. p. 137.—*C. F. Wilster*, *De Reig one or Oraculo Apollinis Delphici*. Hafn. 1827.—*K. D. Hillmann*, *Würdigung des Delphischen Orakels*. Bonn, 1837.—*W. Götze*, *Das Delphische Orakel, in seinem politischen, religiösen, und sittlichen Einfluss*. Leipz. 1839.—*R. H. Klausen*, in *Ersch und Grubers*, *Encyclopädie*, under *Orakel*

§ 74. There were in Greece various other oracles less celebrated. The more important of them were the following: the oracle of Apollo at Didyma, which was called also the oracle of the Branchidæ; those of Delos, Abæ, Claros, Larissa, Tegyrae and other minor cities; where answers were also given from Apollo; the oracle of Trophonius at Lebadea in Bœotia, in a subterranean cave, said to have been the residence of Trophonius, into which inquirers descended, after performing solemn ceremonies, in order to receive a revelation of the future by dreams or oracles; and the oracle of Amphiaraus in the vicinity of Oropus in Attica, where the answers were imparted to the initiated by dreams.—The number of the ancient oracles amounted to two hundred and sixty.

1. The oracle of *Trophonius* is described chiefly by Pausanias (ix. 37), who says he entered the cave. The oracle was upon a mountain, where was a grove, temple, and statue of Trophonius. Within an inclosure made of white stones, upon which were erected obelisks of brass, was an artificial opening like an oven; here by a ladder the person consulting the oracle descended, carrying in his hands a certain composition of honey. On returning, the person was required to write down what had been seen or heard.—In Plate XIX. is a representation of this oracle.—As there was a story that a visitor to the cave never smiled after his return, it became common to describe a gloomy person by saying he had been to the cave of Trophonius; see an amusing application of this, in *Addison's Spectator*, No. 559.

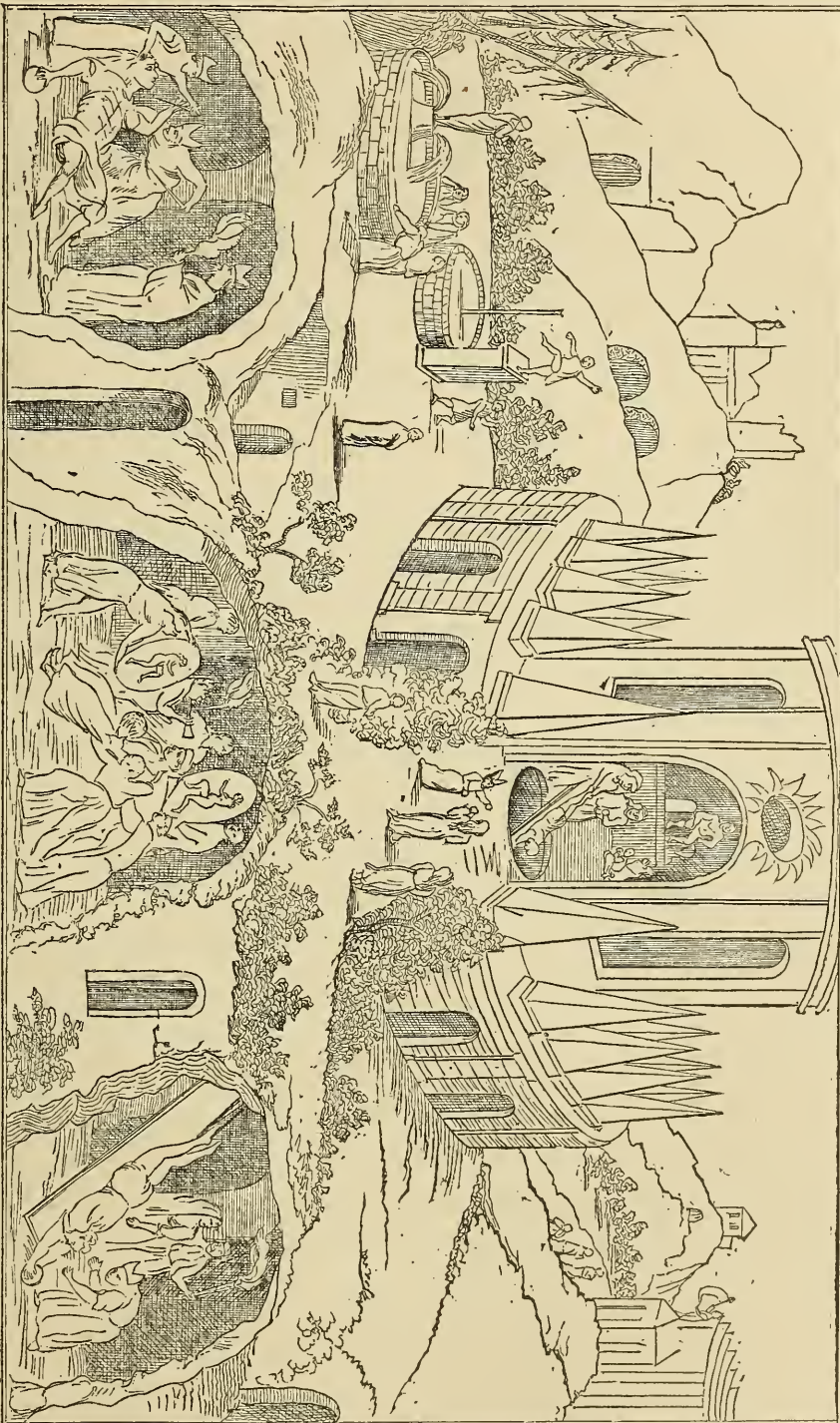
The cave is still pointed out to travelers; also the two fountains *Mnemosyne* and *Lethe*.—See *Clarke*, *Travels*, &c.—*Pouqueville*, *Voyage*, &c. vol. iv. p. 171.

2 There were numerous oracles of *Asclepius* or *Æsculapius*; of which the most celebrated was at Epidaurus. Here the sick sought responses and the recovery of their health by sleeping (*incubatio*) in the temple. It was imagined by F. A. Wolf, that what is now called *animal magnetism* or *Mesmerism* was known to the priests of those temples where the sick spent one or more nights for the purpose of recovering their health.

Cf. F. A. Wolf, *Beitrag zur Gesch. des Sonnambulismus aus dem Alterthum*; in his *Vermischte Schriften*.

§ 75. The pretended revelation of the future *mediately* (cf. § 70), or by means of some system or art of *divination* (μαντική), was effected in various ways. The most important was by *theomancy* (θεομαντεία), an art possessed by a class of persons who were called θεομάντις, and claimed to be under divine inspiration. This class comprised *three* varieties; some were considered as

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interpreters of the demons by whom they were possessed, and called *δαιμονο-ληπτοι* or *πύθωνες*; others were called *ἐνδουσιασταί* or *ἐνδαστικοί*, and enjoyed only the intimations of some particular divinity; and others still were termed *ἐκστατικοί*, and boasted of high discoveries obtained during a wholly supernatural state of mind, which they sought to render credible by the pretext of a long trance, insensibility, or sleep.

Besides what was termed in general *theomancy*, there were several methods of divination, of which the following were the principal.—1. By *dreams*, *ὄνειροπολία*. The Greeks ascribed very much to dreams as supernatural, and viewed them either as revelations and warnings from the gods or from demons, or as pictures and images of future events. The expounders of dreams were called *ὄνειροκρίται*, *ὄνειροσκόποι*, or *ὄνειροπόλοι*. Three varieties of the dream are named; *χηρματισμός*, when a god or spirit conversed with one in his sleep; *ὄραμα*, when one saw a *vision* of future occurrences; *δνειρος*, in which the future was set forth by types and figures (*ἰλληγορικῶς*). Two other varieties are also mentioned, *ἐνύπνιον* and *φάντασμα*, but are not considered as affording much help in divination; *ἐφιάλτης*, *incubus*, night-mare, was supposed sometimes to indicate the future. Dreams were supposed to be sent from the god of sleep (P. II. § 113); and from Jupiter (*Hom. II. i. 63*). A goddess called Brizo (*βρίζειν*, to sleep) was thought to preside over the interpretation of dreams, and was worshiped particularly in Delos. Dreams which occurred in the morning were most regarded in divination.

See *Artemidorus*, as cited P. V. § 267.—*Burigny*, *Songez*, &c. in the *Mém. de l'Acad. des Inscr.* vol. xxxviii. p. 74.—*Theory of Dreams*, cited P. II. § 113.

2. By *sacrifices*. This was called *Hieromancy* (*ἱερμαντεία*) or *Hieroscopy* (*ἱεροσκοπία*). It comprehended the observations of many particulars connected with the offering of a victim, as portending good or ill. One of the principal things was the inspection of the entrails, especially the liver (*ἥπατοςκοπία*), and the heart. The fire of sacrifice was also noticed (*πυρομαντεία*); likewise the smoke (*καπνομαντεία*), the wine (*ὄνομαντεία*), and the water (*ὕδρομαντεία*, *πηγομαντεία*). There were, in short, various kinds or forms of this divination according to the different victims or materials of the sacrifices and the different rites; e. g. there was *ἀλενρομαντεία*, by the flower or meal used; *ἰχθυομαντεία*, by the entrails of fishes; *ὠοσκοπία*, by eggs.

3. By *birds*, *ὀωνιστική*. Those, who observed and interpreted omens by birds, were called *ὄρνεοσκόποι*, *ὀρνιθομάντιες*. Some birds were observed with respect to their *flight* (*ταυνοπτερίγες*); others in respect to their *singing* (*ὠδῆκαί*). Unlucky birds, or those of ill omen, were called *ἐξόχαιοι*, *pernicious*, and *κωλυτικαί*, *hindering* from designed undertakings, and by similar epithets; among this class were the hawk, the buzzard, and, except at Athens, the owl; the dove and swan, on the other hand, were considered as lucky birds; and the crowing of the cock was auspicious. When the observer of the flight of birds was watching for omens he looked towards the north; and appearances in the east, which was on his right, were considered as favorable; hence the use of *δεξιός*, right, to signify fortunate.—Omens were also drawn from insects and reptiles, and various animals. Toads, serpents, and boars were of ill omen. Bees and ants were often thought to foretoken good.

4. By signs in the heavens (*ὁδοσημεῖα*) and other *physical phenomena*. Comets, eclipses, and earthquakes were all unlucky signs. Thunder and lightning were lucky if observed on the right hand; but unlucky if on the left. To be struck with thunder (*βροντητός*) was unlucky; in places thus struck, altars were erected and oblations made to appease the gods, after which none dared to approach them.

5. By *lots*. The two principal modes were those termed *στιχομαντεία* and *κληρομαντεία*; in the former little pieces of paper, having fatidical lines (*στίχος*) written upon them, were drawn from an urn, and were supposed to indicate the prospects of the person by or for whom they were drawn out; in the other, various small articles, as beans black and white, pebbles, dice, and the like, which were all called *κλήροι*, and were considered as being of different significancy, were drawn from an urn or other vessel.

Other modes were *ραβδομαντεία*, by rods, and *βελομαντεία*, by arrows, in which the lot was decided by the manner in which they fell from an erect posture or from the quiver. Another was by the use of the *πίναξ ἀγνρτικός*, on which certain prophetic verses were inscribed, and the fate was indicated by the verse on which the dice fell.

6. By *magical arts*. These were said to have originated in Persia among the *Μαγ. μάγοι*. The degree of attention given among the Greeks to these arts (*περίεργα*) is evinced by a striking fact recorded in the Bible (Acts, xix. 19), which seems to imply that a great number of books were composed on the subject. A few only of the various modes need be named; *νεκρομαντεία*, *σκιομαντεία*, and *ψυχομαντεία*, in which the dead were supposed to appear or speak; *γαστρομαντεία*, in which demons were imagined to speak from the bellies of men, or omens were drawn from the appearances of water in the middle part (*γαστήρ*) of certain glass vessels surrounded with lighted torches: *κηρομαντεία*, in which the performers observed the forms assumed by drops

of melted wax; there were numerous other modes.—The *ἀλεκτρομαντία* was a sort of divination by lot, yet classed among the magical arts; the letters of the alphabet were written in a circle; a grain of wheat or barley was laid upon each letter, a cock was placed in the center; and the desired information was obtained by putting together the letters from which the cock picked the grains.—It is proper to mention here some of the magical arts, by which mysterious effects were supposed to be wrought; as, e. g., *φαρμακεία*, in which medicated herbs, minerals, and the like (*φάρμακα*) were used; and *βασκανία*, which was a sort of fascination or malign influence which certain persons were supposed to exert.

See *Bunamy* and *Le Blond*, &c. as cited § 227.—On divination by the cup, cf. *Class. Journ.* x. 232.

7. Finally, divination was also made from various things included under the general name of *omena* (*σύμβολα*). One class of these consisted of such as were drawn from the person himself, as *παλμοί*, palpitations of some part of the system; *βόμβος*, a ringing of the ears; *πταρμοί*, sneezings, &c. Another class consisted of those drawn from objects external to the person; as the meeting of certain objects or animals on the road (*ἐνδόια σύμβολα*), or certain occurrences at home (*τὸ οἰκοσκοπικόν*). Certain words were also ominous; such were called *ῥτται*, *κληῖνες*, *φῆμαι*. The Greeks, especially the Athenians, sought to avoid words of ill omen, carefully substituting others, as, e. g. *Ἑρμινίδες* instead of *Ἑρινύδες*, and *φιλαρής* instead of *κλέπτῃς*.

On the ancient art of divination, see *Cicero*, *De Divinatione*.—Cf. *Wachsmuth*, *Historical Antiquities*, as cited § 13.—*Potter*, *Archæol. Græc.* bk. ii. ch. 12-18.

§ 76. The *festivals* formed an important part of the religious worship of the Greeks. Their establishment and support was partly for the sake of honoring and supplicating the gods, and commemorating persons of merit, and partly for the sake of rest, recreation, union, and harmony of social feeling. Their number greatly increased with the multiplication of the gods and the progress of luxury and wealth; the variety and splendor of the accompanying ceremonies increased in the same proportion. Especially was this the case at Athens. They were mostly held at the public expense, the means being drawn from various sources.

See *M. G. Hermann*, *Die Feste von Hellas historisch-philosophisch bearbeitet und zum erstenmal nach ihrem Sinn und Zweck erläutert*. Berlin, 1803. 2 Th. 8.

§ 77 *t.* Some of the most important festivals have been mentioned (P. II.) in the history of particular gods, under the head of Mythology. A slight notice of them here must suffice. The principal out of an almost countless multitude, will be named in alphabetical order, and then some particulars added respecting a few of these.

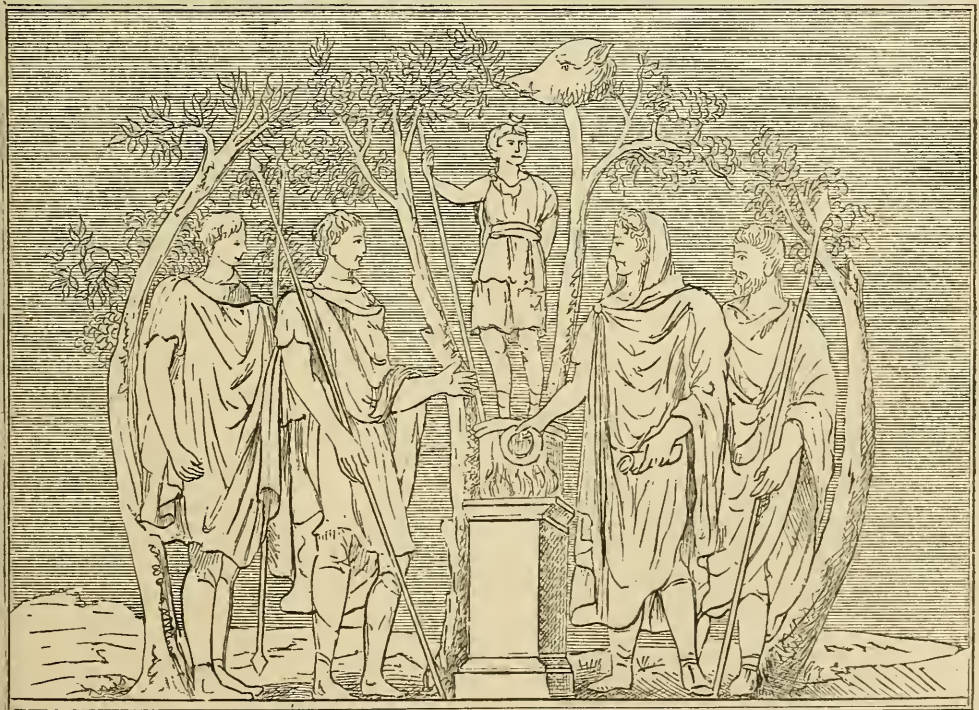
1 *υ*. *Ἀγριώνια*, a nocturnal festival instituted in honor of Bacchus.—*Ἀδώνια*, dedicated to Venus and the memory of Adonis.—*Ἀλώα*, to Bacchus and Ceres.—*Ἀνθεστήρια*, observed at Athens three days, also in honor of Bacchus.—*Ἀπατούρια*, at Athens, in commemoration of a victory obtained by Melanthus, through stratagem, over the Bœotian king Xanthus, likewise in honor of Bacchus, and other gods.—*Ἀφροδίσια*, a festival of Aphrodite or Venus, particularly on the island of Cyprus.—*Βραυρώνια*, sacred to Diana, in Attica, celebrated every fifth year.—*Δαφνηφόρια*, to Apollo in Bœotia, only every ninth year.—*Δήλια*, also to Apollo, on the island of Delos, every fifth year.—*Δημήτρια*, sacred to Demeter or Ceres.—*Διύπολεϊα*, an Athenian festival, instituted in honor of Jupiter, as tutelary god of the city (*Πολιεὺς*).—*Διονύσια*, to Dionysus or Bacchus; a greater and more solemn festival in the cities; and a lesser one in the country; the same that was called by the Romans *Bacchanalia*. There were innumerable forms of this festival.—*Ἐκατόμβαια*, dedicated by the Argives to Juno, to whom they sacrificed a hecatomb on the first day of this festival.—*Ἐλευσίνια*, the most celebrated festival of Ceres, a greater and smaller, connected with the well known mysteries.—*Ἑρμαῖα*, a festival of Mercury, in Elis, Arcadia, and Crete.—*Ἐφέσια*, a festival of Diana at Ephesus.—*Ἥραια*, a festival of Juno at Argos.—*Ἡφαίστεια*, sacred to Vulcan at Athens, accompanied by races with torches.—*Θεσμοφόρια*, the festival of legislation in honor of Ceres, at Athens and other Greek cities.—*Κάρνεια*, sacred to Jupiter and Apollo, almost throughout all Greece, for nine days.—*Ἀύκαια*, an Arcadian festival in honor of Jupiter, instituted by Lycaon. [But this term usually designates a festival of Pan corresponding to the Roman Lupercal. Cf. P. II. § 80.]—*Ὀσκοφόρια*, a festival of the Athenians instituted by Theseus, and so called from the custom of carrying branches about on the occasion.—*Παναθήναια*, one of the most solemn festivals at Athens, dedicated to Minerva. The lesser was celebrated annually; the greater every fifth year. Both were connected with various contests and games.—*Πελώσια*, a Thessalian festival dedicated to Jupiter, having some resemblance to the *Saturnalia* of the Romans.—*Ἦρατα*, a general name applied to solemn sacrifices.



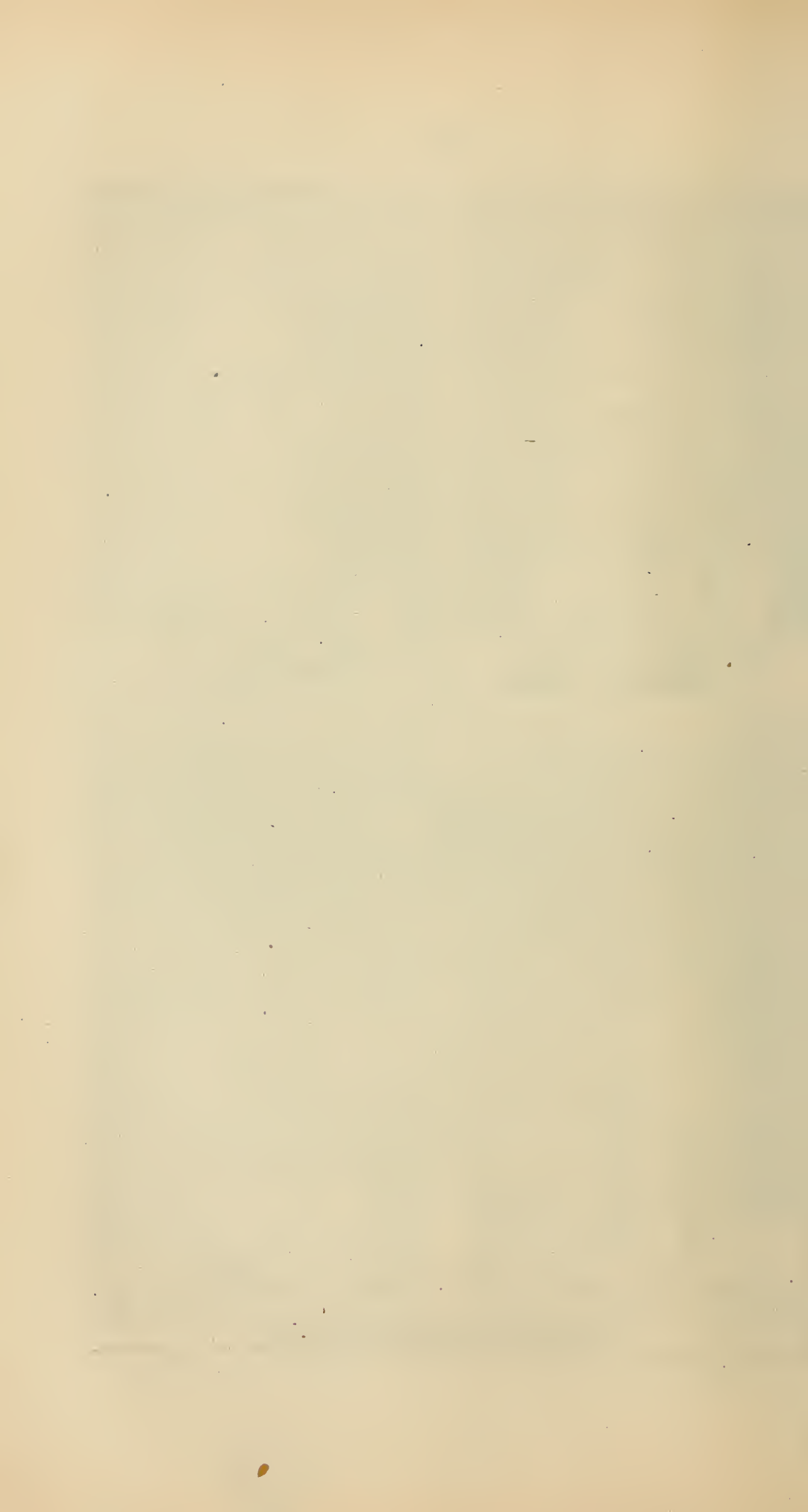
OFFERING.



LIBATION.



SACRIFICE TO DIANA



which were brought to the gods in the different seasons, with a view to secure good weather.

For a more complete enumeration and description, cf *Potter*, *Archæol. Græca*, bk. ii. ch. 20—Cf. *Larcher*, on certain Greek festivals, in the *Mem. Acad. Inscr.* vol. xlv. p. 412; and xlviii. p. 232.

2. "The festival called Ἀδώνια was celebrated in most of the cities of Greece. The solemnity continued two days. On the first, certain images or pictures of Adonis and Venus were brought forth with all the pomp and ceremonies used at funerals; the women tore their hair, beat their breasts, and counterfeited other actions usual in lamenting the dead. This lamentation was called Ἀδωνιασμός or ἄδωνία, and hence ἄδωνιαν ἄγειν signifies the same as Ἀδωνιν κλαίνειν, to weep for Adonis; and the songs on this occasion were denominated ἄδωνίδια. With the images were also carried shells filled with earth, in which grew several sorts of herbs, particularly lettuces; in memory that Adonis was laid out on a bed of lettuces. These were called κῆποι, gardens; and hence Ἀδωνίδος κῆποι were proverbially applied to things unfruitful and fading, because those herbs were sown only so long before the festival as to be green at that time, and were presently cast out into the water. The flutes used on this day were called γιγγρίαι from γίγγρις, the Phœnician name of Adonis; the music, γιγγρασμός; and the songs were called γιγγραντά. The sacrifice was denominated καλῆδρα, because the days of mourning were called by that name. The second day was spent in all possible demonstrations of joy and merriment; in memory, that by the favor of Proserpine, Venus obtained that Adonis should return to life, and dwell with her one-half of every year. This fable is applied to the sun which produced the vicissitudes of summer and winter."

Cf. P. II. § 47.—*Banier*, *Culte d'Adonis*, in the *Mem. de l'Acad. des Inscr.* vol. iii. p. 98.

3. "The Διονύσια were sometimes called by the general name of Ὀργια, which, though sometimes applied to the mysteries of other gods, more particularly belonged to those of Bacchus. They were also sometimes denominated Βακχεῖα. They were observed at Athens with greater splendor, and with more ceremonious superstition, than in any other part of Greece; the years were numbered by them; the chief archon had a share in their management; and the priests who officiated were honored with the first seats at public shows. At first, however, they were celebrated without splendor, being days set apart for public mirth, and observed only with the following ceremonies:—a vessel of wine adorned with a vine branch, was brought forth; next followed a goat; then was carried a basket of figs; and after all, the phalli.—At some of them, the worshippers in their garments and actions imitated the poetical fictions concerning Bacchus; they put on fawns' skins, fine linen, and miters; carried thyrsi, drums, pipes, flutes, and rattles; crowned themselves with garlands of ivy, vine, fir, and other trees sacred to Bacchus. Some imitated Silenus, Pan, and the Satyrs, and exhibited themselves in comic dresses and antic motions; some rode upon asses; and others drove goats to the slaughter. In this manner persons of both sexes ran about the hills and deserts, dancing ridiculously, personating men deranged in their intellects, and crying aloud, Εἰπὶ Σάβοι, Εἰσι Βάκχε, ὦ Ίακχε, Ἰόβοκχε, or Ἰώ Βάκχε.

The great festival, Διονύσια μεγάλη, was sometimes called αἰστικά, or τὰ κατ' αἶσιν, because celebrated within the city of Athens, in the beginning of spring, in the month Ἐλαφηβολιών. It was sometimes by way of eminence called Διονύσια, because it was the most celebrated of all festivals of Bacchus at Athens, and was probably the same as Διονύσια ἀρχαῖοτερα.

The less, Διονύσια μικρά, was sometimes called τὰ κατ' ἀγρούς, because it was observed in the country. It was a sort of preparation to the former and greater festival, and was celebrated in autumn, in the month Πασειδέων or Γαμηλιών. Some are of opinion, that it was the same as Διονύσια ληνναῖα, which received its name from ληνός, a wine-press."

There appear to have been four Attic festivals in honor of Bacchus; the Διονύσια κατ' ἀγρούς, the Λήναια, the Ἀνθεστηρια, and the Διονύσια κατ' αἶσιν. Other festivals in his honor are also named.

In our Plate XXV. fig. e, we have a Bacchante dancing with a thyrsus in one hand and a wine cup in the other; in fig. f, another Bacchante with some musical instrument in each hand, perhaps the *crotala*. A male reveler is seen on the altar of Bacchus, given in the Sup. Plate 30.

Cf. *Schöll*, *Hist. Litt. Grecque*, vol. ii. p. 5, as cited P. V. § 7. 9.—On festivals of Bacchus, see also P. II. § 59; P. IV. § 66. 2—See *Spalding*, in the *Abhandl. der Berl. Acad.* 1811; and *J. Büchh*, *Vom Unterschiede der Attischen Lenæn. Anthesterien*, &c in the *Abhandl. der Berl. Ac.* 1819.

4. "The Ἐλευσίνια was a solemnity observed by the Celeans and Phliasians every fourth year; by the Pheneciæ, the Lacedæmonians, Parhasians, and Cretans, but more especially by the Athenians, every fifth year, at Eleusis, a borough town of Attica. It was the most celebrated solemnity in Greece, and was, therefore, by way of eminence, called τὰ μυστήρια, the mysteries, and τελετή. It is said by some to have been instituted by Ceres herself, when she had supplied the Athenians with corn in a time of famine. Some say that it was instituted by king Erectheus; and others by Emolpus.

It was divided into the μικρὰ and μεγάλη μυστήρια, lesser and greater mysteries; and then the latter were in honor of Ceres, the former in that of her daughter Proserpine. Μικρὰ μυστήρια, the lesser mysteries, were observed in the month Ἀρδεστηρίου at Agræ, a place near the river Ilissus; and the μεγάλη μυστήρια, greater mysteries, were celebrated in the month Βοηδρομιῶν, at Eleusis, a borough-town of Attica, from which Ceres was called Eleusinia. In later ages the lesser festival was used as a preparation to the greater, in which they could not be initiated till they had been purified at the former.

About a year after purification at the lesser, they sacrificed a sow to Ceres, and were admitted to the greater mysteries, the secret rites of which (with the exception of a few known only to the priests) were openly revealed to them, and hence they were called ἔφοροι and ἐπόπται, inspectors. Persons of both sexes and of all ages were initiated at this solemnity. To neglect the initiation into these mysteries was considered a crime of a very heinous nature, and formed a part of the accusation for which Socrates was condemned to death.—All the Greeks might claim initiation into the mysteries; but the people of every other nation were excluded by an ancient law; and persons convicted of sorcery or of any atrocious crime, and especially if they had committed homicide, even though involuntarily, were debarred from these mysteries.

The manner of initiation was as follows. The candidates, being crowned with myrtle, were admitted by night into a place called μυστικός σηκός, the mystical temple, or μυστοδόκος δόμος, which was an edifice very capacious (P. II. § 63). At their entrance they washed their hands in holy water, and at the same time were admonished to present themselves with minds pure and undefiled, without which the external cleanness of the body would not be accepted. After this, the holy mysteries were read to them out of a book called πέτριον, from πέτρα, a stone, because the book was only two stones cemented together. Then the priest who initiated them, and who was called ἱεροφάντης, proposed to them certain questions, to which they returned answers. Soon after, they beheld strange and frightful objects: sometimes the place, in which they were, appeared bright and resplendent with light and radiant fire, and instantly was covered with pitchy darkness; sometimes a hollow sound was heard, and the earth seemed to groan beneath their feet. The being present at these sights was called αὐτοψία, intuition. They were then dismissed in these words, Κόγξ, Ὀμπαξ. The garments in which they were initiated were deemed sacred, and efficacious in averting evils and incantations.

The hierophantes had three assistants: the first was called ἰαχόδχος, torch-bearer, to whom it was permitted to marry; the second, κήρυξ, the crier; and the third, ὁ ἐπὶ βωμῷ, from his ministering at the altar. ἱεροφάντης is said to have been a type of the Great Creator of all things; ἰαχόδχος, of the sun; κήρυξ, of Mercury; and ὁ ἐπὶ βωμῷ, of the moon.

There were also certain public officers whose business consisted in seeing that all things were performed according to custom. Of these was βασιλεὺς, the king, who was one of the archons, and who was obliged to offer prayers and sacrifices at this solemnity, and to observe that no indecency or irregularity was committed during the festival; four ἐπιμεληταί, curators, who were elected by the people, and ten persons who assisted at this and some other solemnities, and who were called ἱεροποιοί, from their offering sacrifices.

This festival continued nine days, and from the fifteenth to the twenty-third day of the month Βοηδρομιῶν. During this time it was unlawful to arrest any man, or to present any petition; and they who were found guilty of such practices were fined one thousand drachms, or, as others say, put to death.

On the fourth day of the festival, they made a solemn procession, in which the καλάβιον, holy basket of Ceres, was carried in a consecrated cart, crowds of persons shouting as they went, Χαῖρε, Δηλιτέρη (*Hail, Ceres*). After these, followed certain women called κιστοφόροι, who carried baskets in which were contained carded wool, grains of salt, a serpent, pomegranates, reeds, ivy boughs, a sort of cakes called φθίς, poppies, &c.—The fifth was called ἡ τῶν λαμπάδων ἡμέρα, the torch-day; because, the night following, the men and women ran about with torches in their hands. It was also customary to dedicate torches to Ceres, and to contend who could present the largest; and this was done in memory of the journey of Ceres, who sought Proserpine with a torch lighted at the flames of Ætna.—The sixth day was called Ἰαχός, from Iacchus, the son of Jupiter and Ceres, who with a torch in his hand accompanied the goddess in her search after Proserpine. His statue, crowned with myrtle, and bearing a torch, was carried from the Ceramicus to Eleusis, in a solemn procession called Ἰαχός.—On the seventh day were sports, in which the victors were rewarded with a measure of barley, which was the first grain sown in Eleusis."

R. binson. Archæol. Græca.—On the Eleusinian Mysteries, see the references given P. II. § 63.—A full account of the Greek mysteries is given in Limburg-Brouwer, Histoire de la Civilisation, Mor. et Relig. des Grecs.

5. The Θεσμοφόρεια was a festival in honor of Ceres, surnamed Θεσμοφόρος (*Legifera* or *lawgiver*), because she was said to have first taught mankind the use of laws. It

was celebrated in many Grecian cities; by the Spartans, the Thebans in Bœotia, the Syracusans in Sicily, and others.—“But the Athenians observed this festival with the greatest show of devotion; the worshipers were freeborn women (it being unlawful for any of servile condition to be present), whose husbands were wont to defray the charges; and were obliged to do so, if their wives' portion amounted to three talents. These women were assisted by a priest called *Στεφανηφόρος*, because his head was adorned with a crown; and by certain virgins, who were kept under severe discipline, being maintained at the public charge in a place called *Εστυοφορεῖον*. The women were clad in white apparel.—Three days at least were spent in making preparations. Upon the eleventh of Pyanepsion, the women, carrying books upon their heads, wherein the laws were contained, went to Eleusis, where the solemnity was kept; whence this day was called *Ἀσός*, the *ascent*. Upon the fourteenth the festival began, and lasted until the seventeenth. Upon the sixteenth they kept a *fast*, sitting upon the ground in token of humiliation; whence the day was called *Νηστεία*, a *fast*.”

Cf. *Pet. Boyd's* ed. p. 378.—*Willauer*, De Thesmophoriis. Wratisl. 1820. 8.—On the Fasts of the ancients, see *Morin*, L'Usage du Jeûne, chez les Anciens, &c. in the *Mém. de l'Acad. des Inscri.* vol. iv. p. 29.

6. “The *Παναθήναια* was an Athenian festival in honor of Minerva, the protectress of Athens. It was first instituted by Erichthonius, who called it *Ἀθήναια*; and it was afterwards revived by Theseus, when he had united into one city all the Athenian people, and by him was denominated *Παναθήναια*. Some are of opinion that it was the same as the Roman *Quinquatria*. At first it continued only one day; but it was afterwards prolonged several days, and celebrated with great magnificence.

There were two solemnities of this name, one of which was called *Μεγάλα Παναθήναια*, the Great Panathenæa, and was celebrated once in five years, beginning on the twenty-second of Hecatombæon; the other was denominated *Μικρά Παναθήναια*, the Less Panathenæa, and was observed every third year, or, as some think, every year, beginning on the twentieth or twenty-first of Thargelion. In the latter were three games, managed by ten presidents who were elected from the ten tribes of Athens, and who continued in office four years. On the first day was a race with torches, in which first footmen and afterwards horsemen contended, and which was also observed in the greater festival. The second contention was *εἰσδρόμια*; *ἀγών*, a gymnastic exercise in which the combatants gave proof of their strength or manhood. The place of these games was near the river, and was called from the festival *Παναθηναϊκόν*. The third was a musical contention instituted by Pericles; the subject proposed was the eulogium of Harmodius and Aristogiton, and also of Thrasybulus, who had rescued the republic from the yoke of the tyrants by which it was oppressed. The poets also contended in four plays, which from their number were called *πενταλογία*. Besides these there was a contention at Sunium, in imitation of a sea-fight. (Cf. *Herod.* viii. 55.—*Pausan.* i. 27. § 2.) The victor in either of these games was rewarded with a vessel of oil and with a crown of the olives which grew in the Academy, and which were called *μορταί* from *μῆρος*, death, or from *μέρος*, a part. There was likewise a dance called *Pyrrhichia*, performed by boys in armor, who represented to the sound of the flute the battle of Minerva with the Titans. No man was permitted to be present at these games in dyed garments, under a penalty to be imposed by the *ἀγωνοθέτης*, president of the games. Lastly a sumptuous sacrifice was offered, to which every Athenian borough contributed an ox; of the flesh that remained, a public entertainment was made for the whole assembly; and at this entertainment cups of an unusual size were employed.

In the greater festival most of the same rites and ceremonies were observed, but with greater splendor and magnificence, and the addition of some other matters. In particular, at this solemnity was a procession, in which was carried the sacred *πέπλος*, garment of Minerva. This *πέπλος* was woven by a select number of virgins, who were called *ἐργαστικαί*, from *ἔργον*, a work; and who were superintended by two of the *ἀρχήγυροι*, and commenced their employment at the festival *Χαλκεῖα*, which was on the thirtieth of Pyanepsion. The garment was white, without sleeves, and embroidered with gold: upon it were described the achievements of Minerva against the giants, of Jupiter, of the heroes, and of men renowned for valor and great exploits; and hence men of courage and bravery were said to be *ἄξιοι πέπλου*, worthy of being portrayed on the garment of Minerva. The ceremonies attending the procession with the *πέπλος* were as follows. In the Ceramicus without the city, was an engine built for the purpose in the form of a ship, upon which the *πέπλος* was hung in the manner of a sail, which was put in motion by concealed machinery. The *πέπλος* was thus conveyed to the temple of Ceres Eleusinia, and thence to the citadel, where it was placed upon Minerva's statue, which was laid on a bed strewed with flowers, and called *πλακίς*. This procession was composed of a great number of persons of both sexes, and of all ages and conditions. It was led up by old men, and, as some say, by old women, carrying olive branches in their hands; and hence they were called *θαλλοφόροι*, bearers of green boughs. After these came middle-aged men, who, armed with lances and bucklers, seemed only to respire war, and who were accompanied by the *μέτοικοι*, sojourners, carrying little boats as emblems of their being foreigners, and therefore called *καφηφόροι*, boat-bearers. Then followed the women, attended by the sojourners’

wives, who were called ὑδριαφόροι, from carrying water-pots in token of servitude. These were followed by young men, who sang hymns in honor of the goddess, and who were crowned with millet. Next proceeded select virgins of high rank, whose features, shape, and deportment, attracted every eye, and who were called κανηφόροι, from their carrying baskets, which contained sacred utensils, cakes, and all things necessary for the sacrifices. These utensils were in the custody of one who, because he was chief manager of the public processions, was called ἀρχιθέωρος. The virgins were attended by the sojourners' daughters, who carried umbrellas and folding-chairs, and who were thence denominated σκιαδρόφοροι, umbrella-carriers, and διφροφόροι, seat-carriers. It is probable that the rear was brought up by boys, who walked in coats used at processions, and were called πανδαμικοί. The necessities for this and other processions were prepared in a public hall erected for that purpose between the Piræan gate and the temple of Ceres; and the management of the whole business belonged to the νομοφύλακες, who were appointed to see that the ancient customs were observed.

The Panathenaic procession is represented on the frieze of the Parthenon.—See *Stuart*, *Antiq. of Athens*, cited P. IV. § 243. 1.—*Visconti*, *Sculpture du Parthenon*, cited P. IV. § 190. 4.—A small but handsome view of the Acropolis and the Panathenaic procession is given in *Boyd's* *Potter*.

On the festival, cf. *Robinson*, *Arch. Græc.*—*Potter*.—*Lond. Quart. Rev.* xiv. 517.—*H. A. Müller*, *Panathenaica*.

Among the monuments of ancient art still in preservation are certain vases called *Panathenaic Vases*, as they are supposed from inscriptions on them to have been actually employed to contain the sacred oil bestowed upon victors in these games as a part of their prize.

See *P. O. Brønsted*, on the Panathenaic Vases; in the *Transact. of the Roy. Soc. of Literature*, vol. ii. p. 102. *Lond.* 1831.—*De Caylus*, Vases dont les anciens faisoient usage dans les festes, in the *Mem. Acad. Inscr.* xxiii. 342.

§ 78. The great *public games* of the Greeks were also a part of their religious customs. They were looked upon as sacred, and were originally established in honor of the gods. They were always begun and ended with sacrifices. It also entered into their design, and was their effect, to render religion more attractive by association with sensible objects, to bring into nearer contact the several portions of Greece, and to stimulate and publicly reward superior talents.—The exercises of these games were of five sorts, and had therefore the common name Πένταθλον. They were *running, leaping, wrestling, throwing the discus, and hurling the javelin, or boxing*, which some put in the place of the contest with the javelin.

See *Burette*, on these exercises, (*la Lutte des anciens*—*Puzilat*, *Course*, *Disque*, &c.) in the *Mem. de l'Acad. des Inscr.* vol. iii. p. 222 ss.—*G. F. Philipp*, *De Pentathlo sive Quinquertio*. *Berl.* 1827. 8.

§ 79. The race (δρόμος) was between fixed boundaries, the starting-place (ἄφεις, βαλβίς), and the goal or end (σχοπός, τέρμα), on a piece of ground measured off for the purpose (ἄλός, στάδιον), 125 paces in extent. The racers were sometimes clad in full armor (ὀπλιτοδρόμοι).—There were also chariot-races and horse-races.

Those who only ran once over the stadium were called σταδιοδρόμοι; those who ran over the space doubled (δίανος), that is, both to the goal and back, were called δαυλοδρόμοι; those who ran over the space twelve times in going and returning, i. e. twenty-four stadia, or according to others only seven stadia (ἑβδόχως), were termed δολιχοδρόμοι. The goal was sometimes called καμπτήρ; because, in the δίανος and the δόλιχος, the racers turned round it.—The prize (ἄθλον, βραβεῖον) was commonly merely a crown of olive, pine, or parsley.—The term κένητες was applied to horses which performed in the horse-race single. Two horses were also used, upon one of which the performer (ἀνάβατης) rode to the goal, and then leaped upon the other. In the chariot-race, two, three, four, or more horses were employed to draw the chariot (ἄρμα); hence the terms ἔδωροι, τετρίωροι, τετρίωροι, &c. The chariots were sometimes driven over the course twelve times (δωδεκαδρόμοι). It was an object of emulation among the wealthy to send chariots for the race to the public games of Greece.

Gedoy, *Les Courses de Chevaux et de Chars dans les jeux Olympiques*, in the *Mem. Acad. Inscr.* viii. 314, 330; ix. 360.—*Quatrem. de Quincy*, *Sur la Course armée et les opitodromes*, in the *Mem. de l'Institut, Classe d'Hist. et Lit. Anc.* vol. iv. p. 165 with figures.—On the Olympic Stadium, cf. *Lond. Quart. Rev.* vol. v. p. 277.

§ 80. For the leap (ἄλμα) also boundaries were marked, the place from which (βατήρ), and the place to which (σκάμμα) it was made. This exercise was performed sometimes with the hands empty, but oftener with metallic weights in them, usually of an oval shape (ἀλτήρες), sometimes with weights attached to the head or the shoulders.

The distance leaped over was called κανόν. The point to which the performers were to leap was marked by digging the earth; hence its name from σκάπτω. The phrase τηδόν ὑπὲρ τὰ ἑκαμμένα, applied to signify *excess or extravagance*, was taken from this exercise.

§ 81. Wrestling (πάλη, καταβλητική) was commonly performed in a covered portico (ξυστός), the combatants being naked, and making the most violent exertions to throw each other to the ground. When one had done this with his adversary three times (ὑπέρτριπας), he received the prize. There were two modes of this exercise, one in the erect posture (ὀρθοπάλη), the other in the lying posture in which the parties contended rolling on the ground (ἀνακλινοπάλη and ἀλίνδῃσις or κύλισις).—When wrestling was united with boxing, it was called Παγκράτιον or Παμμάχιον.

After the names of the candidates had been announced by a herald, they were matched by lot. For this purpose a silver urn was used containing as many balls as there were candidates. The same letter was inscribed on two balls, and those who drew the same letter were antagonists in the contest. In case of an odd number, he who drew the odd lot was called ἑφεδρος, and required to contend with those who conquered. A competitor confessed his defeat by his voice, or by holding up his finger; hence αἶρε δάκτυλον became proverbial to signify *confess that you are conquered*.

In the strict wrestling, blows were not allowed, nor in boxing was it proper for the competitor to throw his antagonist; but in the *Pancratiūm*, both modes were practiced by the combatants (παγκρατισταί or πάμμαχοι).

§ 82. The quoit or discus (δίσκος, σόλος) was made of stone, brass, or iron, of a circular form, and was thrown by means of a thong (καλώδιον) passing through a hole in the centre. He who threw the farthest took the prize.

1. The discus was about three inches thick and ten or twelve in diameter. Some state that the δίσκος was of stone, and the σόλος of iron; others that the former was carefully made and polished, the latter a rough mass of iron; the difference may have been wholly in their *form* or *shape*.—The exercise is said to have originated with the Lacedæmonians.

2 u. The hurling the javelin (ῥίψις, ἀκόντισις) was practiced either with the hand alone, or by means of a thong attached to the shaft.

In Plate XVII. fig. Y, is seen a javelin with the thong (*amentum*) attached to it.

§ 83. Boxing (πύγμα) was performed with clenched fists, around which they sometimes bound the cestus (ἱμάς), i. e. a thong or piece of hide loaded with iron or lead. The chief art in this game was to parry the blows of the antagonist, which were usually aimed at the face.

The combatant was called Πύκτης, from πύξ, a *fist*. The cestus, originally reaching no higher than the wrist, was afterwards extended to the elbow and sometimes to the shoulder, and at last came to be used both for defence and attack. The ἱμάντες were of several kinds; those termed μελίχαι gave the softest blows; and the μύρμηκες gave the most severe. The exercise was violent and dangerous. The combatants often lost their lives, and victory was always dear bought. Bruises on the face by blows were called ὀφθαλμία.

Besides these exercises of bodily strength and agility, there were at the public games of the Greeks contests in music, poetry, and rhetoric, of which mention is made in the *Archæology of Literature* (cf. P. IV. § 65, § 66).

§ 84. The four most grand and solemn games of the Greeks were the Olympic, Pythian, Isthmian, and Nemean, which were called by way of eminence *Sacred games* (ἁγῶνες ἱεροί).

The first and most distinguished were the *Olympic*, named from the place Olympia in Elis, and dedicated to the Olympian Jupiter. By some, Jupiter was considered as their founder; by others, an earlier Hercules belonging to the Idæan Dactyli; by others, Pelops; by most, Hercules the hero, who was the first victor in all the exercises, except in wrestling. They were renewed by Iphitus, a contemporary of Lycurgus, about B. C. 888, and afterwards by Choræbus, B. C. 776. Afterwards they were an object of special care to the people of Elis. Several inspectors (ἀλύται, βαρδοῦχοι) had charge of the external arrangements, under the direction of a chief inspector (ἀντάρχης).

1 u. Those who wished to appear as combatants were obliged to spend ten months at the Gymnasium in Elis, practicing the games and various preparatory exercises under the instruction of the judges, who were in the Olympic games especially termed Ἑλλανοδίκαι. The order in which they successively engaged in the contests was decided by lot. The prize was a crown or wreath of olive (κότινος).—Among the Olympic victors, Alcibiades was one of the most celebrated; the names of thirteen others Pindar has preserved to posterity by his Olympic odes. Statues were often erected to the conquerors in the grove of Jupiter. Their fame was spread the more widely as

count of the vast multitudes of spectators, that flocked to the games from every part of Greece, and from Asia, Africa, and Sicily. Originally females were not allowed to attend.—The games were repeated every fifth year, in the month Ἑκατομβαιῶν, answering partly to July, and continued five days. They gave rise to the custom of reckoning time and dating events by Olympiads. Each Olympiad consisted of four years. The first Olympiad is generally considered in chronology as corresponding with the year 776 B. C.

2. One judge at first presided over the games; afterwards two; subsequently there were twelve; then eight, one from each tribe of the Eleans. The place, where these assembled and superintended the preparatory exercises (προγυμνάσματα) of the combatants, was called Ἑλληνοδικαῖον. They took the most solemn oaths to adjudge the prizes impartially. Although women were strictly excluded from witnessing these games at first, they were afterwards allowed not only to be present, but even to contend in them. Originally the contests all took place in one day; but at length several days were devoted to them, and sometimes a day to processions and sacrifices and to the banquets given to the victors. The Olympic games were celebrated under the Roman emperors; but were abolished A. D. 394, in the reign of Theodosius.

3. Much has been said respecting the various favorable influences which these games exerted in Greece. They are said to have promoted peace and harmony between the different sections and states, as they drew together spectators from every quarter, who thus constituted the great assembly (Πανήγυρις) of Greece. Olympia was in fact called παγκοινός χώρα, the common country of all. Hardihood and valor among the soldiery are also mentioned as natural effects of the various athletic exercises performed at them. They could not fail to stimulate to literary exertion, as they furnished poets, historians, and orators, with the best opportunities to rehearse their productions.

Rav. Croft's Heeren, p. 129.—*G. West's* Diss. on the Olympic games, in his *Transl. of Pindar*, cited P. Y. § 60. 5.—*Cf. Sulzer's* Allg. Theorie, close of article *Pindar*.—*Thirlwall's* Hist. of Greece.—For more particular accounts of the games, *Dissen*, Ueber die Anordnung der Olympischen Spiele; in his *Kleine Schriften*.—*Krause*, Olympia oder Darstellung der grossen Olympischen Spiele. Wien. 1838. 8.

§ 85. The *Pythian* games (Πύθια) were celebrated upon the Crissæan plains, in the vicinity of Delphi, which was once called Pytho from the surname of Apollo. The games were sacred to this god, and were a commemoration of his victory over the Pythian serpent. They were instituted either by himself, or by Amphictyon or Diomedes. Originally they were held at the beginning of every ninth year (ἐνναετηρίς), afterwards, like the Olympic, at the beginning of every fifth year (πενταετηρίς). The Pythiad was sometimes used as an era in chronology, but not commonly; it appears to have been reckoned from the 3d year of the 49th Olympiad, B. C. 582. As a reward or prize the victors received certain apples sacred to Apollo, often also a crown of laurel.

1 u. The contests appear to have been at first only in music, and to have been rewarded with silver, gold, or something of value. The song called Πυθικός νόμος, which was performed in these contests, celebrated the victory of Apollo over the serpent; it consisted of five or six distinct portions, which represented so many separate parts and steps in the undertaking and achievement. Of the same import was the customary solemn dance, composed of five parts.

2 u. All the exercises in use at the Olympic games were gradually introduced into the Pythian. The *Amphictyons* had the oversight of them; to these the candidates were required to present themselves. Nine conquerors are especially celebrated in the Pythian odes of Pindar. The spot where these games were held was a plain between Delphi and Cirrha, sacred to Apollo.

3. The Pythian games were sometimes called *Amphictyonικά ἄθλα*, because they were under the care of the Amphictyons. The particular persons appointed to take the oversight of the games were called Ἐπιμεληταί; who also acted as judges. They were assisted, in keeping order, by the *μαστιγόφοροι*. The Greek states sent, to attend these games, persons termed *Θεωροί* and *Πυθαισταί*.

§ 86. The *Nemean* games (Νεμεῖα or Νεμαία) derived their name from Nemea, a city in Argolis between Cleonæ and Phlius, in the vicinity of which they were celebrated. They were held every third year (τριετηρικοί) so as to fall on every second and fourth Olympic year. It was never common to compute time by Nemeads. The superintendents and judges were selected from the neighboring cities, Argos, Corinth, and Cleonæ, and were persons distinguished particularly for their love of justice. Their dress was black, because the games were first instituted as a funeral solemnity (ἁγῶν ἐπιτάφιος) in honor of Opheltēs, or Anchemorus; although others state, that they were instituted and dedicated to Jupiter by Hercules, after slaying the Nemean lion. The prize of

the victor was a crown of parsley (σέλινον). Ten conquerors in the Nemean games are celebrated by Pindar.

See Villouin, *Les jeux Nemeans*, in the *Mem. Acad. Inscr.* vol. xxxviii. p. 29.

§ 87. The *Isthmian* games (Ἰσθμια) were so called from the place of their celebration, the Corinthian isthmus, or the neck of land joining Peloponnesus with the continent. They were instituted in honor of Melicertes, a son of Ino and Athamas, who under the name of *Palæmon* was received by Neptune into the number of sea gods. Others represent Theseus as the founder of the games, and Neptune as the god to whom they were consecrated. With the Corinthians, all the other states of Greece (except the Eleans, who were excluded by some dreadful execration,) united in celebrating these games. They were held at the beginning of every third year (τριετηριοί), and were attended with the musical contests as well as those in all the athletic exercises. The prize was originally, and also in later times again, a crown of pine; for a period between, it was a crown of dry parsley. The judges were at first selected from the Corinthians, afterwards from the Sicyonians. Pindar, in his Isthmian odes yet extant, has sung the praise of eight victors, mostly Pancratiasts, who gained the prize in wrestling and boxing at the same time.

In our Plate XVI. are seen various forms of ancient crowns and garlands. Fig. 8 represents the Isthmian crown; fig. 9, the crown of myrtle; fig. 10, the laurel.

Solon established by a law that every Athenian, who gained a victory at the Isthmian games, should also receive from the public treasury (*Plut. Sol* 23) a reward of one hundred drachmæ.—The triumphal odes, in which the praises of the victors were celebrated, were termed *Epinikia*.

See Massieu, in the *Mem. Acad. Inscr.* vol. v. p. 95, 214.—Dissen, in his edition of Pindar; cf. P. V. § 60.—Krause, *Die Fythien, Nemeen, und Isthmien*. Cf. § 88. 2.

§ 88. On account of the great estimation in which *Athletics* were held among the Greeks, and their intimate connection with religion and the interests of the state, the subject deserves a few additional remarks.

1 u. In the most general sense, the term included intellectual as well as bodily exercises, pursued with earnestness and zeal; but it was commonly used to signify those more frequent and violent bodily exercises, which were so much practiced in Greece, especially at the games already described, and which were viewed as an essential part of education, and constituted a great object of the Gymnastic system. Many of those who had enjoyed full instruction therein, made these exercises the main business of their life. Such were called ἀθληταί and ἀγωνισταί. The teacher of the system or art was called γυμναστής and ζυστάρχης, superintendent of a ζυστός, which was a covered gallery where the exercises were performed in winter, and was so called from the floor being made smooth and level. Although the Athletæ were not strictly in the service of the state, yet they received great honor. Their whole mode of life was conducted with reference to augmenting their bodily strength, and they submitted to many rigid precepts. In most of the exercises they were naked; in casting the quoit and the javelin they wore a light covering. By frequent anointing, rubbing, and bathing, they rendered their bodies more strong and supple. In preparation for a combat, they covered themselves with dust or sand, in order that they might take better hold of each other, and avoid too great perspiration and exhaustion. Generally the ground, or surface of the area, on which they exercised, was wet and slippery.

2 u. Before being permitted to enter this area, they were subjected to an examination and a rigid preparation. For this purpose judges (ἀθλοθέται, ἀγωνοθέται, Ἑλλανοδίκαι) were appointed, whose number was not always the same, who decided concerning the prize, and excited the combatants by animated exhortations. The rewards of the conquerors were the applause and admiration of the people, the public proclamation of their names, the laudatory song of the poet, the crown of victory, statues, solemn processions, banquets, and other privileges and advantages.

For additional remarks on this subject, see P. IV. § 63, § 64.—C. F. A. Hockheimer, *Versuch eines Systems der Erziehung der Griechen*, Dess. 1785. 2 vols. 8. a work very instructive on this topic and on Grecian education generally.—Cf. *Jahn's Treatise on Gymnastics*. Northampt. 1828. 8.—*Amer. Quart. Rev.* vol. iii. p. 125.—*Burette. Histoire des Athlètes*, in the *Hist. de l'Acad. des Inscr.* vol. i. p. 211.—P. Faber, *De Re Athletica*, &c. Lugd. 1595. 4; also in *Gronovius*, vol. viii.—H. Mercurialis, *De Arte Gymnastica*. Amst. 1672. 4.—P. M. Paciaudius, *De Athletarum κυβιστήσιν in Palaestra Græcorum*. Rom. 1756 4.—J. H. Krause, *Theagenes; oder wissenschaftl. Darstellung der Gymnastik, Agonistik, und Festspiele der Hellenen*. Halle, 1835. 8. with plates.

§ 89. Dramatic representations or *theatrical performances*, among the Greeks, belonged appropriately to religious festivals; and had their origin, in fact, in religious ceremonies, particularly in the rites connected with the worship of Bacchus at Athens; this circumstance is more fully noticed in the *Archæology* and the *History of Greek literature*; see P. IV. § 66. P. V. § 36, § 37, and 47. Some account of the structure of the Greek theatres is given under the head of *Architecture*; see P. IV. § 235. Besides

what is said in the sections referred to, a few remarks may be added properly in this place, respecting the machinery and the performers.

1. In their theatrical exhibitions the Greeks employed various *mechanical contrivances*. Among these were the following: the *Θεολογεῖον*, a platform concealed by clouds and supporting the gods in conversation; the *Μηχανή* and the *Γέρανος*, instruments employed to bring a god or other personage suddenly upon the stage, or withdraw him or lift him into the skies; the *Αἰώραι*, ropes to enable him to walk apparently in the air; *Βρονταὶ* and the *Κεραυνόσκοπεῖον*, contrivances for imitating thunder and lightning.

2. The number of *actors* (*ὑποκριταὶ*) in the whole of a play was of course various; but no more than three at once appeared on the stage (*σκηνῇ*) in the part appropriated to speakers (*λογεῖον*). Although the author of the piece represented was sometimes obliged to be one of the actors, yet those who were actors by profession were, as a class, of low character and loose morals.—In order that the voices of the speakers might be aided and the sound spread over the whole of the theatre, artificial helps were employed; among these were the brazen vessels (*ἤχητα*) resembling bells, which were placed in different parts of the structure.—In the rude state of the art the features of the actor were concealed or altered by smearing the face with wine-lees, or by some rude disguise. Æschylus (cf. P. V. § 39, 61) introduced the regular mask (*προσωπεῖον*, *persona*); which, ultimately, was formed of brass or some sonorous metal, or at least had a mouth so prepared as to increase the sound of the voice. There was a vast variety in the form, color, and appendages of the masks, so as to represent every age, sex, character, and condition; no less than twenty-five classes of tragic masks are enumerated by Julius Pollux; six for *old men*; seven for *young men*; three for *male slaves*; five for *female slaves*; and four for *free women*. The tragic mask often had a great elevation of the head and hair (called *ὄγκος*) to heighten the stature of the actor; and for the same purpose, the tragic actor wore a very thick-soled boot (*κόθορος*, *εμβάς*). Of comic masks forty-three varieties are specified; nine for *old men*; ten for *young men*; seven for *male slaves*; three for *old women*; fourteen for *young women*. The comic mask for the oldest man was called *πάππος πρῶτος*. Besides all these there were masks appropriate to the satyric drama.

Representations of several ancient masks may be seen in our Plate XLIX. cf. P. IV. § 189. 1.—See Schlegel, on the Drama, Lect. iii.—Mongez, sur les masques des Anciens, in the *Mém. de l'Institut*, Classe d'Hist. et Lit. Anc. vol. i. 256. vii. 85.—Mongez, (on use of masks for increasing the power of the voice), in the *Mém. de l'Inst.*, Classe de Lit. et Beaux Arts, vol. v. p. 89.—See also § 235. 3.

3. The *Choir* (*χορὸς*) was composed of performers wholly distinct from the actors; yet, by its leader, it often took part in the dialogue. The Chorus was maintained at vast expense; one source of which was in the dresses and decorations, which were of the most splendid kind. See P. V. § 37, and the references there given.

§ 90. As the theatre was opened at sunrise, or even as soon as day-break, the *spectators* assembled very early in order to secure good seats, which, as the edifices were built at the public expense, were at first free for every person. In consequence of the contest for places, which this occasioned, a law was passed at Athens, under which a fee for admission was demanded. This was fixed, for a time at least, at *two oboli*. But under the influence of Pericles, another law was also enacted requiring the proper magistrate to furnish from the public treasury the amount of this fee to every one who applied for it that he might attend a dramatic performance. The money thus used was termed *θεωρικὰ χρήματα*, and the magistrate, *Ταμίης τῶν θεωρικῶν*. The number of spectators was often very great (cf. P. IV. § 235). *Barthelemy* has given a vivid description of their crowding to the theatre.

Travels of Anacharsis (as cited P. V. § 153. 2), ch. xi. Cf. also ch. lxx.—*Barthelemy*, Nombre des pieces qu'on representoit en un jour a Allenes, in the *Mém. Acad. Inscr.* xxxix. 172.—On Greek theatrical performances, cf. P. V. §§ 36-47.—*Lond. Quart. Rev.* xii. 119.—*J. Proudfit*, in the *Bibl. Repository*, vol. i. of 2d Series, p. 449.—*Böttiger*, as cited P. V. § 86.

II. CIVIL AFFAIRS.

§ 91. After what has been already said (§§ 33, ss.) of the original circumstances and constitution of the Greek states, we may confine ourselves now to their characteristics and peculiarities in later times. The account of the various changes of their constitution and the consequences thereof belongs to history rather than antiquities. The latter, properly considered, will treat chiefly of the civil regulations of the most flourishing republic, Athens, without overlooking those of the other considerable states, especially the Spartans, who were distinguished by many peculiarities from the Athenians, although they had also many points of resemblance.

§ 92. The early political changes at Athens have been mentioned (§ 39). After the kings, whose power was greatly circumscribed by the chiefs of noble families, and of whom Codrus was the seventeenth and last (1068 B. C.), the chief magistrates were the Archons. When these became despotic, Draco

(624 B. C.) introduced a code of laws, which soon occasioned new troubles by their severity. Recourse was then had to Solon (594 B. C.), who abolished all the laws of Draco, except the one respecting murder. Solon changed the form of government in many points, diminished very much the authority and power of the Archons, gave the people a share and voice in judicial inquiries, and thus transformed the aristocracy previously existing into a mixed and moderate democracy.

On the Civil Affairs of the Athenians, cf. *G. Postellus*, *De Republica Atheniensium*. Lugd. Bat. 1635. 4.—*C. P. Levesque*, sur la Constitution d'Athènes, in *Mém. de l'Institut, Classe des Sciences Mor. et Pol.* vol. iv.—*K. F. Hermann*, *Lehrbuch der Griechischen Staatsalterthümer*. In English transl. entitled, *Political Antiquities of Greece*. Oxf. 1836. 8. An improved edition of the original publ. in 1836.—*Wachsmuth*, as cited § 13.—*K. D. Hillmann*, *Staatsrecht d. Alterthums*. Cohn. 1820. 8.

§ 93. Originally the people had been divided into four tribes (φυλαί), and also divided, according to their places of residence, into a number of boroughs or wards (δῆμοι). Each tribe likewise was subdivided into three curiæ (φρατρίαι, ἔδνη) according to their consanguinity, and each of the curiæ into families (γένη, τριακάδες). But Solon divided the citizens according to their wealth into four classes; 1. Πενταχοσομέδιμοι, those who gathered from their fields in moist and dry crops, at least 500 μέδιμοι; 2. Ἴππεις, those whose grounds yielded 300 μέδιμοι, and who were able to maintain a war-horse (ἵππος πολεμιστήριος); 3. Ζευγίται, those whose lands produced 200 (or 150) μέδιμοι, and who owned the space of one acre or ζεῦγος; 4. Θῆτες, those who had any less income. All the citizens were admitted to the assembly of the people (§ 106), but only the first three of the above classes shared in the burdens and expenses of the state, and therefore they alone could receive offices, and from them alone the senate (βουλή, § 107) was chosen, which at that time consisted of 400. Solon also advanced the authority of the Areopagus (§ 108), as he gave it jurisdiction of the most important criminal cases.

§ 94. Athens remained under these regulations only about thirty-four years. Then, even before the death of Solon, Pisistratus became sole master of the state, and notwithstanding all opposition, continued such until his death, 528 B. C. His two sons, Hippias and Hipparchus, succeeded him. These were soon stripped of their power; Hipparchus being slain by Harmodius, who was offended on account of his sister (*Thuc.* vi. 544) and was aided by his friend Aristogiton; and Hippias being driven into banishment by the people. After this, the constitution received a new form under the influence of Clisthenes.

The number of the tribes (φυλαί) was now increased to ten. From each of these, fifty senators (βουλευται) were yearly elected, so that the Senate consisted of 500. After this the power of the people was still more increased. Aristides effected the abolition of the law of Solon, which excluded from offices the lowest of the four classes of citizens. Pericles, with the assistance of Ephialtes, deprived the Areopagus of a great portion of its power; he also occasioned many important changes in the constitution, which were gratifying to the lower classes, and by which the democracy became less guarded and restrained, and the way was opened for the ochlocracy that soon followed.

§ 95. After various changes in the government, Athens was taken by Ly-sander, B. C. 404. The supreme power was then vested in the thirty tyrants, who were, however, deprived of their authority after three years, by Thrasy-bulus, and banished. In their stead, decemviri (δεκαδούχοι) were instituted, who likewise abused their power, and were exiled, after the former democracy was restored. This form was retained until the death of Alexander the Great, when it was overturned by Antipater, and the government vested in a certain number of nobles or chiefs. After the death of Antipater, Cassander committed the republic to a lieutenant; and under Demetrius Poliorcetes, it enjoyed again freedom and popular power. With some changes, this state of things continued until the time of Sylla, who in the Mithridatic war conquered Athens and subjected her to the Romans. The final destruction of the city happened towards the end of the fourth century by the hands of Alaric, king of the Westgoths.

§ 96 *t.* Athens was the most beautiful and splendid city in Greece. Its circuit was about one hundred and seventy-eight stadia. Its topography is given more particularly

in the Epitome of Classical Geography (cf. P. I. §§ 104–116); here we shall only name some of the principal buildings and works. One part of it was the citadel, which lay upon a steep rock; this at first constituted the whole city under the name of Cecropia, and was afterwards termed Acropolis. The most remarkable buildings on the Acropolis were the Προπύλαια, *Propylæa*, the Παρθενών, or temple of Minerva with the famous statue of this goddess by Phidias, and the joint temple of Neptune Erectheus and Minerva Polias. In the other portion (which was called the lower city), the temples of Vulcan, Venus Urania, Theseus, Jupiter Olympius, and the Pantheon sacred to all the gods, were among the most remarkable. Of the numerous covered porticos, the *Pæcile* (cf. P. IV. § 74) was the most renowned, and adorned with the most magnificent paintings and ornaments. The Odeum, built by Pericles, was devoted to musical and literary exercises (cf. P. IV. § 235. 3). The name of Ceramicus was given to two extensive spaces, one within and the other without the city, the former enriched with beautiful edifices, the latter used as a burial ground. There were several market places (ἰγοραῖ), with different names according to their specific uses. The Gymnasia also, and the Baths, the Stadium ascribed to Herodes Atticus, the Academy, the Cynosarges, the Hippodrome, and the Theatres, belong to the remarkable and interesting works which adorned the city of Athens. The three harbors, Piræus, Munychia, and Phalerum, should likewise be mentioned.

For a view of the Parthenon, see Plate XXI. fig. 1; in the same Plate, fig. 2, is the temple of the Winds; fig. 3, the temple of Theseus.—A view of the Parthenon in its ruins as given by Hobhouse, is seen in the Plate on page 432.—For ruins of the temple of Minerva connected with that of Neptune Erectheus, see the Plate on page 30.—For a plan of Athens, see Plate I.

§ 97. The inhabitants of Athens and of the whole of Attica were either πολῖται, *free citizens*; μέτοικοι, *free commoners, resident aliens or sojourners*; or δούλοι, *slaves*. The first class was the most respectable; the last, the most numerous. The number of resident foreigners, however, was not insignificant. The right of citizenship was, in the flourishing times of the republic, a high privilege, which was conferred only upon men of honorable descent and distinguished merit, and upon such not without difficulty, since the agreement of six thousand citizens was first requisite. Free born Athenians were those whose parents were born at Athens, or at least one of whose parents was born there; and those of the latter class held a lower rank, and privileges in some respects less than the former.

1 *u.* By Cecrops the Athenians were divided into four tribes (cf. § 93) as follows; 1. Κεκροπίς, from his own name; 2. Ἀντόχθων; 3. Ἀκταία; 4. Παπαλία. To each of these tribes belonged several districts, boroughs, or wards (ἔθρο), of which there were at length 174 in Attica, and which differed from each other in various points of manners and customs. The names of the tribes were afterwards changed, and the number increased to ten (cf. § 94), finally to twelve.

On the Δῆμοι of Attica, see IV. M. Leake, in the *Transactions of the Royal Society of Literature*; a full account, with a good map.—A complete list of them is given in Wachsmuth's *Historical Antiquities*.

2 *u.* The number of citizens, πολῖται, in the time of Pericles amounted to 14,040; and in the time of Demetrius Phalereus, according to a census taken by his direction, B. C. 309. the number was 21,000.

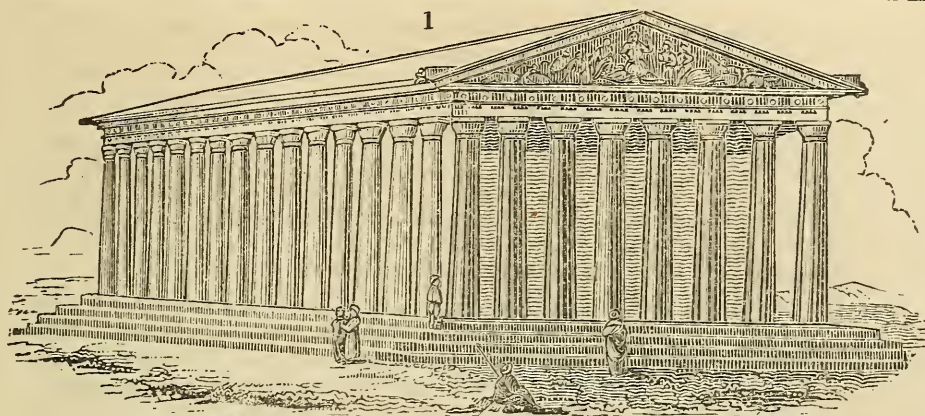
3. From the census of Demetrius, the whole population of Attica, including aliens (cf. § 99), women, children, and slaves (cf. § 99), has been estimated at 500,000.

On the population of Attica, see Böckh's *Public Economy of Athens*.—Clinton's *Fasts*, Appendix.—*Amer. Quart. Register*, on Populousness of Ancient Nations vol. ix. p. 143.—*Sainté Croix*, Sur la population de l'Attique, in the *Mem. Acad. Inscr.* vol. xlviii. p. 147.—And Letronne, in the *Mem. de l'Institut, Classe d'Hist. et Lit. Anc.* vol. vi. 165.

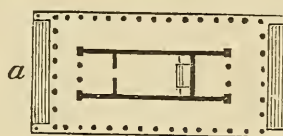
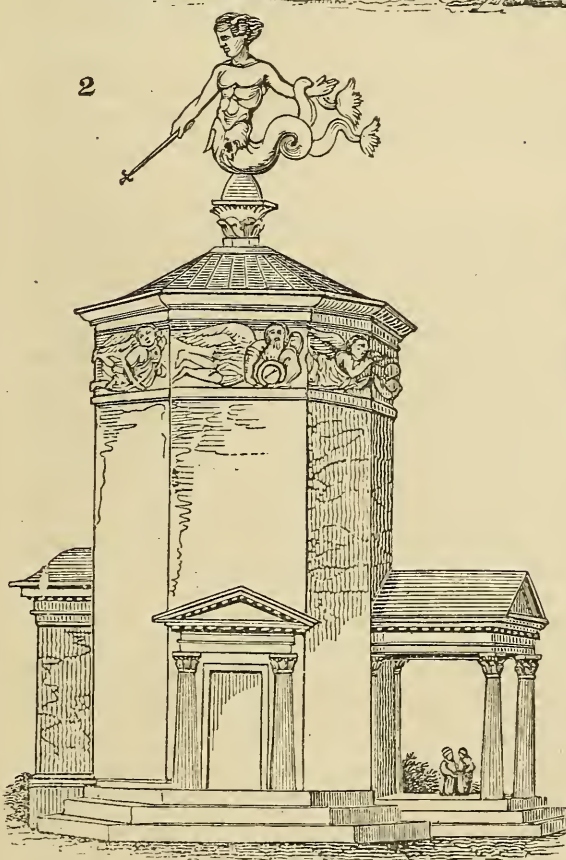
§ 98. The μέτοικοι were those foreigners, or persons not natives of Attica, who became residents in the city or territory. They took no part in the government, being admitted neither to the assemblies of the people nor to public offices, but were subject to all the laws and usages of the land. They were obliged to select from the free citizens a patron or guardian (προστάτης), in whose name they could manage business and maintain actions in the civil courts, and to whom they must tender certain services. Certain services to the state were also required of them, besides which an annual tribute (μετοίκιον) was exacted; ten or twelve drachms for each man; and six for each woman without sons; mothers with sons that paid being free from the tax. Sometimes exemption from taxation (ἀτέλεια) was conferred upon individuals as a reward for meritorious services. Demetrius found, by his census, 10,000 of the class of foreign residents.

The term ξένοι was applied to foreigners remaining in the city or country for a short time only, as distinguished from the foreign residents, although it was sometimes applied

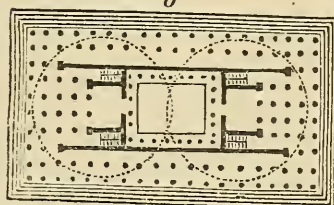
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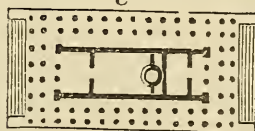
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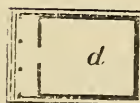
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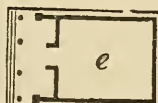
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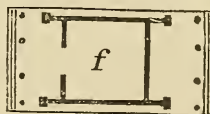
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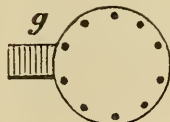
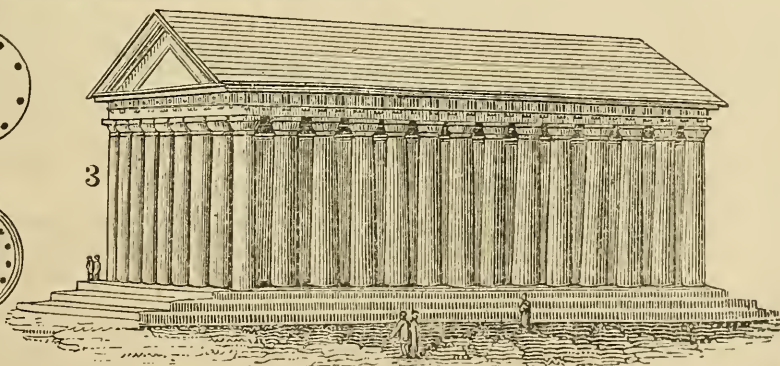
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to the latter; it was also applied reciprocally to persons who were mutually pledged by former acquaintance, or in any other way, to treat each other with hospitality.

If a *metic* neglected to pay the imposed tax, he was liable to be sold for a slave. Diogenes Laertius was actually sold, because he had not the means of paying it; but was redeemed by Demetrius.

Among the services required of the residents was the carrying of a vessel with water, *ὕδρια φορία*, which the married alien women were obliged to perform to the married females of Athens in the grand Panathenaic procession; the daughters of aliens were obliged on the same occasion to render to the Athenian maidens the service of carrying parasols (*σκία ἡ φορία*). See § 77. 6.

Cf. *Sainte Croix*, Sur les Metèques, &c. in the *Mém. de l'Acad. des Inscri.* vol. xlviii. p. 176.

§ 99. The slaves (*δοῦλοι*) were of different sorts, those belonging to the public (*δοῦλοι δημόσιοι*), and those belonging to private citizens (*οἰκέται*). The latter were completely in the power of the master, and were often treated with great severity. Yet they sometimes purchased freedom by their own earnings, or received it by gift as a reward for merit. Public slaves also were often set at liberty, when they had rendered the state some valuable service. Freedmen very seldom, if ever, obtained the rights of citizens, and were still termed *δοῦλοι*. In general, the condition of the slaves in Attica, abject and miserable as it was, appears to have been in some respects less so, than in other states of Greece, especially in Lacedæmon. The slaves of Attica amounted to 400,000 in the time of Demetrius.

The term *οἰκέτης* signifies *one living in the same house with any one*; *οἰκονόμος*, signifies *one who oversees one's affairs*, and is sometimes applied to designate a particular slave, since slaves were sometimes intrusted with the office of *steward*; *ὕπνρτης*, signifying primarily a *rower*, and secondarily an *attendant*, is also sometimes applied to slaves. *Xen. Mem.* ii. 10.

At Athens slaves were not allowed to imitate freemen in the fashion of their dress or the cut of their hair; their coats must be with one sleeve only (*ἐτερομήσχαλοι*) and the hair cut in the servile form (*θρίξ ἀνδραποδώδης*). They could not properly bear the names of Athenian citizens, but must be called by some foreign or low name. They were allowed to bear arms only in extreme cases. The punishments inflicted were severe; for common offences they were whipped (*μαστιγιάω*); for theft or running away they were bound to a wheel and beaten (*πί τροχῶν*); for some crimes they were sentenced to grind in the mills (*μύλωνες*); sometimes they received, upon their forehead or some other part, the brand with hot iron (*στίγμα*). In giving testimony in court they were also subject to torture (*βάσανος*).—Yet at Athens the slaves could bring civil actions against their masters and others for violation of chastity and for unlawful severity (*ὑβρεως εἰκη* and *αἰκίας δίκη*). When greatly oppressed, they could also flee to the temple of Theseus, from which it was held as sacrilege to force them.—Slaves carried on the whole business of the Athenians; even the poorer citizens depended on them. There was a sale of slaves on the first day of every month by merchants (*ἀνδραποδοκάτηλοι*); usually announced by a crier standing on what was called the vender's stone (*παραῖρ λίθος*). The price varied according to their abilities. Many were skillful in the elegant arts, and versed in letters; while others were only qualified to toil in the mines.

See *Reitzenier*, Geschichte und Zustand der Slavery, &c. (History of Slavery and Villanage in Greece.) Berl. 1789.—Cf. *Athenæus*. vi (cf. P. V. § 123).—*Bernhardy*, Grundriss der Griech. Lit. p. 36.—*Bibl. Repos. and Quart. Observer*, No. xvii. p. 138.

§ 100. The magistrates at Athens were divided, in reference to the mode of their appointment to office, into three classes, the *χειροτονητοί*, the *κληρωτοί*, and the *ἀρετοί*. The first named were chosen by the whole people raising the hand; the second were appointed by lot by the Thesmothetæ in the temple of Theseus; and the last were chosen by particular portions of the people, by the tribes and the districts, from among their own number.—The magistrates were required, on the expiration of their offices, to render an account of their administration to a tribunal, which was constituted by ten accountants (*λογισταί*) and ten directors or judges (*ἐνδύνοι*, called also *ἐξετασταί*).

In choosing the Archons and other magistrates by lot, the ordinary method was to put the names of the candidates, inscribed on brazen tablets (*πινάκια*), into an urn with black and white beans (*κῆραροι*); and those whose tablets were drawn out with white beans were elected.

On the Athenian magistrates, cf. *Blanchard*, in the *Mém. de l'Acad. des Inscri.* vii. 51.—Cf. *Julius Pollux*, *Onomasticon*.

§ 101. The most important magistrates were the *Archons* (*ἄρχοντες*). There were usually nine Archons, chosen by lot (*κληρωτοί*), but subjected to an exa

mination as to their qualifications, before they were admitted to take the oath and enter their office.

1. The examinations of the Archons were two fold; one in the senate called Ἀνάκρισις, the other in the forum, called Δοκιμασία, before the *Heliastæ* (ἡλιασταὶ § 110). Among the points of examination were the following: whether their ancestors for three generations had been Athenian citizens; whether they had a competent estate; and whether they were free from bodily defects (ἀφελεῖς).

2 *u.* The first of the nine in rank was styled *Archon* by way of eminence, ὁ Ἄρχων; sometimes Ἄρχων ἐπώνυμος, because the year was named from him. He attended to the domestic affairs of citizens, decided differences which arose between relatives, had the care of widows, appointed guardians, and took the oversight of certain festivals and solemnities, and also of theatres.—The second was called *King*, or archon king, ἄρχων βασιλεὺς. To him were assigned certain duties pertaining to religious worship, which were originally performed by kings exclusively; he was, in general, overseer of religious affairs.—The third, named *Polemarch*, πολέμαρχος, attended to the domestic affairs of strangers and sojourners, performing the same duties in reference to them, which the first archon did for the citizens. In the time of the Persian war, he had an important share in managing military affairs.—The six remaining archons were called *Thesmothetæ* (θεσμοθῆται), and were chiefly occupied with legislative affairs; they also took cognizance of such judicial matters as did not fall under other jurisdiction.

3. The three principal archons usually selected each two assistants, called *πάρεδροι*, *assessors*, who sat on the bench with the Archons, having been subjected to the same examinations with other magistrates, and being required to render in the same way an account (ἐκθύνη) of their office.

§ 102. Another magistracy at Athens was that of the *Eleven*, οἱ Ἐνδεκα, ten of whom were taken one from each of the ten tribes, and the other was their secretary (γραμματεὺς). They were properly overseers of the prisons, and directed in the execution of capital punishments. In later times they were also called *νομοφύλακες*.—These were different from the *Phylarchi* (φύλαρχοι), who were originally the inspectors of the ten tribes, and afterwards commanders in war. The *Demarchi* (δήμαρχοι) performed similar duties in relation to the districts (δῆμοι).—The *Δηξίαρχοι* had the care of the public register (λενχωμα), and made scrutiny in the assemblies, and collected fines of those not present. They were six in number; but were aided by the *Τοξόται*, who were a sort of bailiffs or deputy sheriffs, to the amount of 1000.—The *Νομοδῆται* were also 1000 in number, and were charged with the examination of past laws to see if any were injurious or useless, and with some minor matters of police.

Besides the magistrates above named, there were many others connected with the treasury, the senate and assembly of the people, and the courts of justice; the most important of them will be noticed in connection with those topics. There were also various other public functionaries, who were not, strictly speaking, magistrates, but ought perhaps some of them to be named here.—The *Ῥήτορες*, *orators*, were ten in number, appointed by lot to plead public causes in the senate and assembly; they were sometimes called *συνήγοροι*, and were a different body from the *σύνδοκοι*, who were appointed by the people.—The *Πρεσβεῖς*, *ambassadors*, were chosen usually by the people, sometimes by the senate, to treat with foreign states. When sent with full power, they were called *Πρεσβεῖς ἀποκράτορες*; generally their power was limited (cf. § 143). They were usually attended by *heralds* (κήρυκες); this name however was sometimes given to the persons sent on an embassy.—We may also mention the *notaries*, *γραμματεῖς*; besides the great number employed by the various magistrates, there were *three* publicly chosen; one by the assembly of the people, to recite before them; and two by the senate, one to keep the *laws*, and the other the *records* in general. The office was not at Athens very honorable, and was sometimes held by well educated slaves, called *Δημόσιοι* (cf. § 99).

§ 103. The *ordinary* revenues were of four sorts: 1. *Τέλη*, *rents* from public domains and other public property, and duties paid on articles of commerce and on certain pursuits and persons; 2. *Φόροι*, *tributes*, or annual payments exacted from allied or subjected cities and states; 3. *Τιμῆματα*, *fines*, which all went to the public treasury, except the tenth part devoted to the service of Minerva, and one fifteenth appropriated for the other gods and the heroes, that were patrons of the city; 4. *Λειτουργίαι ἐγκύκλιοι*, *periodical liturgies*, or services, in which individuals were required, for a time, to perform certain duties or maintain certain public establishments at their own expense.—Besides the ordinary, the neces-

sities of the state sometimes required an *extraordinary* revenue; and then special taxes (ἐισφοραί) laid upon citizens and residents formed an important resource.

Under the τέλη, or rents, we may include the income from the mines; the most important of which were the silver mines of Laurion; the ore from these was termed ἰγγυρίτης; they were regarded as a grand source of wealth to Athens.

See Böckh, on the Mines of Laurion, in his Public Economy.

Under the Φόροι or tributes, we may include the duty of ten per centum (δεκάτη, δεκα-τεντήριον) imposed on vessels passing from or into the Euxine; which was exacted at Chrysopolis (cf. P. I. § 160), which the Athenians fortified for the purpose.

Under Τιμήματα or fines, must be included the fees or deposits (προτανεῖα), which were demanded of both parties before beginning a suit in court; these deposits were large in proportion to the sum brought into question by the trial. To the same head must be referred also the proceeds of confiscated property (ζημιόπρατα).

Under the Liturgies (λειτουργίαι) were included chiefly three, χορηγία, γυμνασιαρχία, and ἐστίασις. Those, who rendered the first named service, (χορηγοί,) were required to pay the expenses of the whole chorus employed at the public festivals and theatrical exhibitions (cf. § 89. 3). Those to whom the second was assigned were obliged to furnish the oil and the various necessities for the wrestlers and other combatants in the public games. In the third service mentioned, certain persons (ἐστιάτορες τῶν φυλῶν) provided entertainment or banquets, on the public festivals, for a whole tribe.—These services were always assigned to the most wealthy citizens. In the time of Demosthenes there was the following system: each of the ten tribes pointed out 120 of the wealthiest citizens belonging to it; the 1200 thus selected were divided into two portions according to their wealth, the πάνυ πλούσιοι and the ἥττον πλούσιοι; these two parts were each formed into ten classes or companies, called συμμορίαι; from the ten συμμορίαι of the more wealthy, 300 of the wealthiest men were selected, who were required to furnish the republic with the necessary supplies of money and with the rest of the 1200 to perform all extraordinary duties in rotation. If any one of the 300 could name a person more wealthy than himself, he was excused. The residents (μέτοικοι) sometimes performed these services.—Besides the ordinary λειτουργίαι above mentioned, there were some *extraordinary*; particularly two in a time of war, τριηραρχία and εἰσφορά. The τριηραρχοί were obliged to provide necessities for the fleet and building of ships. The εἰσφέροντες were required to contribute money according to their ability for different purposes.—The manner in which they performed such of these services as were assigned to them, and the degree of expense and splendor to which they went, became sometimes a subject of emulation among the rich and ambitious Athenians.

On the whole subject of the Athenian revenues and expenditures, see Aug. Böckh's Staatshaushaltung der Athener. Mit 21 Tn. schriften. Berl. 1817. 2 vols. 8. Eng. Transl. Public Economy of Athens. Lond. 1828.—Cf. Bancroft's Heeren, ch. viii.—Mit 21 Tn. ch. xxi. sect. 1.—Xenophon, On the Revenues of Attica (cf. P. V. § 186. 2).

On the Trierarchy, Böckh's Urkunden über das Seewesen des Attischen Staates. Berl. 1840.

§ 104. The legislative control of the financial concerns belonged to the people, and their administration and management to the senate. But a particular officer was at the head of the treasury, called ταμίης τῆς κοινῆς προσόδου, because he had charge of the public revenue, and also ταμίης τῆς διοικήσεως, as having charge likewise of the public expenditures. He was chosen by the people (χειροτονία) for four years.

1. There were many subordinate officers in the department of finance. One class consisted of such as attended to the collecting of the revenue, and to the previous arrangements. To this class belonged the πωληταί, ten in number, one from each tribe, having the care of whatever the state sold or leased; the πρίκτορες, who received all fines imposed; the ἐπιγραφεῖς, who assessed the imposts and tributes; the διαγραφεῖς, who enrolled the names of families and individuals, and assessed to them their part in raising an extraordinary revenue; the ἐκλογεῖς, who collected the taxes, duties, rents, &c. Τελῶναι were, properly, not officers, but such persons as took leases of public lands or other public property, and paid the rent to the officers.—A second class consisted of such officers as kept the moneys collected, and distributed them for public uses. Of this class were the ἀποδέκται, ten in number, chosen by lot; and the ταμίαι τῶν ἱερῶν χρημάτων, who had the care of the treasures in the temples (§ 28).—Such officers as were employed in keeping or examining the multifarious accounts of the department may be considered as a third class, including the γραμματεῖς, clerks, and ὑπο-γραμματεῖς, under-clerks, and the ἀντιγραφεῖς, checking-clerks or auditors. Among the latter may be named particularly the ἀντιγραφεὺς τῆς διοικήσεως, controller of the expenditure.

2. Some of the causes of expenditure from the public treasury should be noted here. The public edifices and other works were built only at a very great expense, and could be preserved in order only at a great annual cost. Pericles expended many thousands of talents upon works of architecture in Athens.—The festivals were another source

of expense; when we consider their number, and think of the cost of the sacrificial victims and offerings, the banquets, the processions (*πομπαι*), the theatrical, musical, and gymnastic entertainments, and the rich prizes sometimes bestowed, it is obvious that immense sums must have been expended in maintaining them.—Much was expended also in distributions or *donations to the populace* (*διδόναι, διαδοσει*); the most important expenditure in this way was by the *δωβολία*, or distribution of the oboli to each poor citizen as *theoric* money (*θεωρικά*, cf. § 90).—Means of *support for poor* and disabled citizens (*ιούνατοι*), and also for children whose fathers had fallen in battle, were likewise furnished from the public treasury, and formed another item of expense.—In addition to these, we must mention the *expenses of the government*, including the salaries of all the various magistrates and officers of different grades, and the wages of the senators (*μισθός βουλευτικός*), and of those who attended the assembly (*μισθός ἐκκλησιαστικός*).—The support of the *army and navy* required also large sums of money even in time of peace. In time of war, the expenses, not only of this class, but of many others also, must have been greatly increased.—It may be impossible to form any satisfactory estimate of the amount of these various expenditures. The comparative value of the precious metals in ancient and modern times must not be overlooked here, as they were, at least, three times as valuable then as now.

§ 105. Among the public assemblies of the Greeks, which took into consideration the affairs of the whole state, the *council of the Amphictyons* (*σύνδοξ Ἀμφικτυόνων, Ἀμφικτυονία*) is especially worthy of notice. According to common opinion, it was first instituted by Amphictyon, son of Deucalion; according to some, by Acrisius, king of Argos. The twelve people or states united in this council (*τὸ τῶν Ἑλλήνων συνέδριον*) used to meet by their delegates, two from each city ordinarily, at Thermopylæ; from this circumstance the delegates were called *Πυλαγοῖαι*, and the council itself *Πυλαία*. Sometimes they met at Delphi. They assembled only twice a year, in spring and autumn, unless on some extraordinary occasion. The design of the council was to adjust and settle public national disputes or difficulties, and the delegates had full power to make salutary changes and regulations. Some very important disputes, as e. g. between the Plataeans and Lacedæmonians, and between the Thebans and Thessalians, were terminated by this diet, which was continued to some time in the first century after Christ.

Some writers have taken a different view of the origin and design of this council. They assert that the Amphictyons were only an association of persons *residing about or near* Delphi, or some other place; *ἀμφικτυόνες* being nearly equivalent to *ἀμφικτίονες*; and that the assembly was originally held simply for the purpose of mutual gratification and religious festivity, having no precisely definite common object, and being different from a confederation for mutual defence, or a congress for mutual deliberations.

This is the view of *Hermann*, in his *Lehrbuch*, cited § 92.—Similar is that of *Sainte Croix*, *Des Anciens Gouvernemens Fédératifs*. Par. 1799.—The political character and design of the council is maintained by *F. W. Tittmann*, *Ueber den Bund der Amphictyonen*. Berl. 1812. 8.—Cf. also *Mitford*, *Hist. of Greece*, ch. iii. sect. 3.—*Thirlwall*, *Hist. of Greece*, c. x. xliii.—*De Valois*, *Sur les Amphictyons*, in the *Mém. de l'Acad. des Inscrip. &c.* vol. iii. p. 191. and v. p. 405.—*T. Leland*, *Discourse pref. to his Life of Philip of Macedon*.

§ 106. *Assemblies of the people* (*ἐκκλησίαι*) were very frequent at Athens, and had an important influence. In these the acts of the senate were canvassed, laws were proposed and approved or rejected, magistrates appointed, war declared, and the like. The place where they met was either the market-place (*ἀγορά*), or a broad space near the mountain called the *Pnyx* (*Πνύξ*), or the theatre of Bacchus. The ordinary assemblies (*ἐκκλησίαι κυρία*) were held monthly on established days; the extraordinary (*ἐκκλησίαι σὺγκλητοι*) were called on pressing and important emergencies.

1 *u.* These meetings were managed and conducted by the *Πρόταεις*, the *Πρόεδροι*, and the *Ἐπιστάτης*. Before entering upon business, a sacrifice, usually of a young pig, was offered. Then the herald ordered silence, offered a prayer to the gods, and stated, on the direction of the *Πρόεδροι*, the subject to be discussed by the assembly, and those above fifty years of age were first invited to speak; after which any one above thirty, of fair character had the liberty. Whatever came before the assembly had already been discussed in the senate, whose decision upon it (*προβούλεμα, ψήφισμα τῆς βουλῆς*) received its full legality only by the vote of the assembly, and was then called emphatically a decree, *ψήφισμα*. Often, however, a decision of the senate without the confirmation of the assembly was in force for a year; at least it was so in those cases in which, in order to avoid too frequent meetings, the people had granted an independent validity.

2. The people voted by stretching forth their hands (*χειροτονία*), and sometimes by a mode of balloting in which beans (*κῆραι*) and stones (*ψήφοι*) were cast into vessels pre-

pared for the purpose (κάδοι).—When the business was completed, the Πρυτάνεις dismissed the assembly.

See G. F. Schömann, De Comitibus Atheniensium, lib. iii. Gryphisw. 1819. 8.—R. Whiston, On the Athenian Assemblies, in Smith's Dict. of Antiq. p. 361.—Aristophanes, in his Εκκλησιάζουσαι.

§ 107. The senate or higher council (ἡ ἄνω βουλὴ) consisted, according to the arrangements of Clisthenes, of 500; and was therefore styled the senate or council of the 500 (ἡ βουλὴ τῶν πεντακοσίων). In earlier times it consisted of 400, and in later of 600 members.

1 u. The 500 were chosen annually by lot, 50 from a tribe, which furnished a ready division of the senate into ten equal parts. Each of these divisions, containing 50 members, took charge of the public business for 35 or 36 days, in an order of rotation decided by lot: and the members of the division having this charge at any one period was called Πρυτάνεις for the time, and the period itself was called Πρυτανεία. The 50 Πρυτάνεις were subdivided into 5 portions of 10 members. These portions attended to their business in rotation, each for a period of 7 days, and the members were called Πρόεδροι for that time, the name being taken from their sitting in the senate as presiding officers. From the Πρόεδροι was elected the Ἐπιστάτης, who was at their head, and of course at the head of the senate, but held the place only for a single day.—It was the business of the Πρυτάνεις to assemble the senate, and propose the subjects of deliberation. They also conducted the meetings of the people, in which however they only presided in connection with nine Πρόεδροι, who were chosen out of the other divisions of the senate and had an Ἐπιστάτης at their head. The Πρυτάνεις had a common hall, where they passed most of their time daily, called the Prytaneum (Πρυτανεῖον), near the senate-house (Βουλευτήριον, and Βουλευτήριον).

2 u. The members of the senate expressed their opinions standing, after which the votes were taken. They received a drachma (δραχμή) per day for every day's attendance. The power of the senate was very great.

3. The senate commonly assembled every day, excepting festivals and days considered as unlucky. The senators were all required to take what was called the senatorial oath (τὸν βουλευτικὸν ὅρκον) to do nothing contrary to the laws. In voting, they cast each a black or white bean into the box or urn (κάδος, καδίσκος) prepared for the purpose; if the number of white exceeded that of the black, the decree or resolution was affirmed; otherwise rejected.

§ 108. No court of justice in Greece was more celebrated than the *Areopagus* at Athens. Its name, Ἀρειόπαγος, signifies *Hill of Mars*, and was derived from the circumstance, that the court was held on a hill so called, near the citadel. Others derive the name from the tradition, that the god Mars was the first criminal tried before this tribunal. The time of its establishment is uncertain, but was very early, before the age of Solon, who did not institute it, but enlarged its jurisdiction and power. The members of this body (Ἀρειοπαγῖται) were originally the most upright and judicious citizens of every condition, but after the modifications made by Solon, only such as had been elected Archons. Their office was held for life. All high crimes, as theft, robbery, assassination, poisoning, arson, and offences against religion, came before this court, which inflicted in such cases death or fines. At first its sittings were only on the last three days of each month: but afterwards they were more frequent, and at last daily; they were always in the open air, and at night.

1 u. The sitting was opened with a sacrifice, upon which both the accuser and the accused took an oath with direful imprecations. Then, either personally or by attorneys, they urged their cause; but no ornaments of rhetoric, no attempts to move the passions, were ever allowed. After this the judges gave their decision by means of white or black stones. As the court always sat in the dark, the white pebbles were distinguished by holes bored in them. Two urns were used, one of wood to receive the white stones, which were votes to acquit the defendant, and one of brass to receive the black, which on the other hand were votes for his condemnation. The sentence was immediately put in execution. In early times the dignity and purity of this tribunal stood very high; but afterwards its character fell in the general corruption of morals.

2. In their oath (δωμοσσία) the plaintiff and defendant swore by the Furies (σεμναὶ θεαί). In the trial they were placed upon what were called the *silver stones* (ἀργυροῖς), the plaintiff or that of *Injury* (ὑβρις), and the defendant on that of *Impudence* (ἀναιδέια), or of *Innocence* (ἀναίτια).—The brazen urn stood in front of the other, and was called ὁ ἱμπεσθεν; also ὁ κύριος, because votes cast into it declared the accusation *valid*; and ὁ θανάτου, as it decreed death. The wooden was termed ὁ δπίσω, ὁ ἄκρος, or ὁ ἐλάω.

Respecting the pebbles used in decisions, cf. *Author's Note to Potter*, p. 71.—On the Areopagus and the other courts of Ath

see *A. W. Heffler*, Die Athenäische Gerichtsverfassung. Coln, 1822 8—*M. H. E. Meir*, Der Attische Process. Vier Bücher. Halle, 1824. 8.—*Abbé Canaye*, L'Areopagus, in the *Mém. Acad. Inscr.* vii 174.

§ 109. The Ἐφέται were also persons of distinguished merit, who constituted the court called Ἐπὶ Παλλαδίῳ from the statue of Minerva (said by some to have been brought from Troy) in the temple, where it was held. Its origin is ascribed to Demophoon, a son of Theseus, and by others to Draco, who, if he did not first institute it, certainly modified it anew. The judges were *fifty-one*, selected from noble families, five from each tribe, and one appointed by lot, all over fifty years of age. Solon confirmed the powers of this court; but referred to the Areopagus all the more important questions, leaving to the Ἐφέται jurisdiction only over homicide, injuries followed by death, and the like.

There were three other less important courts belonging to the class which had cognizance of *actions concerning blood* (ἐπὶ τῶν φοινικῶν).—The court Ἐπὶ Δελφινίῳ was held in the temple of Apollo Delphinus, and took cognizance of cases where the defendants confessed the fact but pleaded some justification.—The court Ἐν Πρυτανείῳ was held at the Prytaneum (cf. § 107) and investigated cases of deaths by accidents, unknown agents, or persons that had escaped.—The court Ἐν Φρεαττοῖς was held upon the sea-shore in the Piræus, and heard the causes of such criminals as had fled out of their own country.—In all these courts the Ἐφέται presided and pronounced the sentence.

The magistrates called φυλοδραστής are said to have had some duty in the court ἐν Πρυτανείῳ; especially in the cases termed αἱ τῶν ἀψύχων δίκαι, in which the instruments of homicide were subjected to trial. In the earliest times there were four of these magistrates; one perhaps from each of the four tribes.

§ 110. Besides the courts already described, there was another class having jurisdiction only in *civil cases* (ἐπὶ τῶν δημοτικῶν), of which there were six. The most important was the Ἡλιαία. Its name was either from ἁλία, *multitude*, on account of the throng attending it, or from ἥλιος, *sun*, on account of its being held in the open air. The number of its judges (ἡλιασταὶ δικασταὶ) was not always the same; the whole number amounted to 6000, who were chosen for one year by lot; out of these were taken the number requisite in each particular trial or action. The least number that sat was 50; sometimes the whole 6000 were assembled; the more usual number was 200 or 500. It was the province of the Ξεσμοξέται (§ 101) to introduce the action into court (εἰσάγειν δίκην εἰς τὸ δικαστήριον), and full power was given by them to the judges to investigate and decide the case.

1 *u.* When the accused did not deny the jurisdiction (παράγρη) or request a delay (ἐμπορία), both he and the accuser were put under oath. Then the parties deposited a sum of money as security (πρωταεῖα), and proceeded to bring forward the cause. In doing this they were limited to a definite time, measured by a water-clock (ὀρελνύδρα). The decision was given in the same way as in the Areopagus (§ 108); and the defendant, in case of a sentence of death, was given over to the ἑνδεκα (§ 102), and in case of fine, to the Πρίκτορες or Ἐκλογεῖς (§ 104). If he could not pay the fine, he was cast into prison; and if he died in confinement, not only the disgrace, but the punishment also, fell upon his son.

2. The bailiff or deputy employed to summon (προσκαλεῖσθαι) the defendant before the Thesmothetæ, or witnesses before the court, was termed κλήτωρ; sometimes one or two of the witnesses whose names were indorsed upon the declaration (ἡγῆς, ἑκκλημα), together with the plaintiff, were the summoners (κλητῆρες). The oath of the plaintiff before the opening of the trial was called πρωμοσία; that of the defendant, ἀντομοσία; a name for both was διωμοσία. Door-keepers (κυγκλίδες) were appointed by a magistrate to guard the court from a crowd. The amount of the security money was, as has been hinted (§ 103), in proportion to the amount at stake in the action. In trivial cases it was a drachm, and called παρατίσις; the deposit made by one who sued for goods confiscated by the state, or for inheritances of a certain kind, was termed παρακαταβολή. If the plaintiff (διδόκω) failed of proving the indictment (αἰτία) against the defendant (φύγων), he paid a fine called ἰσθβελία. While the action (ῥίσις) was proceeding or was in suspense, a notice of it, inscribed on a brazen tablet, was hung up (ἐκκείσθαι) in one of the most public places of the city. The witnesses (μαρτύρες) were all put under a solemn oath, which they took together at the altar erected in the court-room. Their testimony was called for by the advocates (συνήγοροι) as they wanted it in proceeding with their pleas.¹

The office of the judges, δικασταί, resembled that of our jurymen;² they were usually paid three oboli a day. They sat upon wooden benches, which were covered

with rugs (*ψαθία*). In addressing them the advocates stood upon elevations called *βήματα*. The number of prosecutions and trials was very great. There were many in Athens who seem to have made it their business to discover grounds of accusation against the wealthy. These men gained the name of *συκοφάνται*, a term which was first applied to such as prosecuted persons that exported figs (*ἀπὸ τοῦ σῶκα φαίνειν*), a law prohibiting such exportation having been enacted at a time when there was a great scarcity of that fruit.³

¹ See Sir W. Jones's Preface to *Isæus* (cf. P. V. § 104. 3).—² See J. *Pettingal*, *Enquiry into the Practice and Use of Juries among the Greeks and Romans*. Lond. 1769. 4.—³ Cf. *Mitford*, *Hist. of Greece*, ch. xxxi. sect. 1.

3. The judicial process was substantially the same in the various courts.—The five other civil courts besides the *Heliaea* were those called *Παράβυστον*, *Τρίγωνον*, *Τὸ Καινόν*, *Τὸ ἐπὶ Λύκον*, and *Τὸ Μητίχον*.

Respecting these courts, see *Meier*, as cited § 108. 2.—*Schömann*, *Ant. Jur. Publ. Græc.*—*Platner*, *Process und Klagen*.

§ 111. In addition to the ten public courts, there was also a judicial body, called *οἱ τεσσαράκοντα*, consisting of forty persons chosen by lot, who held their courts successively in the several districts of Attica having cognizance of cases where the sum or value at stake did not exceed ten drachmas.

There was likewise a body of *Arbitrators*, *Διαιτηταί*, consisting of 440 aged men, *forty-four* from each tribe, holding office for a year, and authorized to settle minor controversies within their respective tribes, but subject to appeal. These were called *κληρωτοί*, being chosen by lot.—Disputing parties were allowed to choose arbitrators for themselves; these were called *διαλλακταῖοι* or *κατ' ἐπιτροπὴν Διαιτηταί*. Minor causes could not be entered in the superior courts, until they had been heard before some court of arbitrators.

The number of public arbitrators or *διαιτητῶν κληρωτοί* stated above is drawn from a passage in *Ulpian* upon *Demosthenes*; some writers have proposed a different reading of the passage so as to make the whole number but *forty, four* from each tribe.—The private arbitrators were sometimes termed *διαιτητῶν ἀρετῶν*.

Class. Journ. xxxix. 350.—*M. H. Hudwaleker*, *Ueber den Schiedsrichter Dilekten in Athen, und den Process vor demselben*. Jena, 1812.

§ 112. *Actions* or *suits* were divided into two classes; public (*δίκαι δημόσια*, *κατηγορίαι*), such as concerned the whole state; and *private* (*δίκαι ἰδία*, and *δίκαι*, simply), which concerned only individuals. Of the former class were the following: *Γραφή*, an action for the highest crimes, as e. g. *murder* (*φόνος*), *poison* (*φάρμακον*), *arson* (*πύρκαϊά*), *sacrilege* (*ἱεροσυλία*), and many others esteemed less heinous; *Φάσις*, an action for the crime of embezzling or in some way squandering public property; *Ἐνδειξις*, an action against persons usurping prerogatives not belonging to them, or refusing trial although confessing guilt; *Απαγωγή*, an action against a criminal taken in the act; *Ἐφήγησις*, against a criminal found in concealment and there visited by a magistrate; *Ἀνδροληψία*, against such as concealed a murderer, which allowed the relatives of the murdered person to seize three persons connected with the concealing party and retain them until further satisfaction; *Ἐισαγγελία*, an action for a public offence against the state, or for a breach of trust, or against the *Διαιτηταί* when one was dissatisfied with their decisions.—Actions belonging to the class called *private* were far more numerous, and were named according to their various occasions.

Some of the *public* actions included under the general denomination of *γραφῆ*, and not named above, were the following: *τραῦμα ἐκ προνοίας*, a wound given by design; *βοῦλενσις*, conspiracy; *ἀσεβεία*, impiety; *προδοσία*, treachery; desertion, whether from the army, *λειποστράτιον*, or the fleet, *λειποναύτιον*, or from a particular station, *λειποτάξιον*; frivolous prosecution, *συκοφαντία*; bribery both against the giver, *δεκασμός*, and against the receiver, *δωροδοκία*.

Some of the *private* actions or suits were the following: *κατηγορίας δίκη*, an action of slander; *χρέους δίκη*, an action for usury; *αἰκίας δίκη*, an action of battery; *βλάβης*, of trespass; *κλοπῆς*, of theft; *ψευδομαρτυρία*, for perjury.

§ 113. The kinds of *punishment* were various, according to the nature and degree of the offence for which they were inflicted. Of those *not capital*, the following were the principal: (1) *Τιμήματα*, pecuniary *fine*, called also *Ζήμια*; this was sometimes aggravated by corporeal punishment: (2) *Ἀτιμία*, *disgrace*, which was of three kinds; first, the loss of some privilege but not of possessions: second, the loss of the rights of a citizen with confiscation of property;

third, the loss of all privileges civil and sacred, both by the criminal himself and his whole posterity for ever: (3) Δουλεία, *slavery*; this, however, by Solon's laws, could be inflicted only on freedmen, sojourners, and such as had been disgraced (ἄτιμοι): (4) Στίγματα, *brand-marks*, by a hot iron on the forehead or hands, inflicted chiefly on runaway slaves or freedmen: (5) Στήλη, in which the name of the offender and his crime were inscribed on a *pillar*, exposed to public view: (6) Δεσμός, *bonds*; of which there were several kinds; as the κύβων (also κλοιός), a wooden *collar*, which bent down the head and neck; the χοίνιξ, a kind of stocks, in which the feet or legs were made fast; the σανίς, a piece of wood to which the offender was bound as to a pillory; and the τροχός, a sort of *wheel*, applied to slaves who were bound to it and tortured: (7) Φυγή, ἀειφυγία, *banishment*, with confiscation of goods.

Banishment is said to have been preferred by the Greek courts to imprisonment, on account of the expense occasioned by the latter. The prison at Athens was termed δεσμοστήριον, and by euphemism, δίκημα. Prisons in different regions were called by different names. in Bœotia, there was the Ἀναγκαῖον; at Sparta, the Κεάδας; at Cyprus, the Κέραμος; at Corinth, the Κῶς; at Samos, the Γοργύρα.

§ 114. The *Ostracism*, ὀστρακισμός, was not, properly speaking, a judicial punishment. It was a banishment for ten years, of such persons as were thought to be dangerous to the state. The votes were given by shells, ὀστρακα; each man marked upon his ὀστρακον the name of the person he would banish; if the same name was upon the majority of 6000 shells, the person was sentenced to banishment. The most upright and most distinguished citizens fell under this sentence; and the Athenians finally abolished it, as the Syracusans did a similar custom among them. The Syracusan punishment was called Πεταλισμός, because the name was written on leaves, πέταλα.

The ostracism is said by some to have been instituted by Hippias, son of Hipparchus; others say by Clisthenes, B. C. about 510, who was first banished by it. It continued about one hundred years; it was abolished B. C. about 412, and because it was then degraded by being employed on a very contemptible person by the name of Hyperbolus. Among the illustrious Athenians who were driven from the city by this pernicious custom, were Themistocles, Thucydides, Cimon, and Aristides.

Geinoz, L'Ostracism, in the Mem. de l'Acad. des Inscr. vol. xii. p. 145.

§ 115. The *punishment of death*, Θάνατος, was inflicted in several modes; as by the *sword*, Ξίφος, beheading; by the *rope*, Βρόχος, strangling or hanging; by *poison*, Φάρμακον, drinking hemlock (κλώνειον) usually; by the *precipice*, Κρημνός, casting from a rock or height; by the Καταποντισμός, *drowning*.

Other modes of inflicting death were, by the Σταυρός, *crucifying*, a mode used by the Greeks less frequently than by the Romans; by the *cudgels*, Γύμνανα, or beating, in which the malefactor was hung on a pole; by throwing into a pit, Βάραθρον, which was a noisome hole with sharp spikes at the top and bottom (called also Ὀρυγμα); by *stoning*, Λιθοβολία; and by *burning*, Πῦρ.—The punishment of death could not be lawfully inflicted upon any citizen of Athens during the absence of the sacred galley, (ἡ παράλος τριήρης) which was annually sent to the island Delos with a solemn sacrifice.

§ 116. Public *rewards* and honors were awarded to meritorious persons. Among these, were the following: (1) Προεδρία, the front or *first seat*, in the theatres, at the festivals and on all public occasions; (2) Ἐικὼν, a *statue*, erected in a public place; (3) Στέφανοι, *crowns*, conferred by the senate, or the people, or by particular tribes and boroughs upon their own members; these were most frequently a reward for valor and military skill; (4) Ἀτέλεια, *exemption from taxes*, which was of various degrees, but seldom extended to the contributions required for war and for the navy; (5) Σίτησις ἐν Πρυτανείῳ, *entertainment in the common hall*, called *Prytaneum*; originally limited to a single day; but afterwards daily and permanent in the case of some (ἀείστοι); it was an honor bestowed on the most worthy men, sometimes upon whole families, and was viewed as a high distinction. After the death of such as had received special honors, their children and descendants enjoyed in some measure the benefit of the same. These honors were obtained with difficulty in the better times of the republic, but became quite common afterwards, and lost their salutary influence in a state of corrupted manners.

§ 117. No people of antiquity was so much celebrated for the wisdom of their laws as the Greeks. The first legislation in Greece is ascribed to Ceres and

Triptolemus (P. II. § 61). Afterwards, Theseus, Draco, Solon, Clisthenes, and Demetrius Phalereus, were the most distinguished authors of the laws adopted by the Athenians. The number of the Attic laws was constantly increased with the changing circumstances of the state. It was commonly the province of the *Πρωτάνεις* to propose laws. A proposal adopted in the assembly was called either a *decree*, *ψήφισμα*, when it had only some specific application, or *law*, *νόμος*, when its obligation was universal and unchanging. An ordinance of Solon required an annual revision of the laws, to ascertain what alterations or additions might be necessary. His own laws were inscribed on tables of wood (cf. P. IV. § 53).

1. The term *νόμος* designates what may be called a constitutional law, or established principle, as distinguished from a particular enactment; thus it would be applied e. g. to the laws of Draco and Solon, although those of Draco were commonly called *θεσμίαι*, in distinction from those of Solon called *νόμοι*. The term *νόμος* is also sometimes used in the sense of *θέμις*, a natural right or social usage or fixed custom.

2. If one wished to introduce a law, he named it to the *Πρωτάνεις*, who brought it before the senate (*βουλή*); if the senate approved, it was called a *Προβούλευμα*; it was written by the *Πρωτάνεις* upon a tablet, which was fixed up publicly at the statues of the *Ἐπίδουμοι*, some days before the meeting of the assembly (*ἐκκλησία*); from this circumstance, it was also called *πρόγραμμα*.

It will not comport with the limits of this sketch to detail particular Athenian laws.—These may be found in *Sam. Petit, Leges Atticæ* (cf. P. V. § 55 3), and in the work entitled *Jurisprudentia Romana et Attica*, T. iii.—Comp. *Jo. Meursii Themis Attica*. L. B. 1624. 4.—See also *Potter's Archæologia Græca*, bk. i. ch. xxvi.—The most remarkable laws of the Greeks generally are exhibited by *Köppe* in *Nitsch's* Beschreibung, &c. cited § 13.

§ 118. Next to Athens, Lacedæmon was the most flourishing of the Grecian states, and its most remarkable antiquities should be briefly noticed (cf. § 40). The province in which this city lay bore the same name, but was called also Lelegia, Œbalia, Laconia or Laconica, and was the largest part of the Peloponnesus. The city of Lacedæmon or Sparta was situated in an unbroken plain, on the river Eurotas, and was in early times, according to the direction of Lyncurgus, without walls. Its soil was fertile, and its internal plan and its edifices such as to be respectable, although they did not give a just idea of the power and resources of the state.

On the civil constitution of this state, we may refer to *I. K. F. Manso*, Sparta, ein Versuch zur Aufklärung der Geschichte und Verfassung dieses Staats. Leipz. 1800-5. 3 vols. 8.—*Nitsch*, Beschreibung, &c. as cited § 13.—*Müller*, History and Antiquities of the Doric Race. Transl. by *Tufnell and Lewis*. Oxf. 1830. 2 vols. 8.—*W. Drummond*, Review of the Governments of Sparta and Athens.—*C. P. Levesque*, Sur la Constitution de Sparta, in the *Mém. de l'Institut, Classe des Sciences Mor. et Pol.* vol. iii.

On the topography and ruins of Sparta, see P. I. §§ 126-129.—A view of the modern village *Mistra*, near its site, is given in the Plate on page 37.

§ 119. In Lacedæmon the citizens were of two kinds, such as had received the rights of citizenship by inheritance from their parents, and such as had acquired them personally. They were together divided into six tribes, of which that of the Heraclidæ was the first. Each of these was again subdivided into five classes, called *ὠβαί*, making thirty in all. The presidents or leaders of these were called *Γερόακται*.

1. The first class of citizens, being of free-born parents, and having complied with all the Spartan discipline, were called the *ὄμοιοι*, or *equals*; while the other class were termed *ὑπομεινόνες*, *inferiors*, including freedmen and sons of freedmen, and all such as had not fully conformed to the Spartan discipline.

C. F. Hermann, De conditione atque origine eorum qui Homini aj. Laced. appellati sunt. Marb. 1832. 4. Same author, De causis turbatæ apud Lacedæmonios agrorum æqualitatis. Marb. 1834.

2. The division into six tribes, above referred to, was made by Lyncurgus. Some state five as the number, not considering the *Heraclidæ* as a separate tribe. The others were the *Λιμνάται*, so called from their residing near the marsh or morass (*λίμνη*) on the north side of the city; the *Κυνιοστροφῆται*, so called from their vicinity to a branch of mount Taygetus termed *Κυνόσουρρα* (*dog's tail*) on account of its figure; the *Περαιῆται*; the *Μεσσηῖται*; and the *Αἰγείδαι*, who received this name because they resided near the tomb of Ægeus, *Αἰγῆς*.—*Müller* asserts¹, that in every Doric state there were three tribes, *Υλλεῖς*, *Πάμφυλοι*, and *Διμανάται* or *Διμᾶνες*; or the *Hyllean*, *Dymanatan*, and *Pamphylian*; and says, we cannot suppose the existence in Sparta of any other than these genuine Doric tribes. He represents each of these as divided into ten *ὠβαί*, and adds, that two and probably more, yet not all, of the *ὠβαί* of the *Hyllean* tribe must have been *Heraclidæ*. Each of the *ὠβαί* is said to have contained ten *τριακτές*, which were communities comprising thirty families.—There was another division of the Spartans, into six *ύβοαι* consisting only of such² as were of a proper age for mili-

tary service. — A subdivision of tribes into *φρατρίαι*, or *γενή*, or *τρίτῳες*, is also mentioned as having prevailed³ in various places.

¹ See *Müller*, *Hist. and Antiq.* as cited § 118. vol. ii. p. 76-80. — ² Cf. *Robinson*, *Archæol. Græc.* — ³ *Wachsmuth*, *Histor. Ant. of Greece*.

§ 120. It is known that the Spartans were obliged, on the birth of their children, to subject them to a close scrutiny as to their vigor and soundness of constitution, and to submit it to the decision of the presidents of the *ᾠβαί*, or *clans*, whether they were suitable to be preserved and raised; a regulation designed to prevent a population of weak and sickly citizens. The education of the children was treated with the greatest care. All the citizens not only had equal rights, but also a community of goods and privileges. The lands were, by the laws of *Lycurgus*, equally apportioned among them.

As soon as a child was born, it was carried to a place called *Lesche* (*Λέσχη*) to be examined by the elders of the family or clan. If disapproved as having an imperfect frame or weak constitution, it was cast into a gulf, called, *Ἀποθέται*, near mount *Taygetus*. If approved, a share of the public lands was assigned to it, and it was taken back to the father's house and laid on a shield with a spear placed near it. The whole education was intrusted to the parent until the child reached the age of *seven*; then the regular public education (*ἀγωγή*) commenced. The boys at this age were enrolled in the classes termed *Agelæ* (*ἡγέλαι* or *βοῖαι*, *herds*); such as refused this lost the rights of citizenship; none but the immediate heir to the throne was excepted; the other sons of the kings were obliged to submit to the correction of the master (*Παιδοδότης*). The discipline was more strict after the age of *twelve*. At about sixteen they were called *αἰεδνῶναι*. At *eighteen* they entered the classes termed *ἐφηβοί*, and about two years after received the appellation of *ἔρπνες* or *ἱρπνες*, and were admitted to the public banquets. At thirty they were ranked as men, *ἐξήβοι*, and were allowed to undertake public offices.

Cf. *Müller*, as above cited, vol. ii. p. 313.

§ 121. The slaves among the Lacedæmonians were treated with great cruelty (cf. § 99). There appears to have been but one class, viz. the *Helots* (*Ἑλωτῆς*), who according to the common account were derived from the maritime town *Helos* (*Ἑλος*) captured by the Spartans. Others consider the name as derived from the verb *ἔλω*, and signifying *prisoners*. The unhappy Messenians taken in the second Messenian war were incorporated among the Helots.

1. The Helots were required to cultivate the land, and perform the most laborious and dangerous services in war. They were exposed to every sort of abuse, and even to the murderous attack of the young Spartans, especially in the custom termed *Κροπτεία*, which was an annual legalized hunt against these degraded subjects. Yet some among them, as a reward of distinguished merit, obtained liberty and citizenship, on occasion of receiving which they were crowned with garlands and led about the temples. They then were called *ἐπὶ νῆακτοι*, or *ἀφῆται*, or *νέοδαμ δέες*. The last epithet seems to have designated such as enjoyed more of civil rights than the common freedmen, whose rank was far below that of the free-born. The number of slaves in this state was very large.

2. The *ἀλῆται* were a class released probably from all service; the *ἐρκε-ἱρπες* were slaves employed only in war; the *δεσποσιοναῦται* served on board the fleet; the *μύθωνες*, were domestic slaves brought up with the young Spartans and then emancipated.

3. There was another class of inhabitants in the province of Lacedæmon, who although not slaves were yet held in a state of subjection by the Spartans. They were the natives of towns reduced by the latter to a tributary and dependant state; they were called *Periæci* (*Περίοικοι*). They were engaged in the navy and in the army along with Spartan citizens, and sometimes were intrusted with offices: at the battle of *Platæa* there were 10 000 men of this class.

Respecting the *Periæci* and the Helots, see *Müller*, vol. ii. p. 17, 30. — *Capparonien*, Sur l'esclavage des Hilotes, in the *Mem. Acad. Inscr.* xxiii. 271.

§ 122. At the head of government were two kings or leaders (*ἀρχαγέται*), who must be certainly descended from the *Heraclidæ*, and must possess an unexceptionable exterior. They did not possess the full regal authority (*παμβασιλεία*), but a power limited by the laws, to which they were accustomed every month to swear obedience. In war their power was greatest. They had also the oversight of the worship of the gods, and sometimes performed the office of priests.

In peace their chief civil prerogative was to preside in the senate and propose the subjects for deliberation; and each could give his vote on any question. In war the

Spartan kings had unlimited command (*στρατηγὸς ἀντοκρίτωρ*), and could even put to death without trial (*ἐν χειρὶ νόμῳ*). They are said also to have had in time of war especially a body-guard of three hundred of the noblest of the Spartan youths (*ἱππεῖς*); from this number five were annually selected and employed for one year, under the name of *ἀγασθρνοί*, in missions to other states. Many dissensions grew out of the double monarchy (*διαρχή*). The royal revenue was very great. Cf. *Müller*, vol. ii. p. 106.

§ 123. Lycurgus established a senate of 28 men, of blameless character, and upwards of 60 years old, which was called *γερονσία*, or *γερωνία*. The members had an equal right of voting with the two kings, and rendered no account of the manner of discharging their office.—There were also five Ephori (*ἐφοροι*), who had an oversight of the whole state, and whose duty required them to assert the rights of the people against the kings. They were chosen from among the people, without reference to condition.—The *Βεδιαῖοι* were a class of officers, who were placed over the *ἐφηβοί*, between the ages of 18 and 20.

The Ephori enjoyed a power which was called *ισοτύραννος*, and were not required to give any account of their discharge of it; but they were appointed only for one year. Their tribunal (*ἐφορεῖον*) was in the forum.—The *Βεδιαῖοι* were five in number, with a sixth as their *πρόεδρος*. They had the inspection of the gymnastic exercises, called *πλατύνιστα*, because performed in a spot surrounded with plane trees; it was their province to decide disputes arising at the gymnasia. They had their tribunal or place of council also in the forum. The common name for the council-halls of these and other magistrates was *ἀρχαία*.

§ 124. The Spartans had other magistrates; as the *Νομοφύλακες*, who saw that the laws were maintained and executed; the *Αρμόσυννοι*, to whom was entrusted the oversight of the women, to observe their lives and manners and direct their exercises; the *Ἐμπέλωροι*, who preserved order and decorum in assemblies of the people, and attended in general to the police of the forum or market; the *Ἰῦξιοι*, four in number, appointed by the kings, and employed to consult oracles; the *Πρόξενοι*, who were also appointed by the kings, and had charge of the reception of strangers; the *Πρόδοχοι*, who had the care of the young kings as tutors; the *Παιδονόμοι*, whose office was to oversee and manage the boys put under their care at the age of 7; the *Ἀρμοσται*, who were a sort of sheriffs in the city and province; the *Πολέμαρχοι*, who under the kings superintended the affairs of war, and also attended to some matters of police in the city; the *Ἰππαγρέται*, three officers, who commanded each a chosen band of 100 horsemen.

§ 125. The assemblies (*ἐκκλησίαι*) of the people were similar to those at Athens. In some of them only native citizens of Sparta met; in others there were also delegates from the towns and cities belonging to the province Laconia; in assemblies of the latter class were discussed all affairs of common interest and importance to the whole state. Originally the kings and senate had the power of convening the assemblies; it was afterwards vested in the Ephori, who also presided in them. The votes were given by utterance of voice (*βοή καὶ οὐ ψήφῳ*), and the majority decided by the loudest acclamation, or by a subsequent division and counting of the two parties.

The assembly composed only of the citizens of Sparta was called *μικρὰ ἐκκλησία*, and usually met once every month. Every citizen capable of bearing arms might attend, and, if above the age of thirty, might speak. The meetings were originally in the open air but at a later period were held in an edifice, called *σκιὰς*, erected for the purpose.—The other assembly was called simply, or by way of eminence, *ἐκκλησία*. It consisted of the kings, the senators, the magistrates, and the deputies of Laconia.

§ 126. The assembly also, which was collected at the public and common meals and termed *συσσιτία*, *φειδίτια*, and *φιλίτια*, was designed for the purpose of speaking upon matters of public importance.

In this assembly, kings, magistrates, and certain citizens, met together in certain halls, where a number of tables were set, for fifteen persons each. No new member could be admitted to any table but by the unanimous consent of all belonging to the same. Every member contributed to the provisions from his own stores; a specified quantity of barley meal or cakes (*μαῖαι*), wine, cheese, and figs, and a small sum of money for meat, was expected from each. A close union was formed between those of the same table. The regular meal was termed *αἶκλος*; after this was a dessert called *ἑπίαικλος*. The men only were admitted; small children were allowed to sit on stools near their fathers and receive a half-share without vegetables (*ἀβαμβάκευστα*); the youth

and boys ate in other companies. At table they sat or reclined on couches of hard oak. The chief dish was the *black broth* (μέλας ζωμός).¹ The Spartans had also another kind of solemn feast, called κοπία, to which foreigners and boys were admitted along with the citizens.²

¹ The reader may be amused by the following passage from Sir Henry Blount, who traveled in Turkey, in 1634. "The Turks have a drink called *cauphe*, made of a berry as big as a small bean, dried in a furnace and beat to powder, of a sooty color, in taste a little bitterish, that they setbe and drink, hot as may be endured; it is good at all hours of the day, but especially morning and evening, when to that purpose they entertain themselves two or three hours in *cauphe*-houses, which in Turkey abound more than inns and ale-houses with us. It is thought to be the old black broth used so much by the Lacedæmonians. It drieth ill humours in the stomach, comforteth the brain, never causeth drunkenness, nor any other surfeits, and is a harmless entertainment of good fellowship." — 2 *R. binson's* Archæol. Græc. p. 159.—*Cf. Müller*, ii. 289.

§ 127. Judicial actions were very summary among the Spartans. Eloquence found no place in them; no advocates were employed; every one was obliged to plead his own cause. There were three distinct jurisdictions, that of the kings, the senate, and the Ephori, each of which formed a tribunal for the decision of a certain class of questions. The most important questions, and particularly all of a capital nature, belonged to the senate. In minor disputes, the parties were allowed to choose arbitrators for themselves.

Cf. Robinson, bk. ii. ch. xxii.—On the authority of the Ephori, *Müller*, bk. iii. ch. vii.; and bk. iii. ch. ii § 2, on the Spartan Courts.

§ 128. The punishments were various and in part similar to those at Athens. The most common mode of inflicting death was by strangling or suffocation.—Stealing was punished not so much for the theft committed, as for the want of shrewdness and dexterity betrayed by the offender in allowing himself to be detected.

1. Strangling was effected by means of a rope (βρόχος, βρόγχοι); it was always done in the night and in a room¹ in the public prison called δεκάς. Death was also inflicted by casting the malefactor into the pit² called Καρύα; this was always done likewise by night. Aristomenes the Messenian was cast into this, but survived the fall and effected an escape, which was considered as very wonderful.—Besides the punishments Ζημία, Ἀτιμία, and Κῆρυξ, or Κλοῦς, mentioned among Athenian penalties (cf. § 113), the Spartans³ had Μαστίγισις, *whipping*, which the offender received as he was driven through the city, and Κέετρισις, *goadiug*, which was a similar punishment. Banishment, Φυγή, seems not to have been a regular punishment inflicted by sentence; but was voluntary, and chosen in order to escape death or infamy (ἰτυα).

¹ *Robinson*, Arch. Græc. bk. ii. ch. 24.—² *Cf. Thuc.* i. 134.—*Paus.* iv. 18 § 4.—*Sirab.* viii.—*Milford*, Hist. of Greece, ch. iv. sect. 4.—³ *Cf. Müller*, Hist. and Ant. Dor. vol. ii. p. 235.

2*u.* Among the Spartans also various rewards and distinctions were bestowed on persons of merit, both while living and after death.

3. Among the distinctions conferred on the meritorious, the *Ἱποδόρα*, first seat in a public assembly, was highly honorable. Much value was attached to the *olive-crown*, Ἑλάνη; στέφανος, as a reward for bravery, and to the *thongs*, Βεῖλοπτε, with which victors in the contests were bound. But it was one of the highest honors of the city to be elected into the number of the three hundred constituting the three chosen bands of horsemen (§ 124), termed Λοάει.—To commemorate the dead, statues, cenotaphs (κενόταφα), and other monuments were erected.

§ 129. The legislation of Sparta had Lycurgus chiefly for its author, and was marked by some strong peculiarities. The form of government was distinguished from that of all the other states by its union of monarchical with aristocratical and democratical traits. There were in Sparta no written laws; they were transmitted orally from one generation to another; on this account Lycurgus styled them νόττοι. They were not numerous, and were chiefly designed to promote bravery and hardihood, and hinder all luxury and voluptuousness. Although they underwent many alterations in minor points, they retained their authority through a period of above 800 years.

Cf. Müller, as before cited, vol. ii. p. 57, 235.—*Xenophon*, on the Polity of the Lacedæmonians (cf. P. V. § 156).—The works cited § 115.

§ 130. Next to the states of Athens and Sparta, the island of *Crete* presents a constitution the most remarkable. It is here, as has been stated (§ 38), that we find the origin of the institutions of Lycurgus. During the republican government which succeeded the monarchical, it was customary to elect ten officers annually as chief magistrates. These were called *Cosmi*, κόσμοι; and were taken only from particular families. Under them was a *Senate*, which was consulted only on important questions; it consisted of 28 members, who for the

most part had previously held the office of Cosmi. There was also an order of *knights*, who were required to keep horses at their own expense for the public use, and to serve in time of war. The power of popular assemblies was not great; they usually did nothing but confirm the decrees of the higher authorities.

Cf. Müller, vol. ii. p. 99, 134.—Höck, Kreta. Götting, 1829. 3 vols. 8.

§ 131. The Cretan laws were in general wise, as appears from some traces of them found in different writers.—Like the Spartans, the citizens of Crete had public meals, which they called ἀνδρεῖα.—Slaves were treated with comparative mildness.

1. "Curiosity is excited," observes Mitford, "by that system of laws which, in an age of savage ignorance, violence, and uncertainty among surrounding nations, enforced civil order, and secured civil freedom to the Cretan people; which was not only the particular model of the wonderful polity, so well known to us through the fame of Lacedæmon, but appears to have been the general fountain of Grecian legislation and jurisprudence; and which continued to deserve the eulogies of the greatest sages and politicians, in the brightest periods of literature and philosophy."

See *Sainte Croix*, Des Anciens gouvernements fédératifs, et législation de Crète. Par. 1776.

2. Three different classes of dependents existed in the island; the public bondmen called by the Cretans *μνοῖα*; the slaves of individual citizens, ἀφαιώται; and the tributaries, ὀπήκοοι. Perhaps there was no Grecian state in which the dependent classes were so little oppressed as in Crete. In general, every employment and profession, with the exception of the gymnasia and the military service, were permitted to them.—Müller, as cited § 118, vol. ii. 5.

3. The name ἀνδρεῖα is supposed to have been given to the public meals, because, as at Sparta, men alone were admitted to the tables. A woman, however, had the care of the public tables at Crete. The Cretans were distinguished by their great hospitality; with every two tables for citizens there was one for foreigners.—Müller, ii. 225.

The term ἀγέλη was used to designate an assembly of young men, who lived together from their eighteenth year till the time of their marriage. These young men, called ἀγέλιστοι, were under the care of a person termed ἀγέλιτης, who superintended their military and gymnastic exercises.—Smith, Dict. of Antiq.

§ 132. In Thebes, the principal city of *Bœotia*, a monarchical government existed until the death of Xanthus, and afterwards a republican. Yet this state did not rise to any great celebrity, at least for a long time; the cause was perhaps the whole national character of the Thebans. Besides a proper senate, there were in Thebes Bœotarchs, Βοιωτάρχαι, and Polemarchs Πολέμαρχοι; the former had the care of the civil affairs, and the latter of the military.—Bœotia was divided into four grand councils, or senates, whose decrees guided all the other magistrates. Merchants and mechanics were adopted as citizens, but never raised to any magistracy. The exposure of infants was not permitted, but if their parents were unable to maintain them, it was done by the state. Pausanias has recorded in his description of Bœotia many remarkable features of the later condition of the Theban state.

The Bœotians had a great national festival, Παμβοιωτία, in honor of Athena Itonia, who had a temple near Coronea, near which the festival was held.

Cf. Mitford, ch. v. sect. 1.—Rouss-Rochette, Administration de l'Etat Fédératif des Bœotiens, in the *Mem. de l'Institut*, Classe d'Hist. et Lit. Anc. vol. viii. p. 214

§ 133. Of the internal constitution of *Corinth* but little is known. It was at first governed by kings, of whom the Sisyphidæ and Bacchiadæ were the most distinguished. Afterwards, when an aristocratical form was introduced, one chief magistrate was chosen yearly called Πρυτανίς. He was supported by a senate, Γερουσία. The assembly of the people never had equal authority; their power was often very small. The city was once called Ephyra, and enjoyed a favorable situation upon the isthmus, which rendered it and its two harbours so famous on account of their navigation and commerce. It was destroyed by the Romans, B. C. 146, but was afterwards rebuilt by Cæsar, and became again very flourishing.—Syracuse and Corcyra were colonies of Corinth. The last city is specially remarkable, from the fact, that a dispute between itself and Corinth was the occasion of the Peloponnesian war. Syracuse was for a long time governed by 600 of the oldest men, called γεωμόροι; but afterwards became entirely democratical until it was subjected to the Romans.

Cf. Müller, as before cited, vol. ii. p. 156.

§ 134 *Argos*, like the other Grecian states, had in early times its kings. In later times it was governed by the people divided into four tribes. It had its senate, and another body of magistrates consisting of eighty members, and a class of public officers called ἀρτυνοί.

Cf. Müller, vol. ii. p. 149 147.

In the history of *Ætolia*, we may mention as chiefly remarkable the league or confederacy between the cities of that district. This confederacy was called the *Panætolium*. It had at Thermus an annual assembly or meeting, in which the magistrates were elected, and also a president of the confederacy, who was called στρατηγός, and was at the same time chief military commander. This officer was subject to the assembly. The council of the Apocleti (ἀπόκλητοι) was a different body, who decided questions that arose in pressing emergencies.

See F. W. Tittmann, Darstellung der Griech. Staatsverfassungen. Leipz. 1822. 8.

The cities of *Achaia* also united themselves in a league, and held their common assemblies twice a year at Ægium. In these originally presided one Γραμματεὺς, with two Στρατηγοί; and at a later period, one Στρατηγός, besides whom there were ten Δημοουργοί to attend to the public affairs of the confederacy.

Cf. Breiterbach, Geschichte der Achäer und ihres Bundes. Leipz. 1782.

III. MILITARY AFFAIRS.

§ 135. That warlike spirit which, as has been observed (§ 42), was a main trait in the national character of the early Greeks, was also conspicuous in their descendants of a later period. This is true of the Athenians, and more emphatically so of the Spartans, who were inured to hardship by their education, bound by their laws and their honor to conquer or die, and inspired by their whole national system with a love of war. These republics were accordingly the refuge and protection of the smaller states in their difficulties. The Thebans, likewise, for a certain period, maintained the reputation of distinguished valor. Athens and Sparta, however, were always the rivals in this respect; and although in the war with Xerxes they agreed that Athens should command the Grecian fleet, and Sparta the land forces, yet they soon again fell into dissension, and the Spartans stripped the Athenians, for a time, of that naval superiority, for which the situation of Athens afforded the greatest advantages.

On Grecian military affairs, see *Nast, Kypke*, &c. cited § 42.

§ 136. The armies of the Greeks consisted chiefly of free citizens, who were early trained to arms, and, after reaching a certain age, at Athens the twentieth year, were subject to actual service in war. From this duty, they were released only by the approaching weakness of age. At Athens the citizens were exempted from military service at the age of forty, except in cases of extreme danger. Some were also wholly exempted on account of their office or employment. Of those who were taken into service, a written list or roll was made out, from which circumstance the levying was termed καταγραφή, or κατάλογος. The warriors maintained themselves, and every free citizen considered it a disgrace to serve for pay; for which the spoils of victory were, in some degree, a substitute. Pericles, however, introduced the payment of a stipend, which was raised, when necessary, by means of a tax on the commonwealth.

At first foot-soldiers received two oboli a day; afterwards four; whence τετρωβόλον β'ς; signified a soldier's life, and τετρωβόλειν, to serve in war. The pay of a soldier in the cavalry, termed κατώσταις, was a drachm a day; a seaman received the same, with an allowance for a servant.

On the methods of raising money at Athens for extraordinary expenses, see §§ 103, 104. — On the military regulations, cf. *Garnier*, Sur les loix militaires des Grecs, in the *Mém. Acad. Inscr.* vol. xlv. p. 219. — Cf. § 42.

§ 137. It has already been remarked (§ 43), that the Grecian soldiers were of three classes; footsoldiers or infantry, το πεζικόον; the cavalry, τὸ ἐφ' ἵππων; and such as were borne in chariots, τὸ ἐφ' ὀχημάτων. The infantry comprised three kinds; the ἑπιταί, heavy armed, who carried a complete and full armor.

and were distinguished particularly by a large shield (σπλον); the πελτασταί, targeteers, who bore light arms, particularly a small shield (πέλτη); and the ψιλοί, light armed, who had no shield and used only missile weapons.—The war chariots were not much used after the introduction of cavalry.

The chariots, termed δρεπανηφόροι, were sometimes terribly destructive, being armed with sythes, with which whole ranks of soldiers were sometimes cut down.—In Plate XVII fig. K, one of these chariots is presented, drawn by two horses which are protected by a covering of mail.—It may be worthy of remark here, that such chariots were used by the ancient Britons and Belgians, and are designated in the Roman writers by the terms *coccini* and *essedæ*. (*Lucan*, Phars. i. 426.—*Tac. Agric.* xxxvi.—*Cæs. Bell. Gall.* iv. 33.—*Mela*, iii. 6.) “The *coccinus* was a terrible instrument of destruction, being armed with sharp sythes and hooks for cutting and tearing all who were so unhappy as to come within its reach.” *R. Henry*, History of Great Britain. (first ed.) Lond. 1771–93. 6 vols. 4.

§ 138. The cavalry of the Greeks was not numerous, and consisted only of citizens of the more respectable class, and such as were able (cf. § 93) to maintain their horses. The ἵππεις, therefore, at Athens as well as Sparta, held a high rank. Those who wished to attain this rank were first examined in respect to their bodily strength and other qualifications, by the senate and a Hipparch or Phularch (ἱππάρχης, φυλάρχης) appointed for the purpose. They were called by various names according to the weapons of armor they used; as, e. g., ἀκροβολισταί, who threw missiles; δορατοφόροι, who carried spears or lances; ιπποτοξόται, ξυστοφόροι, κοντοφόροι, θυρεοφόροι, etc. The following articles constituted their principal armor: a helmet, broad plated girdle, breastplate, a large shield, cuishes, a javelin and sword.

The horsemen, as well as the infantry, were distinguished into the heavy-armed, κατάρκτοι, and light-armed, μη κατάρκτοι. The former not only were defended by armor themselves, but also had their horses protected by plates of brass or other metal, which were named, from the parts of the horse covered by them, προμετωπίδια, προσερνίδια, παραμυρία, παραπλευρίδια, παρακνημίδια, etc. The trappings of the horses were termed φίλαρα; various and costly ornaments, including collars, bells, and embroidered cloths were often used.—The Διμάχαι were a sort of dragoon, instituted by Alexander, designed to serve either on horseback or on foot.—The Ἀμφίπποι were such as had two horses; called also ἵππαγωγοί, because they led one of their horses.—After the time of Alexander, elephants were introduced from the east; but they were after a short period laid aside, as they were found too unmanageable to be relied upon with much confidence. When used, they carried into battle large towers, containing from ten to thirty soldiers, who could greatly annoy the enemy with missiles, while they were themselves in comparative safety.

Sallier and *Freret*, Orig. de l'équitation dans la Grèce, in the *Mém. Acad. Inser.* vii. 33, 286.—*De Maizeyoy*, La Cavalerie Grecque in the same *Mém.* &c. xli. 242.—*Larcher*, L'ordre equestre chez les Grecs, in the same *Mém.* &c. xlvi. 83.

§ 139. The chief articles of armor used by the Greeks have been already described (§ 44, 45), and it is only necessary to remark here, that in later times there were many changes, as to the forms of the articles, and the manner of using them.

1. The breastplate (ἡ ραξ) consisted of two parts, one for a defence for the back, the other for the breast, united at the sides by a sort of buttons. When made of two continued pieces of metal, and on that account inflexible, it was called ἡ ραξ στείλιος; when made of hide and guarded with hooks or rings, connected as in a chain, it was called ἡ ραξ ἀλ σείωτός; if guarded with plates like the scales of a fish, it was called ἡ ραξ λεπίωτός. The ἡμιθώρακιον protected only the front part of the body; Alexander allowed only this to his soldiers.—Within the ἡ ραξ, and next to the skin the Greeks also wore often a defensive armor of brass lined with wool, which was termed μίτην. Cf. *Hom.* II. iv. 137, 187.

The thorax is seen in fig. 7, of Plate XXII.; also on the warrior, fig. 7. In fig. 5, the thorax seems to be guarded with plates like the scales of a fish; also in Plate XXXIV fig. b.

2. The shield (ἰσπίς) when of wood was made of the lightest kind, as willow, beach, poplar, &c. When made of hide (ἰσπίδες βόειαι), there were usually several thicknesses covered with a plate or plates of metal. Its chief parts were the outer edge or circumference, ἄντηξ, ἦν, κόκλος; περιφέρεια; the boss or prominent part in the middle, ἀμφαλός, μεσομφίλιον; the thong of leather by which it was attached to the shoulders, τελαμών; the rings by which it was held in the hands, πόρτακες, for which the handle, ἔχανον, consisting of two small bars placed crosswise, was afterwards substituted. Little bells were sometimes hung upon the shields to increase the terror occasioned by shaking them. Σίγμα was the name of a covering, designed to protect the shield from injury when not in actual use, the word also designates a packsaddle. Various epithets are applied to shields; ἀμφιβρότος, ἀνδρομήκη; πόρνηκός, indicative of size; ἐκτακοί,



πάντοτε ἴσαι, of shape. The ῥέμβον was in the shape of a rhombus, and first used by the Persians; the Θυρὸς was oblong and bent inward; the Λατήριον was composed of hides with the hair on, and was very light; the Πέλη was small and light, and, according to some, shaped like a half-moon.

In Pl. c. XXII. are several forms of shields; see fig. 3, fig. 4, fig. 7. See also Plate XXX. fig. 1, fig. 4; and Plate XXXIII. fig. 1, fig. 2.

3. Besides the offensive weapons which have already been named (see § 45, and Plate XVII.), we may mention the *poniard*, called παραξίφιδιον, ἐγχειρίδιον, and μάχαιρα; it answered the purpose of a knife. In later ages, the ἀκινάκης was borrowed from the Persians. This has generally been considered as curved and has usually been translated *cimeter*; in *Smith's Dictionary* it is contended, that it was straight like the dagger; the writer quotes Josephus (*Ant. Jud.* xx. 7-10) as saying of the assassins who infested Judea before the destruction of Jerusalem, that "they used daggers in size resembling the Persian *acinaces*, but curved, and like those which the Romans called *sica*, and from which robbers and murderers are called *sicarii*;" the *acinaces* seems to have been worn on the right side. The κοπίς or *falcion* (*ensis falcatus*) was also used in battle; as was likewise the *battle-ax*, ἀξίνη, and the πέλεκυς. The Macedonians had a peculiar kind of *long spear*, called σάρισσα. The *club* of wood or iron, κορύνη, was a weapon of early times.—We may mention among the offensive weapons the πυροβόλοι λίθοι, *fire-balls*: one kind (σκυτάλια) were made of wood and armed with spikes of iron, under which were fixed hemp, pitch, and other combustibles; these, being set on fire, were hurled into the ranks of the enemy.

In Plate XVII. fig. C, is the μάχαιρα; in Plate XXXIII. fig. 4, we see hanging at the right thigh the weapon which the writer mentioned above considers as the ἀκινάκης; the same is seen in the hand of Mithras, in the Sup. Plate 9; cf. also fig. B, in Plate XVII.

On the various articles of armor, see *Festroke's Encyclopædia*.—S. R. Meyrick. *Critical Inquiry into Ancient Armor, &c.* with a Glossary of Names of the Arms of the Middle Ages. Lond. 1824. 3 vols. 4; a work which may be recommended to the student desirous of full information on this subj. et.

§ 140. The commanders of the armies were in early times the kings themselves, although at the same time certain men, eminently brave, were appointed to be *polemarchs* or generals. Subsequently each tribe chose its own commander, who was called στρατηγός. At Athens it became customary to appoint ten, who had equal power, and who held the chief command one day each in regular rotation, when they took the field together. Over these was a polemarch, whose opinion was decisive in the war-council, when there was an equal division among them; at a later period, however, this officer (πολέμαρχος) had no share in military affairs (§ 101).—There were also ten taxiarchs, ταξίαρχοι, subordinate to the στρατηγοί; their duty was to put the army in array for battle, mark out the camp, regulate the order of march, and in general attend to the preservation of discipline. Subordinate also to the *Strategi* were the two generals of the horse, ἵππαρχοι, who had under them ten φίλαρχοι, one nominated by each tribe. There were also inferior officers, as λοχαγοί, χιλίαρχοι, ἑκατόνταρχοι, δεκάδαρχοι, πεμπάδαρχοι, the names being derived from the number of men commanded by them.

§ 141. The whole army was called στρατιά; the front, μέτωπον or πρῶτος ζυγός; the wings, κέρατα; the rear, οὐρά or ἔσχατος ζυγός. The smallest division, consisting of five men, was called a πεμπάς; a λόχος contained from ten to a hundred men, according to different circumstances; and a τάξις, a hundred, or a hundred and twenty-eight.

The τάξις was also called ἑκατονταοχία. Each division of this sort had five attendants, who (ἑκτακτοί) did not serve in the ranks; viz. the στρατοκέρηξ, who reported the officer's commands to the soldiers; the σημειοφόρος, who conveyed the ensigns, signals, or watchwords; the σαλπικτήης, a trumpeter; the ὑπνρέτης, who supplied the members of the division with necessities; and the ὀνραγός, whose business was to see that none of the number were left behind.

Some of the larger divisions; σύνταγμα, consisting of two τάξεις, or 256 men; πεντακοσιάρχια, two σύνταγματα, or 512 men; χιλιαρχία, two of the last, or 1024 men; Μεγαρχία, or Τέλος, twice the preceding, or 2048 men; Φαλαγγαρχία, or Στρατηγία sometimes, twice the Τέλος, or 4096 men; the commander of the latter was called στρατηγός.—The term Φάλαγξ signifies sometimes a body of twenty-eight soldiers; sometimes a body of 4000, as just mentioned; and sometimes any number of troops in general. Yet it is said, that a full or complete *Phalanx* contained four times the number included in the φαλαγγαρχία, above named, i. e. 16,384 men.

§ 142. While the term φάλαγξ is often used in a general sense for any number of soldiers, it is employed also to signify a peculiar order of arrangement in a rectangular form, which gave the body strength to resist a great shock; the Macedonians were especially celebrated for using it to advantage.—The κυβόλον was the same with the Roman *cuneus*, an arrangement in the form of a

wedge, in order to force a way more easily and further into the midst of an enemy.—Wheeling, turning, or facing, was called *κλίσις*; to the right, *εὐὰ δόρυ*, the spear being in the right hand; to the left, *εὐ' ἀσπίδα*, the shield being held in the left. Turning completely about was termed *μεταβολή*.—The Greeks possessed great skill and readiness in manœuvres, and had teachers of the art, *τακτικοί*, who instructed the youth in the practice.

1. Various forms were given to the *φάλαγξ*, some of which were not rectangular; as the *ἐπικαμπὴς φάλαγξ*, which presented the form of a half-moon, and was also called *κύρτη* and *κοίλη*; *ρhomboειδὴς φάλαγξ*, which was in the figure of a diamond. In the phalanx, *ζυγοί* signified the ranks, taken according to its length, *μήκοις*; *στίχοι* (also *λόχοι*) the files taken according to its depth, *βίθοις*.—Another order of array for battle was the *πλίνθιον*, *brick*, a rectangular presenting its length to the enemy.—The *πύργος*, *tower*, was the same form, with its width or the end of the rectangle towards the enemy.—The *πλαίσιον* seems to have been an exact square or nearly so.—The *κοιλέμβολον* was a figure like the letter V, with the open part toward the enemy.—The *ἔλη* was in the form of an egg, according to which the Thessalians usually arranged their cavalry.—Of the various terms applied to manœuvring or evolutions we add only the following; *ἐξελιγμός*, a countermarch, by which every soldier, one marching after another, changed the front for the rear, or one flank for another; *διπλασιασμός*, an enlarging of the body, either by adding men or by extending the same number over a great space.

2. The term *ἔλη*, sometimes applied as above mentioned, to designate a certain order of array, was generally used to signify a body of cavalry; a troop sometimes consisting of 64 horsemen. Two such troops constituted the *ἐπιλαρχία*, containing 128 men; eight of them formed the *ἱππαρχία*, containing 512 men; four of the last named formed the *Τέλος* of the cavalry, including 2048 men; and two *τέλη* made the *Ἐπίταγμα*, comprising 4096 men.

3. It may be remarked that among the Lacedæmonians, the whole army was divided into *μόραι* which contained originally only 400 men each, but afterwards a larger number, and variable. Each *μόρα* consisted of four *λόχοι*. The *πεντηκοστὺς* was one-half of the *λόχος*; and one-half of the *πεντηκοστὺς* was termed *ἐνωμοτία*, including 25 men; the latter body is said by some to have contained *thirty-two* or *thirty-six* men.

The earliest ancient works which treat expressly of Grecian tactics are those of Arrian and Ælian; cf. P. V. § 250, § 253.

§ 143. The declaration of war usually began with a demand made by the injured or offended party through deputies for reparation or satisfaction. Unexpected hostile invasion was viewed as unrighteous warfare; it was justified only by great and wanton injuries. The most respectable men were selected for the ambassadors and heralds, and their persons were regarded as sacred and inviolable.

1 u. The heralds (*κῆρυκες*) carried a staff wound with two serpents (*κηρύκειον*), and were usually charged only with messages of peace, while the ambassadors or deputies (*πρέσβεις*) were accustomed also to threaten and to announce war. The power of ambassadors was limited in different degrees at different times (cf. § 102).—The leagues or agreements entered into were either (1) *σπονδή*, a treaty of peace or mutual cessation from injuries, called also *συνθήκη*, *εἰρήνη*; (2) *ἐπιμαχία*, a treaty of mutual defence; or (3) *σμμαχία*, an alliance both defensive and offensive, in which the parties engaged to aid each other, not only when attacked, but also when they themselves commenced the war. Such treaties were confirmed by the most solemn oaths, written upon tablets and placed in public view. Sometimes the parties exchanged certain tokens or evidences (*σύμβολα*) of the compact.

2 u. Before actually declaring war, it was customary to consult an oracle. The war was commenced with sacrifices and vows. Scrupulous attention was also paid by the Greeks to omens and seasons.

3. An eclipse of the moon was a fatal sign; the Athenians would not march before the seventh day, *ἐντὸς ἑβδόμης*, nor the Lacedæmonians until full moon.

§ 144. In addition to what has already been said (§ 48) on the construction of camps, it may be here remarked, that the form of them was often changed according to circumstances. The Lacedæmonians, however, always adhered to the circular form in their camps, as well as their cities. The bravest troops were usually placed on the extremities or wings, and the weakest in the centre or interior. A particular part of the camp was appropriated for the worship of the gods, and for holding councils of war and military courts. The guards were divided into the day-watches, *φυλαχὰι ἡμερινὰι*, and the night-watches, *φυλαχὰι νυκτερινὰι*. The advanced posts, or outer guards, were called *προφυλαχὰι*. The nightly round of visiting the watch was called *ἐφοδεία*, and those who performed it, *περίπολοι*, and the guard-house, *περιπολεῖον*.

§ 145. Before a battle the soldiers were usually refreshed by eating and drinking, immediately after which the commanders ordered them to action.—

When very near the point of engaging, the generals addressed the army in animating speeches, which often produced great effects. Then followed the sacrifice, the vow, and the war-song (*παιὰν ἐμβατήριος*), a hymn to Mars.—The signs used in the field were either *σημεῖα*, regular ensigns and standards, or *σύμβολα*, particular signals, commonly understood or specially agreed upon for the occasion.

1 *u.* The special signals, *σύμβολα*, were either *audible* (*φωνικὰ*), such as watchwords (*συνθήματα*); or *visible* (*ὄρατὰ*), such as nodding the head, waving the hand, shaking the armor, and the like (*παρὰσυνθήματα*). The *σημεῖα* or standards were of various kinds: some being merely a red or purple coat upon the top of a spear; others having an image of a bird, animal, or other object. The raising of the standard was a signal to commence battle, and the lowering of it to desist. Anciently the signal for battle was given by lighted torches being hurled by the persons appointed (*πυφόροι*). Afterwards it was done by blasts of sound, for which shells (*κόχλοι*) were first used, and then brazen trumpets (*σάλπιγγες*) of several different kinds.

2 *u.* The Lacedæmonians usually advanced to action by the sound of the flute; yet we must not imagine, that the marching of the Greeks was as regular and as conformable to music, as the modern. Most of them were rather in the habit of rushing to battle with impetuosity and clamor (*ἀλαλαγμός*, *ᾄτη*).

§ 146. The art of besieging arose first in the later times of Greece, because the cities were not previously fortified with walls. Nor were the later Greeks, especially the Lacedæmonians, very much in the habit of laying regular sieges. The two principal points of proceeding in the siege of a city, were the construction of the entrenchment around it, and the gathering and use of military engines about it. Connected with these were efforts to scale the walls of the city by ladders (*ἐπιβάθραι*, *κλίμακες*) and to undermine their foundations.—An entrenchment around the city was called *περιτειχισμός*, or *ἀποτειχισμός*, and consisted usually of a double wall of stone or turf. In the space between the walls were shelters for the garrison and the sentinels. Above the walls were turrets or pinnacles (*ἐπαλξεις*), and after every tenth pinnacle a large tower was constructed, extending across from one wall to the other. The parapet of the wall was termed *θώραξ* or *θωράκιον*.

§ 147. Most of the military engines of the Greeks (*μάχανα*, *μηχαναί*) were of a comparatively late invention, and seem to have been introduced first about the time of the Peloponnesian war. One of the principal was the *χελώνη*, the testudo or tortoise; so called because the soldiers were covered by it as a tortoise by its shell.

1 *u.* The *testudo* was of several kinds. The *χελώνη στρατιωτῶν* was formed by the soldiers, pressed close together and holding their shields over their heads in such a manner as to form a compact covering. It was also formed of boards, united and covered with metals; this was either of a square form, as the *χελώνη χωστρίς*, which served to protect the soldiers, while they were preparing the ground in order to bring up their military engines, or of a triangular form, as the *χελώνη ὄρνις*, for the protection of such as were undermining the walls.—Another instrument for similar purposes was called the *γέφρον*, made of twigs of willow like the Roman *vineæ*, and held by the soldiers over the head.

2 *u.* The *χόμα* was a mound composed of various materials and raised very high, often above the besieged walls.—There were also moveable towers (*πύργοι*), made of wood and usually placed upon the *χόμα*; they were rolled on wheels and had often several stories, containing soldiers and engines.—The battering-ram (*κρίδις*) was a strong beam with an iron head (*ἰμβολή*) in front resembling that of a ram, which the soldiers thrust against the enemy's walls; it was often hung by ropes to another beam, so that it could be thrust with greater force, and sometimes was placed on wheels and covered with a *χελώνη*. The *καταπέλται* were engines for hurling missiles, stones, and the like upon the enemy; those which discharged arrows, being termed *ὀξυβελεῖς*, and those which cast stones, *λιθοβόλοι* or *πετροβόλοι*.

Dionysius Siculus (xx. 48, 86) speaks of the latter engines as sometimes capable of throwing stones of one hundred weight (*λιθοβόλος ταλαντιαῖος*), and even of three hundred weight (*πετροβόλος τρι.ταλαντιαῖος*).

3. The *Ἐλέπολις* was a machine, not unlike the battering-ram, but of greater size and force, driven with ropes and wheels. This name (*Ἐλέπολις*, *city-taker*) was first applied by Demetrius Poliorcetes to a machine invented by him, in the form of a square tower; each side being ninety cubits high and forty-five wide; resting on four wheels; divided into nine stories, which each contained engines for throwing spears, stones, and various missiles; manned by 200 soldiers. Cf. *Diod. Sic.* xx. 48.—The *Τρόπανα*

were long irons with sharp ends, and were the instruments chiefly used in earlier periods for demolishing the walls of a city.

§ 148. In the defence of a besieged city the following are the things most worthy of remark. Soldiers, armed with various means of defending themselves and annoying the enemy, were stationed on the walls of the city. The greater military engines were planted within the walls, and hurled arrows, stones, and pieces of timber upon the besiegers. The mines of the besiegers were opposed by counter-mines, and their entrenchments and mounds were undermined. Their various engines were broken, set on fire, or embarrassed in operation by different contrivances on the part of the besieged.

§ 149. On the taking of a city, the captors did not always treat the citizens and the property in the same way. Sometimes the buildings were demolished, and all the inhabitants put to death, or at least those in arms, while the rest (*ἀιχμάλωτοι, δορυάλωτοι*) were reduced to slavery. But sometimes favor was shown, and nothing but the payment of a tribute exacted. Sometimes new settlers were planted in the conquered city. Whenever the city was demolished, it was customary to curse the spot on which it stood, and not even cultivate the soil.

§ 150. The booty or spoils on such a capture, or after a battle, consisted partly in the military stores, and partly in other things, which were the property of the conquered party. These, when taken from the slain, were termed *αχλα*; if from the living, *λάφυρα*. The whole (*ἐναρα*) was brought to the commander-in-chief, who first took a large portion for himself, then assigned rewards to such as had distinguished themselves in the action, and afterwards distributed the remainder equally among the soldiers. First of all, however, a portion was set apart for the service of the gods, which was called *ἀπροθύνια*. The armor of the conquered was also often dedicated to the gods, and hung up in their temples; this was the case sometimes even with the weapons of the victors, when they designed to terminate their military career. Thank-offerings were also presented, and trophies (*τροφαία*) erected, which were likewise dedicated to the gods; statues also and other monuments were raised to commemorate victories:

An inscription (*ἐπίγραμμα*) was often attached to the trophy, or offering presented to the god, or other monument, containing the names of the conquerors and the conquered, an account of the spoils, and sometimes of the occurrences of the war. The trunk of a tree, especially an olive, was often used for the purpose of a trophy, the emblems of victory being hung upon it.—Alexander the Great, abiding by a law of the Macedonians, never raised a trophy; yet he erected other monuments of his successes; among them were altars to the gods, very broad and lofty—A representation of the *trophaion* is given in Plate XXII. fig. 4.

§ 151. There was a careful regard to order and discipline in the Greek armies, and various *rewards* and *punishments* were established. Among the rewards were promotion to higher rank, conferring of garlands or other distinctions, and also the funeral honors and the encomiums, which were bestowed on the brave warrior. At Athens public provision was made for the widows and children of those slain in battle, and also for those who were injured by wounds (*ἀδύνατοι*). The children of such as valiantly died were also honored sometimes with the first seats (*προεδρία*) at the theatres.—The severest of the punishments, death, was always inflicted on deserters, *ἀντομόλοι*. Such as refused to serve, *ἀστράτευτοι*, such as quitted their ranks, *λειποτάχται*, and such as threw away their shields, *μυσαπίδες*, were subject to civil degradation. At Athens they were not permitted to enter the temples or public assemblies, and were also fined in the court *Heliaea*. In Sparta they were exposed to still deeper disgrace, which extended even to their whole family; it was so great that their mothers often stabbed them at their first meeting afterwards.

§ 152. The Greeks employed various means for conveying intelligence. They had a class of messengers or *runners*, called *ἡμεροπόμοι*, who carried news and official commands; they went lightly armed.—A contrivance much celebrated was the *Lacedemonian σκυτάλη*. This was a roll of white parchment or leather (*δέγμα, ἑρῆς*), wrapped round a black stick, about four cubits in length. The general always received a stick of this sort, of the same size with another kept by the magistrates or government. When any command or intelligence was to be conveyed, a strip of parchment was rolled on the staff, and on this was written what the person wished to communi-

cate; the strip was then sent to the general, who applied it to his own stick, and thus could read what, otherwise, would be wholly unintelligible.

§ 153. Before proceeding now to notice the naval affairs of the Greeks, we may allude to their method of passing rivers with their armies. It was usually by means of boats (σχεδίαι) or small vessels joined together so as to form a sort of bridge (γέφυρα), like that which the Persians under the command of Xerxes threw over the Hellespont. In order to hold these vessels fast, large baskets or boxes, filled with stone, were sunk in the stream, which thus answered the purpose of anchors. Anchors were also sometimes used. It was only in the greatest emergencies that they carried forward with them these boats, having taken them in pieces. Sometimes such bridges were made by means of large casks and leathern bottles.

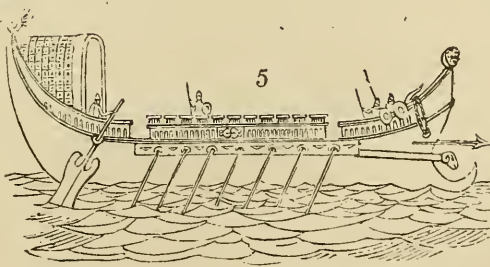
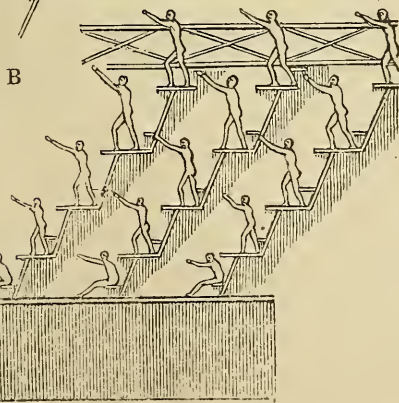
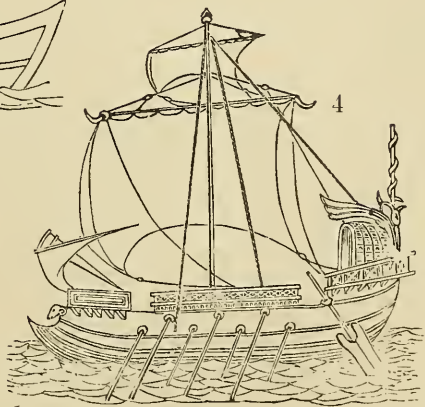
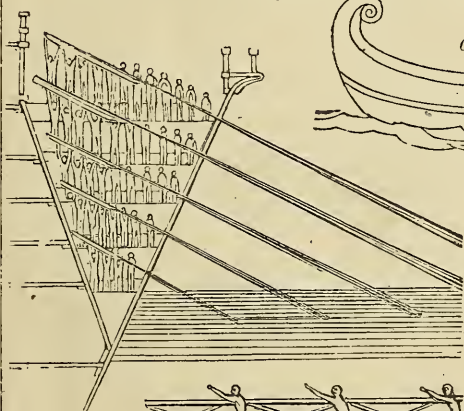
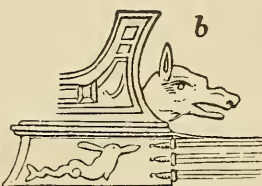
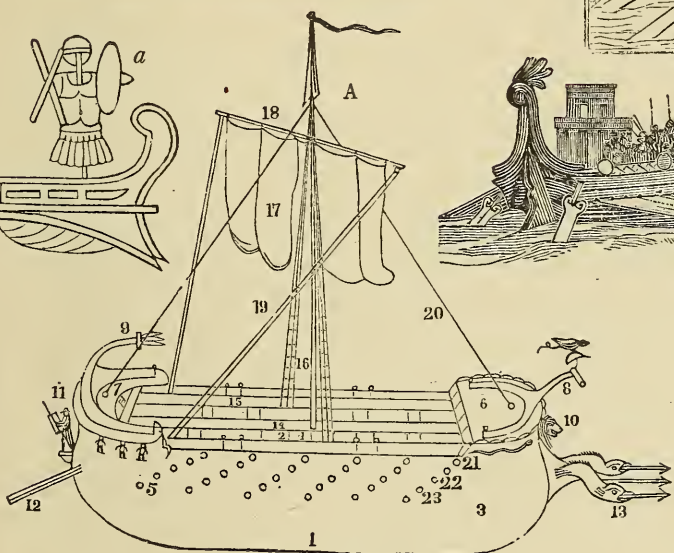
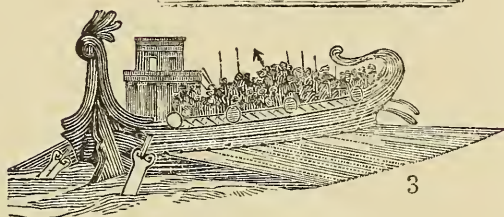
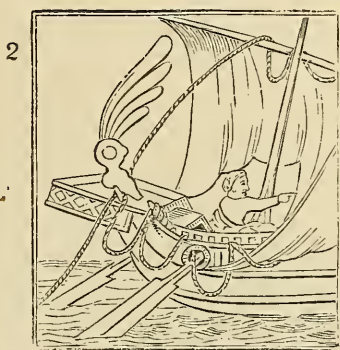
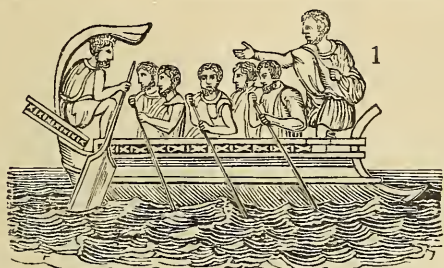
Darius is said to have thrown a bridge across the Thracian Bosphorus (*Herod.* iv. 83, 85). The, of Xerxes over the Hellespont was built between Abydos on the one side and Sestos on the other (*Herod.* vii. 36).

§ 154. The use of ships in the wars of the Greeks has been already mentioned (§ 47). Vessels of war (ἐπικώποι, κωπήρη) differed in their structure from the other kinds, especially from ships of burden (ὀκλάδες, φορτηγοί) which were of an oval form, with broader bottoms. They were usually such as had three benches of rowers, called τριήρεις (*triremes*, cf. § 304), and hence this term is often used to signify merely vessels of war. Before the vessel was launched, it was purified and consecrated by the priests. Commonly, each vessel singly, sometimes a whole fleet, was committed to the protection of a particular god. The ensign or standard (παράσημον), by which one ship was distinguished from another, was placed in the forepart. Each vessel had its own name, which was usually taken from its ensign or flag, and was also inscribed on the prow.

§ 155. We will introduce here some of the names applied by the Greeks to the different parts of a ship and the tackling. The Arabic numerals attached to some of the terms in the following description are intended to correspond to those in fig. A, of our Plate XXIII., indicating the place of the parts named, according to *Holwell's* plan of a hexireme.

1. The principal parts of a ship were three, the *prow* or *front*, πρῶρα, μέτωπον; the *middle*, or *body*, μετόκοιλος, γάστρα; and the *stern*, πρύμνα, ὀπίσθια.—The *PROW* was more or less adorned, not only by the figures and images placed on it, but by the colors painted on it, from which were derived such epithets as μελτοπίργοι, κυανέμβολοι, &c. The sides of it were termed περὶ and παρειαί. The στόλος was a long plank at the head of the prow, at the extremity of which some of the principal ornaments, ἀκρόνια, ἀκροστόλια⁸, were fixed. The πτερίς¹⁰ was a round piece of wood also attached to the prow, on which the name of the ship was inscribed; it was sometimes called ὀφθαλμός. The χηρίςκος was the figure of a goose upon the prow; near the water, according to the opinion of some, but by others assigned to a higher part. The ἐμβολός¹³ was the lower portion of the prow, which projected forward, and in war galleys was fitted to strike into the ships of the enemy. Behind this, and just below the στόλος, was the παράσημον or ensign, some image carved or painted.—To the *MIDDLE* belonged the following parts; the τρύπις¹ or στήρην, keel at the bottom of the ship, narrow and sharp, to cut the waves, with the χελεύσματα, wedges or bilgeways, attached to it, for guarding the ship's bottom: φέλικς, limber, containing the bilgewater, conveyed out by the pump, ἀντλία; the κύλιη, hold (called also κύτος, and γάστρα), surrounded by ribs or planks rising from the keel, νομείς or ἐγκόλια; the ζωτήρες, or ὑπομάτα, rafters, or ropes, on the sides (πλευρά³) of the ship from prow to stern; the τοῖχοι and ἐκώλια¹ seats for the rowers situated on the sides one above another; the τρήματα or ὀφθαλμοὶ⁵ openings through which the oars were put out; the ἄσκιωμα, a skin or the like, which lined the openings; sometimes there was one continued opening for the oars, called τράφηξ, a term applied also to the bulwark or upper part of it.—The *STERN* had ornamental images, called ἀκρόνια, in common with those on the prow, but termed distinctively, ὀπίσθια⁹. To the stern was also attached the ἐπιτροπή¹¹, the *tutela* or safeguard of the ship. Its bow was termed ἐπισείων, and the planks composing it, περιτόνεια. The middle of the stern was named, ὀσινύιον. The decks, ἱκρία, were covered parts at the prow and stern; the ζυγά were the rowers' seats in the middle and open parts.

2. Some of the principal instruments (σκεῦη) in navigating vessels may be mentioned here; they are included under two divisions, the *wooden* (σκεῦη ξύλινα) and the *hanging* (σκεῦη κρεμαστά). The πηδάλιον², rudder, fixed not directly in the stern, but on the side of the ship, and near the stern. In the later periods, two rudders were used, one being fixed, it is supposed, near the prow (hence νῆες ἀμφίπρμονοι); sometimes there were four, one on each side of prow and stern. The parts of the rudder were διαξ, φθεῖρ, ἐρῶγιον, ἀνχῶν, κάμαξ.—The ἐνυή, ἄγκυρα, anchor; first a stone bored in the middle, or



a basket filled with stones; afterwards made of iron with teeth, *δόοντες*, fastening it to the earth; the largest of a ship's anchors was called *ἑρὰ*, and hence *βῆλλειν ἄγκυραι* *ἑρὰ* obtained its proverbial sense, *to resort to the last refuge*. The cables attached to the anchors, were *πίσματα*, or *κίμηλοι*; ropes for towing were termed *ῥήματα*, *ὄλκοι*; those for binding a vessel to the shore, *πρὸ μῆσια*.—The *κωπαί* and *ἑρετμοί*, oars, having a broad part covered with metal (*πλίτη*), and hung upon pieces of wood called *σκαλμοί*, by leathern thongs, *τρίποι*.—The *ιστός*¹⁶, mast, fixed in a hole (*μυσόδημη*), in the middle of the ship; capable of being taken down and put in a case (*ιστοδόκη*); having several parts, as *πέρμα*, *τρίχηλος*, *καρχήσων*, *θωρίκιον*, *ἰκρίον*, *ἡλακάτη*. The *κεραταί*, or *κέρατα*¹⁸, were the crosspieces or yards, fixed to the mast; the *ἀκροκέρατα* were the extremities of the yards. The *ιστία*¹⁷, sails (called also *θῶναι*, *ἄρμενα*), including particular ones distinctively named, as *ἐπίδριγος*, mizen-sail; *ἀκτίσιος*, main-sail (*ἰκτίσιος* also signifies a small vessel, like a pirate's); *ἀρτέμων*, top-sail; *δόλων*, sprit-sail.—The *ἔρμα*, *θεμέλιος*, ballast.—The *βολίς*, the lead for sounding.—The *κοιτοί*, poles for pushing the vessels from rocks.—The *ἀποβίθραι*, bridges, or stairs, to pass from ship to shore, or from vessel to vessel (called also *ἐπιβίθραι* and *ἀναβίθραι*).—The term *ὄπλα* was applied to the rigging generally.—The terms *σχοινία*, *κίλοι*, and *τοπία* are commonly considered as synonymous, and as signifying the *cordage*; including *ἐπίτονοι*, *πόδες*¹⁹, *πρόσδεξ*, *μεσορίαι*, *πρόνοιοι*²⁰, made at first of leathern thongs, afterwards of flax, hemp, and the like. But Böckh considers the *σχοινία* as designating the stronger and heavier ropes, to which the anchor was attached and by which the ship was fastened to the land; and the *τοπία* as designating the lighter ropes, including *καλώδια* or *κάλοι*, *ἰμίτες*, *κερῶχοι*, *ὑπ' αἶραι*, the rope called *ἄγκωνα*, the *χαλινός*, *ἐπίτονοι*, &c.—The term *ὑποζύματα* has generally been interpreted as signifying *boards* or *planks* covering the outside of a ship; but it is shown by the inscriptions found in the Piræus and published by Böckh, that the *ὑποζύματα* were ropes which ran in a horizontal direction around the vessel from the stern to the prow, and were intended to keep the fabric together; and it would seem that such ropes were taken on board when a vessel sailed, to be used if necessary; the expression in Acts xxvii. 17. *ὑπόωνόντες τὸ πλοῖον*, probably refers to the act of putting these ropes about the vessel.

See T. D. Woolsey, on Acts xxvii. 17. in the *Bibl. Repos. Sec. Series*, vol. viii. p. 405.

3 u. In vessels of war the front point, and sometimes the whole of the front part, was covered with iron. In early times these points or *beaks*, *ἐμβόλα*¹³, were long and high; afterwards they were made short and low, in order to pierce the vessels of the enemy below the water. From each side of the front were planks or pieces of wood, *ἐπωτίδες*, jutting out, to protect the ship from the beaks of the enemy. The war-vessels usually had wooden decks or coverings (*καταρπίγματα*¹⁴) on which the soldiers stood, and also coverings or guards of hides or the like, which were extended on both sides (*περιφράγματα*, *παρὰ ῥύματα*), to protect them from the waves and from the enemy's missiles. The usual sign of a war-vessel was a helmet, sculptured at the top of the mast.

4. The *beaks* are seen in Plate XXIII. fig. A, 13; and also in fig. b, which is a prow taken from a bas-relief at Rome, and which shows the *ensign* behind them, and the *acrostolia* above it. In fig. a, from an ancient coin, we have another *prow*, which has a trophy erected upon it. In fig. c, which is from the sculptures on the column of Antonine (cf. P. IV. p. 185. 2), is a prow of another form. In fig. d, we see a *merchant-vessel*, managed by oars or sails; in fig. 5, a war-vessel with oars alone, and in the early form of one bank only.

The names of the various parts of a ship may be found, with explanations of every thing relating to this subject, in J. Scheffer, *Diss. de Varietate navium*, Upsal. 1654; contained also in T. Gronovii *Thesaurus*, &c. vol. xi. as cited § 13.—See also, by the same, *Comment. de militiâ navali veterum*. Ups. 1654. 4.—Lenny, *La marine des anciens Grecs*, in the *Mem. Acad. Inscr.* vol. xxxviii. p. 542.—Potter's *Arch. Græc.* bk. ii. ch. 14.—Robinson's bk. iv. ch. 14.—A. Jul. *Archéologie Navale*. Par. 1840.—Also H. Liell, and Le Roy, as cited § 156.—On the Attic navy especially, A. Böckh, *Urkunden über das Seewesen des Attischen Staates*. Berl. 1840.

§ 156. Originally the employments of the rowers and the combatants were not distinct, but the same persons performed the functions of both. In later times there was a division into three classes; (1) the *rowers* or oarsmen, *ἐρέται*, *κωπηλάται*, who were also distinguished by specific names, according to the rank of their bench, and their work and pay; (2) the *sailors*, *ναῦται*, who attended to all the other proper duties of the ship; (3) the *marines*, *ἐπιβάται*, who were armed like infantry, only their armor was more heavy and durable.

Rowers in the upper tier of benches, or the portion of benches highest above the water (*ὑρίοι*) were called *ἑραῖται*; those in the middle, *ἑγγίται* (from *ἐγγί*); those in the lower tier or portion, *θαλαμίται*. The rowers were also distinguished, as those near the prow, *πρόκωτοι*; and those near the stern, *ἐπίκωτοι*.—Of the sailors, some (*ἄρμενισται*) had the care of the sails; others (*τοχοὺβίται*) went aloft on the ropes to look out; others (*μυσόηται*) were to supply the seamen with whatever was needed.

There have been various theories to explain the manner in which the banks of rowers in the ancient galleys were arranged, in the different classes of ships termed *τριῆρεις*, *τετρήρεις*, *τεντήρεις*, &c. *trireme*, *quadrireme*, *quinquireme*, &c.—The most common idea formerly was, that the benches were placed one above another. But there were galleys of seven, twelve, fifteen, and

sixteen banks of oars; Ptolemy Philopater built one of forty banks. If the benches were placed directly above each other, the oars in the upper benches must have been so long as to be wholly useless.—Another solution is, that the banks were ranged in one continuous line along the side of the galley; in a *trireme*, the first bank being in her bows, the second in her middle or waist, the third in her stern. But such an arrangement would require a huge length in the vessel of forty banks, or even twelve; besides which, it is stated that the oars of a galley were not all of the same length.—It has been proposed to solve the difficulty by the suggestion that the galley received its denomination from the number of men pulling at the same oar: the *trireme* won. have three at one oar; the *quinquireme*, five, &c.—Another suggestion is, that the banks rose one over another to the number of five or seven, the rowers in the higher banks being checkered in quincunx with those in the lower; and that if a galley was said to be of any greater number, the rating was only by the number of men employed at an oar; e. g. in the galley of forty banks there would be *five* tiers with twelve men at each oar of the highest bank, ten at the next, and so on until the lowest, which would have four men, to make forty in all. The engravings of fig. B, in our Plate XXIII. are two views, exhibiting such an arrangement; the upper one is a front view, and the lower a sectional view.—Other schemes have been proposed which need not be mentioned. The latest is that of Mr. *Hulwell*, of Edinburgh, which is thought by many to have set the matter at rest. He supposes a vessel in the original form having one bank of ten oars arranged horizontally; let these be divided into two banks of five oars each, and ranged obliquely, and they will require but about half as much length; this construction, according to his conjecture, is the *bireme*; a *trireme* would have three of these oblique ascents or banks, each bank having five oars; and thus a vessel might be built with any number of banks by only increasing its length, while no oar would be raised higher above the water, necessarily, than in a *bireme*. In Plate XXIII. fig. A. we have a view of a *hexireme*, or galley of six banks of oars, on his scheme; the Arabic numbers, 21, 22, 23, designate the portion of the banks occupied respectively by the three classes of rowers above mentioned.

See *J. Hulwell*, Essay on the War Gallies of the Ancient. I.oul. 1-26. 8.—*De Le Roy*, sur les navires employes par les anciens, &c. in the *Mém. de l'Institut, Classe de Lit. et Beaux Arts*, vol. i. 479; ii. 141, 153.—*Ut Boyd's* ed. of *Potter*, p. 526, as cited § 13.

§ 157. Among the principal instruments employed for naval battle were the following; δόρατα ναύμαχα, very long spears; δρέπανον, a piece of iron formed like a sickle and fixed to the top of a long pole in order to cut the sail-ropes of the hostile ship; χείρ σιδηρά the grappling iron; αρπαγες, large iron hooks attached to the mast of a vessel in such a manner that being thrown into the enemy's ships they seized and raised them up into the air. An instrument, called from its form the *dolphin* (δελφίν), was often used; it was made of iron or lead, and hung to the mast or sail-yards, and was thrown with great violence into an adverse ship, in order to pierce and sink it.—The means of defence against these instruments was to guard the ship by a strong covering of hides.

§ 158. Each fleet had officers of two sorts, such as had care of what pertained to the ships alone, and such as had care of the marines and all that pertained to warlike action. (1) The chief officer, or admiral, was called ναύαρχος, sometimes στόλαρχος, or στρατηγός; often there were several in equal command, often there was but a single one. The duration of his authority was decided by the people, who abridged it or prolonged it at pleasure. Next to him were the commanders of individual ships. τριήραρχοι; the *Lacedæmonians*, however, had a sort of vice-admiral in their officer called ἐπιτολεύς. (2) Of those, whose authority was confined to the care of the ships and the duties of the rowers or sailors, the principal were the following; the ἀρχικυβερνήτης, who had the care of the whole fleet; the κυβερνήτης, who had the care of a single ship, and who himself kept the helm; and the πρῶρεύς, or πρῶράτης, the next in command, having the care of every thing belonging to the forepart of the ship.

There were also, in the second class, the following; τριηραύλης, the musician, whose notes cheered the rowers and regulated the strokes of their oars; κελεστις, who gave the word of command to them; τοῦχαρχος, who governed the rowers on one side; ναύφylaκες, employed in guarding the ship from rocks and other dangers; ταμίας, who superintended the food; ἰσχαρεύς, who attended to the fires; λογιστής, who kept the ship's accounts.

§ 159. In the beginning of a sea-fight they sought first to lighten the ship of all superfluous and unnecessary burdens; and to render sails, mast, and every thing which was exposed to the violence of wind, as fast and safe as possible. Then the most favorable position and order of battle was selected, according to time, place, and circumstances. Sacrifices were next offered to the gods, and the commanders passed round in light boats from ship to ship, to animate their men. The signal for the onset was now given; usually done by hanging a shield, or flag, from the mast of the vessel bearing the ναύαρχος; while this signal was hanging, the battle went on. The mode of attack was similar to that

of a siege; the ships being drawn up in the form of a circle or semicircle in letter V.

§ 160. After a victory, they returned with the booty and captured vessels. All the cities which were in alliance with the victorious party, honored the successful general with crowns and garlands. With these it was also customary to adorn his vessel. Sometimes the wrecks of the enemy's ships were used for that purpose. These, as well as the better part of the spoils, were afterwards consecrated to the gods; the rest being divided among the men engaged in the battle. A monument was usually raised to the victors, and was sometimes adorned with the wrecks, especially the ornamental parts (ἀκρόνια, ἀκρωτήρια), of the captured ships.—The most common punishments in the naval service were whipping with cords, and submersion, the offender being dragged in the water by a rope even till drowned. Such as refused to serve at sea, ἀνανυμάχοι, were, at Athens, punished with disgrace (ἀτιμία) together with their posterity. Deserters, λειποναῦται, were scourged, or had their hands cut off.

IV. AFFAIRS OF PRIVATE LIFE.

§ 161. In glancing at the private life of the Greeks, we shall follow the same order as in speaking of the earlier period (§ 51—60), and begin with the subject of food. In later times, when riches more abounded, the food was less simple than before; the Lacedæmonians maintained longest their strictness and frugality, no professed cook being suffered among them. Among the other nations, and especially the inhabitants of Sicily, the art of cooking was much more cultivated and practiced. The Athenians, however, lived to a great extent moderately, owing, perhaps, to the comparative unfruitfulness of the Attic territory. Water was the common drink, with which they were accustomed to mingle wine. The wine sometimes received an addition of myrrh (δῖνος μυρβινίτης,) or of barley meal (δῖνος ἀπληφρωμένος).

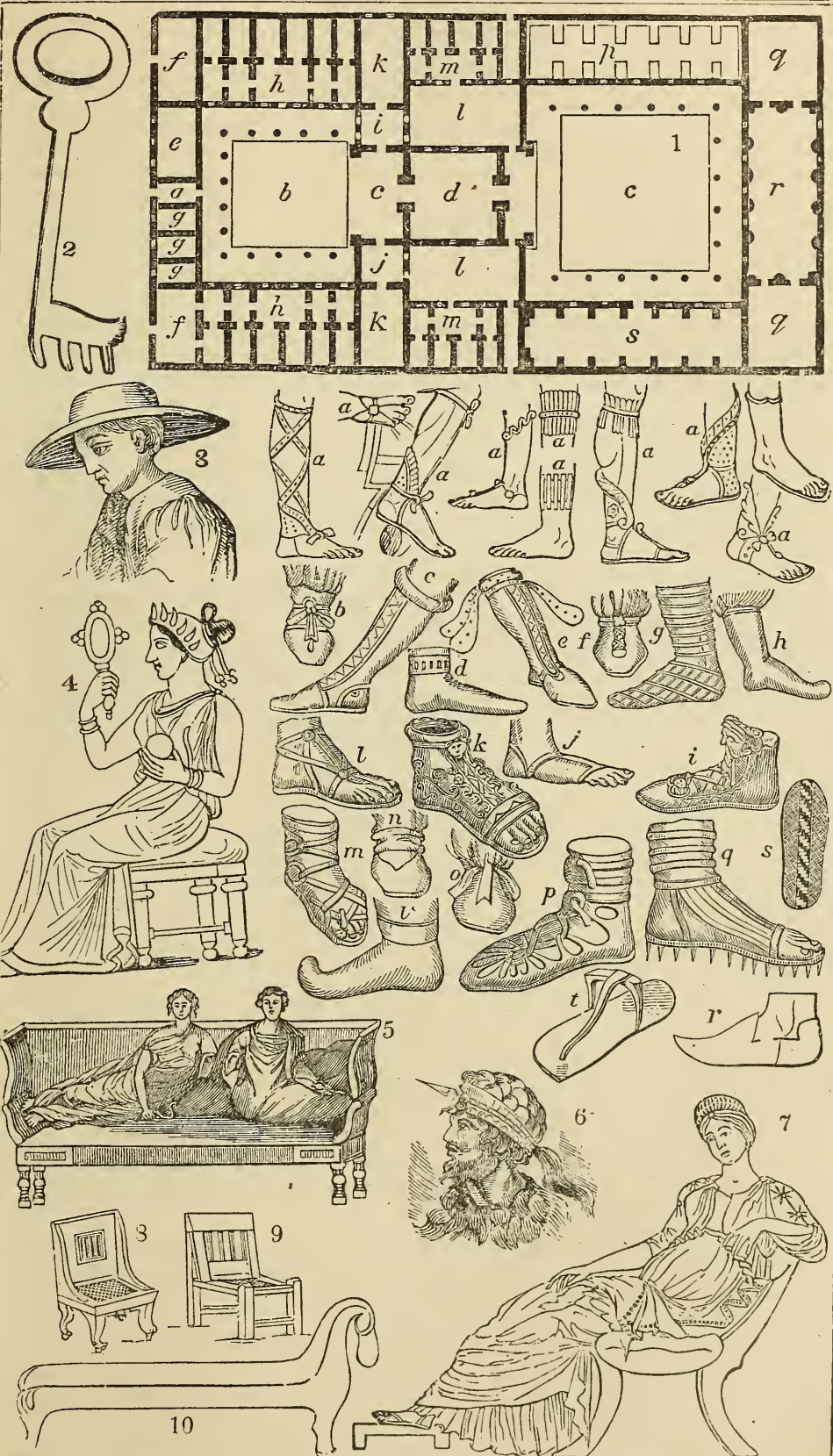
The term employed to designate a drinking cup, κρατήρ, is commonly derived from κρασάσθαι, to mingle, indicating the prevalent custom of mixing water with wine. *Potter* states, that no certain proportion was observed in forming this mixture. A very common division of wines was into the πολυμέροι or strong wines, bearing a large addition of water, and ολιγομέροι, weak wines. To drink unmixed wine, ἀκρατοπιεῖν, was described as synonymous with Σοθιστί πιεῖν, to drink like a Scythian.—A common Homeric epithet for wine, is ἄθος; sometimes γερβόσιος. (Cf. *Hom. Il. i. 462, iv. 259.*)—The sweet, unfermented juice of the grape (*mustum*) was termed γλεῦκος. That which flowed from the clusters by merely their own pressure was called πρόχυμα. Unfermented wine, inspissated by boiling, bore the name of ἔψημα.—There were various sorts of wine, made from other substances besides the grape. Among the Greek wines from the grape, the earliest of which we have any distinct account, is the *Maronæan*, probably produced on the coast of Thrace, a black sweet wine (*Hom. Od. ix. 249*). The *Pramnian* was another of early celebrity, supposed by some to have its name from a hill in the island of Icaria, where it was produced. In later times, the *Lesbian*, *Chian*, and *Thasian* wines were considered to possess uncommon excellence. The wines of Rhodes and Crete, Cnidus and Cyprus, were also much esteemed. The *Mendeian* wine, from Mende, is commended for a peculiar softness. The Greeks also used wines imported from different places in Asia and Egypt; an excellent kind was brought from *Byblos* in Phœnicia; the *Alexandrian*, from the vicinity of Alexandria in Egypt, was highly valued.

Compare § 331 b.—See *Henderson's History of Ancient and Modern Wines*. Lond. 1924. 4.—This work is adorned with several beautiful illustrations taken from antiques, and relating to the use of wine.

§ 162. The Greeks had usually two meals a day, viz.: a breakfast, ἀράτισμα, ἄριστον, the time of which was not fixed, and a main meal, δεῖπνον, which was regularly towards evening. But they also partook of an evening meal, δεινὸν or ἐσπέρισμα, and an after-dish or supper, δόρπος.

Robinson remarks that most authors speak of but three meals a day, and do not consider the δεινόν as a separate meal from the ἄριστος; while others think that the Greeks had but two meals a day, the ἄριστον and δόρπος. It seems certain, that ἄριστον was finally used to denote the dinner (that is, the meal taken not far from the middle of the day), and δεῖπνον the supper, the latter being the principal meal.

“There was little variety in the private life of the Athenians. All of them rose at daybreak, and spent a short time in the exercise of devotion. Soon after six in the



morning, the judges (*dicasts*) took their seats on the tribunal, and those employed in agriculture, manufactures, or commerce, engaged in their different occupations. At mid-day, the more wealthy citizens, who by that time had commonly finished their serious business, refreshed themselves with a short sleep, and afterwards spent a few hours in hunting, or in the exercise of the palaestra, or in walking through the delightful groves on the banks of the Ilyssus and Cephissus: or more frequently in discussing with each other in the forum (agora) the interests of the state, the conduct of the magistrates, and the news of the day. It was also during the afternoon, that the Athenians sometimes played *κνβεία* and *περτεία*; two games, the first of which resembled hazard, and the other either backgammon or chess.”—“During the day, the Athenians either took no food or only a slight repast in private. At sun-set they sat down to supper, and considering the business of the day as over, devoted the evening to society and amusement, and often continued to a late hour in the night.”

§ 163. In early times, entertainments were given only in honor of the gods on festival days; afterwards they became very common. They were of two sorts: the *ἐλαπίνη*, given by a single person, and the *ἔρανος*, provided at the expense of the party present. Entertainments of the latter kind were generally the most frugal, orderly, and conducive to friendly feeling; such as were invited free of expense, as poets, singers, &c., were called *ἀσύμβολοι*; the contribution of each other guest was termed *σύμβολή, καταβολή*.—The marriage feast, *γάμος*, is sometimes considered as a third sort.—There were also public entertainments for a whole city, tribe, or fraternity, called *συσσίτια, πανδαισίαι, δείπνα δημοσιὰ, φρατριὰ, &c.* furnished by contribution, by the liberality of rich persons, or by the state.

§ 164. Before partaking of an entertainment, the Greeks always washed and anointed. The hands were also again washed (*νύσασθαι*) between the successive courses, and at the close of the feast (*ἀπονύσασθαι*). In the early times the guests sat at table (cf. § 52); in later times they reclined, but not always. The couches, prepared for the purpose, were more or less splendid, according to each one's taste and condition in life. Five usually, sometimes more, occupied a single couch. The guests took their places according to their proper rank, although often no exact order was observed. The Greeks attached a certain idea of sanctity to the table and the rites of the table.

Three couches, *κλίαι*, were usually placed round the table, *τράπεζα*, one on each side, leaving the fourth side open to the servants; hence originated the word *τρικλίσιον, triclinium*; they were covered with tapestry, *στρώματα*, and had pillows, *προσκεφάλαια*, for the guests; they were often very costly, being highly ornamented with ivory and precious metals. Several persons usually reclining on the same couch, the first lay on the uppermost part, with his legs extended behind the back of the second, whose head was near the bosom of the first. See § 329. 2.—The tables were made of wood, highly polished (*ξεστή, εὖξους*); in the later periods, exceedingly costly, adorned with plates of silver and gold, and curiously carved images.

§ 165. At a regular and principal meal (as the *δειπνον*), the first course, *πρόκομα, δείπνον προούμιον*, consisted generally of pungent herbs with olives, eggs, oysters, a mixture of honey and wine (*οἶνόμελι*), and the like. Then came the chief dish, more substantial and costly, *κεφαλὴ δείπνον*. Afterwards the desert, *δευτέρα τράπεζα*, consisting of various sweetmeats, furnished with great splendor in times of luxury, and called *ἐπίδειπνα, μεταδόρπια, &c.*

1. The most common food among the Greeks is said to have been the *μάζα*, a kind of soft cake prepared in various ways, of the flour of barley or wheat. Among the vegetables that were eaten, were mallows (*μαλάχη*), lettuce (*ἑρίδαξ*), cabbages (*ράφανοι*), beans (*κύμοι*), and lentils (*ψακαῖ*). The sausage (*φύσκη*) was a favorite article. Fish (*ῥῥον*) also became a favorite dish.

2 *u.* In all entertainments it was customary first to offer some of the provisions to the gods, especially to make an oblation from the liquor.—On cheerful occasions, the guests were clothed in white, and crowned with garlands.

3. At entertainments connected with the festivals of the gods, the garlands worn were formed of the leaf or flower sacred to the particular god honored on the occasion. At other entertainments they were composed of various sorts, according to the season of the year, and the taste and circumstances of the parties. The rose, being an emblem of silence, was often placed above the table, to signify that what was there said or done should be kept private; hence the phrase *ὑπὸ ρόδον, sub rosa*.

§ 166. The officers and attendants at an entertainment were as follows: the *Συμποσίαρχος*, chief manager, who was either the maker of the feast (*ὁ ἐστιάτωρ*),

or one appointed to that place, called also *τραπεζοποῖος*, *ἀρχιτέρκελινος*; the *Βοσιλεύς*, whose business was to see that the laws and rules of such entertainments were preserved, and who was sometimes the same as the first mentioned; the *Δαιτρὸς*, who divided and distributed the food, of which the best and largest portions were given to the most honored guest; and the *Ὀινοχόοι*, who distributed the drink, and were heralds (*κῆρυκες*), youths (*χοῦροι*) often of noble birth, or servants (*δοῦλοι*).

In the later ages, it became an object of luxury to have young and beautiful slaves, to perform the last mentioned office; for such ones extravagant prices were paid; and a distinction was made between the *ὕδροβόροι*, who served the water, and the *οἰνοχόοι*, who poured the wine, and were younger. When waiting at table, they were richly adorned in person and dress.

§ 167. The drinking vessels were generally large, often very rich and costly; they were frequently crowned with garlands.

1. The *κρατήρ* was the vessel in which the wine was mixed with the water and from which the cups were filled. Among the various cups used were the *κύλιξ* or *κυλίσκη*, the *ψιάλη*, the *ρυτόν*, the *καρχήσιον*, the *κάνθαρος*, the *δέπας*, &c. The *κῆαθοι* are described as a sort of ladles used for conveying the wine from the crater to the cup.

2. It was customary for the master of the feast to drink to his guests, in the order of their rank, drinking himself a part of the cup and sending the remainder to the person named, which was termed *προπίνειν*; while the act of the person, who received the cup and drank the rest of its contents, was termed *ἀντιπροπίνειν*. It was also customary to drink to the honor of the gods, and to the memory of absent friends, calling them by name. Three craters were usually drank to the gods, each one to a particular god; as *Κρατήρ Ἑρμοῦ*; *Κρατήρ Διὸς Σωτήρος*.—Sometimes the guests contended who should drink the most; and prizes were awarded to the conquerors. Some melancholy excesses are recorded; as, for instance, the case of Alexander, who in this way lost his life.—Singing (*μολπή*), instrumental music, and dancing (*ὄρχησθαι*), were accompaniments of almost every feast. The songs were in early times chiefly hymns to gods or heroes; subsequently songs and dances of a wanton character were introduced. The most remarkable of the various songs used were those termed *σκόλια*.

Athenæus, L. x. c. 9, 10. Cf. *Ælian*, Var. Hist. L. ii. c. 41.—Respecting the *σκόλια*, see P. V. § 27.

3. After the music and dancing, the guests often were invited to participate in various sports. In earlier times, the athletic games were practiced; but in the later ages, less violent exercises were more frequently chosen, among which playing at the *κότταβος* seems to have been a favorite amusement. There were various forms of this game, in all of which the chief object was to throw wine from a goblet into another vessel in the most skillful manner.

See *Gedoy*n, *Plaisirs de la table chez les Grecs*; in the *Mem. Acad. Inscr.* vol. i. p. 54.—Cf. *Lond. Quart. Rev.* vol. xxiv. p. 421.—For details respecting the *cottabus* in particular, *Robinson*, *Arch. Græc.* bk. v. ch. 21. p. 524.—*Grodddeck*, über den *kottabos* der Griechen, in his *Antiquarische Versuche*, Lpz. 1800.—*F. Jacobs*, über den *kottabos*, in *Wieland's* *Attisches Museum*.

On the whole subject of Grecian meals and entertainments, see *Robinson*, *Arch. Græc.* bk. v. ch. 17–21.—*J. Cornarius*, *De Convitiis Græcorum*, in *Gronovius*, vol. ix.—*Athenæus*, *Deipnosophists* (cf. P. V. § 123).

On the affairs of private life generally, *W. Becker*, *Charicles*; cf. § 13.

4. Frequently there were entertainments called *συνόψια* (drinking-parties), at which conversation and discourses were expected to form the principal amusement; although the various games common at other entertainments were not excluded. The propounding of riddles (*αἰνίγματα* or *γρίφαι*) was much practiced.

See P. IV. § 69.—*Eichenbach*, as there cited.—*Becker's* *Charicles*.

§ 168. The hospitality practiced by the early Greeks (cf. § 57) remained customary also in later times. The Cretans especially had the reputation of being hospitable; the Athenians were termed *φιλόξενοι*; but the Spartans were less courteous to strangers. Hospitality was viewed as a religious duty, and several gods were supposed to take strangers under special protection, and to avenge all injuries done to them.

1 u. It was customary, at the hospitable meal, first to present salt (*σῆς ἅλς*) before the stranger, as a token perhaps of permanent friendship. The alliance contracted by mutual hospitality (*προξενία*, το ὁμο-ρατίζο-) was as sacred as that of consanguinity. The parties often exchanged tokens of it (*σύμβολα*) in friendly gifts (*ξένια*, *δῶρα*, *ξενικὰ*), which were carefully preserved and handed down to posterity. Officers were publicly appointed, called *πρόξενοι*, whose duty it was to receive all foreigners, coming on any public errand, to provide entertainment and lodging for them, and conduct them to the public spectacles and festivals.

2. Inns, however, appear to have existed in Greece in the later ages. Cf. *Cic. De Divin.* ii. 68.—The term *πανδοχεῖον* (*caupona*) designated an inn.

Simon, on the hospitality of the ancients, in the *Menu, de l'Acad. des Inscr.* vol. iii. p. 41.—*F. W. Ulrich*, *De Proxenia.* Berl 1822.—*Zell*, *Die Wirthshäuser d. Alten.*—*Stockmann*, *De Popinis.*

§ 169. The dress of the Greeks did not undergo any very important changes; at least the names used in the first period were still applied to the principal garments in later times. Their clothing was more commonly made of uncolored white wool, sometimes of linen and cotton. Of the colors, which were given to dress, purple was the most esteemed.

1 *u.* Coverings for the feet (*ὑποδήματα, πέδιλα*) were used very early; but not universally: they were of various forms. Hats (*πίλοι, πιλία, πιλίδια*) were first introduced at a later period, designed chiefly as a protection against the weather.

2. The shoes were tied under the soles of the feet by thongs, *ἱμάντες*; hence the terms *ὑποδεῖν* and *ὑποδυεῖν*, for putting on and taking off the shoes. The following were some of the varieties; *ὀρθύλαι*, large and easy shoes, which came up to the ankle; (the term *ἀρβύλη* is also applied to an appendage of the Greek chariot, a sort of shoe into which the driver thrust his foot to assist him in driving); *βλαῦται*, shoes worn chiefly in the house; *διάβαθρα*, shoes common to men and women; *ἐμβάται*, shoes used by comedians; *κόθορνοι*, shoes used by tragedians, buskins; *καρβατίνα*, coarse shoes worn by peasants; *κρηπίδες*, a kind of slipper; supposed by some to be used by soldiers particularly; *λακωνικαί, ἀμικλαίδες*, Spartan shoes of a red color; *περσικαί*, shoes of a white color, generally worn by courtizans; *περιβαρίδες*, shoes worn by women of rank; *σάδαλα*, shoes anciently peculiar to heroines, consisting originally of a piece of wood bound to the sole of the foot.

In our Plate XXIV. are illustrations of various forms of ancient coverings for the feet and legs. Several, marked by the letter *a*, are from *Mexican* monuments; those marked *b* and *c*, are said to be *Phrygian*; *d*, *s*, and *t*, are from *Egyptian* remains; *e*, *g*, *i*, *k*, *l*, *m*, *p*, and *q*, are *Greek* and *Roman* sandals; *k* and *i* having very rich ornaments for the instep attached to them; *q* having sharp iron nails underneath (used by warriors, it is supposed, so that an army marching with them must make a *confused noise*; cf. *Rosenmüller*, *Schol.* in *Vet. Test.* *Isai.* ix. 5); *f*, *n*, *o*, are *Dacian*; *h*, *j*, *v*, are *Persian*; *r* is the *Turkish* slipper made of morocco.

3. The military covering for the head was the helmet (cf. § 44). The *πίλος* seems to have been a sort of skull-cap of felt, being of a conical form; varying, however, in elevation; but always without a brim. A broad-brimmed hat, termed *πέτασος*, was used by young men: it is seen in Plate XXIV. fig. 3. "Travellers among the Greeks wore the chlamys, sword, and petasus or flat hat; this hat is sometimes thrown back on the shoulders and retained by thongs fastened under the chin; travellers carried their money in their girdles." The *κασία* was similar to the *πέτασος*, with a brim turned upwards. Women always wore upon their heads coverings or ornaments; some of them were the following; *ἄμπυξ*, a *fillet*, with which the hair was tied, forming on the forehead a *frontal*, which was often made of gold, and ornamented sometimes with precious stones; *κάλυπτρα*, a *veil*; *κρήεμνον*, a covering which came down from the head to the shoulders; *κεκρόφαλος*, a net inclosing the hair; *μίτρα*, a sort of cap or turban. The term *μίτρα* is also applied to a kind of girdle worn by military men under the *ζώραξ*. A form of the fillet used by women given to luxury was termed *στεφάνη ὑψηλή*. The *ὄρμος* was a sort of necklace, an ornament much worn, and often very costly (cf. § 338). The women frequently had also ear-rings, *ἔρματα*, *ἐλικες*, *ἐνύτια*, *ἐλλέβια*.—Among the Athenians, some of the men wore in their hair golden ornaments called *τέττιγες*.

The term *κόμη* designated the hair of the head generally; the word *σπίξ*, the general term for hair, is used in the same sense; but there were distinctive terms designating peculiar properties of the hair, or peculiar modes of arranging it: as *ἔθειρα*, a head of hair carefully dressed; *χαίτη*, long flowing hair, like the mane of a horse; *ποκάς*, the hair when combed and dressed; *φύβη*, the hair in disorder, as when a person is in fear; *κόρση*, the hair on the top of the head; *κόρυμβος*, the hair of women when drawn up all round the head and fastened in a bow on the top; *κρώβυλος*, the hair of men in the same fashion; the Athenians used the *τέττιξ* in fastening the bow; *μαλλός*, curly hair like wool; *κέρας*, hair combed up from the temples so as to appear like horns; *κίκιννος*, hair in ringlets, called also *πλόκαμος*.

4 *u.* Next to the body, both men and women wore a tunic, an under-garment of wool, *χιτών*, which extended to the knee, and when worn alone, was trussed up by a rich girdle (*ζώνη*); in some cases it was fastened from the shoulders by costly buckles or clasps (*περόναι, πόρπα*). Over this garment the men wore a mantle or robe, which was long (*ἄρος, ἱμάτιον*) as worn by the more respectable; while the lower classes used a shorter kind (*χλαῖνα*). There was also another sort of short mantle, *χλαμύς*, worn chiefly by soldiers. The women generally wore over the tunic a robe (*ἱμάτιον*), rather short, and over this a broad veil or outer robe, *πέπλος*, with which they could cover also the head.

5. The *χιτών* is represented as being of two kinds, the Doric and the Ionic. The Doric corresponded to the description above given, being of woolen stuff, short, and without sleeves. The Ionic is described as long, sometimes reaching the feet (*ποδύρης*), made of linen, with wide sleeves (*κόραι*).—The *ἱμάτιον* or *φᾶρος* was always a rectangular piece of cloth, exactly or nearly square; made of wool most commonly, but also of cotton, and of flax; usually all of one color (*ἰδιόχρουν*), sometimes variegated (*ποικίλον*) and embroidered; sometimes ornamented with a

fringe. It was often used to spread over beds and couches; to cover the body in sleep; to form a sort of carpet; to serve for an awning or curtain.

Of coverings for the body, called in general *ἔσθῃς*, *ἔσθημα*, and *ἔμα*, there were many varieties and forms, besides those named above; as, *βαίτη*, *διφθέρα*, a shepherd's garment, of skins; *ἐγκόμβωμα*, a cloak used by shepherds and servants; *ἐπωμῖς*, a short garment for females, which was thrown over the shoulders; *ἑξωμῖς*, a slave's garment, having only one sleeve (cf. § 99); *ἑφέστρις*, a kind of great coat, made of skins of goats; *ζώστρον*, a girdle appropriate for women; *θερίστοιον*, a thin garment for summer; *καρώνάκη*, a slave's robe, bordered at the bottom with sheepskin; *λῆδος*, a garment common to both sexes, suitable for warm weather; *στολή*, a long robe reaching to the heels; *στρόφιον*, a kind of kerchief worn by women over the bosom (*σθηθόδεσμος*); *τριβών*, *τριβώνιον*, a cloak of coarse stuff, worn by philosophers and poor persons; *ταβία*, a sort of hand used by females and passing over the breast; used also to signify an ornament for the head; *φαινόλης*, a cloak without sleeves for cold or rainy weather; *χλαμῖς*, a fine thin robe. The *ψέλλιον* was an ornament worn, by women chiefly, upon the arms and hands; a bracelet or armband (*χλιδών. ἀμφιδεῖα*). The *περισκελῖς* was probably an *anklet*, an ornamental ring worn to decorate the leg; frequently represented in the paintings of Greek figures found at Pompeii; yet the word is sometimes translated *drawers*, *feminalia*. The *ἀναβυβίδες* were a sort of pantaloons (*bracæ*) worn by the Gauls, Sarmatians, and others, both in Europe and in Asia, but not by the Greeks. *Robinson's Arch. Gr.* p. 541-546.

Our Plate XXV contains several engravings illustrating ancient and Oriental female costume. In fig. *a*, which is Egyptian, we see a form of the *vail*; similar to it is the vail in fig. *g*, which is taken from the French work *L'Egypte*, &c., and represents an Egyptian spinning; another form appears in fig. *d*, an Arabian hood; in *y*, which is Syrian, is another kind, a sort of muffler; in *w*, which is Egyptian, is one which floats in the wind like a modern vail, but was attached to a ribbon or chain passing round the forehead and joined by a clasp above the eyes. In fig. *m*, is a Grecian lady with a peculiar *head-dress*, somewhat resembling the spiral curl of the *murex* shell from which the Tyrian purple was said to be obtained. Other head-ornaments appear in fig. *h*, a Grecian female, with the double flute, dressed for a festal occasion, and in fig. *i*, another Grecian in a funeral dress. The *net* above mentioned is seen in fig. 4, of Plate XXIV; in fig. 7, of the same Plate is a form of the turban, like the crescent-shaped *tiara* or diadem sometimes seen on representations of Juno. In these figures we also see the *tunic* fastened to the shoulders by clasps; in fig. 4, it is without sleeves, as in fig. *h*, Plate XXV. This figure, *h*, shows also the *robe* called *peplos*, which is seen also in fig. *k*, said to represent a Grecian lady in full costume of the olden style; an outer garment like the *peplos* of the Greeks is seen likewise in fig. *b*, which represents a Cairo dancer, and in fig. *c*, which shows an oriental silk robe thrown over the head and arms. In fig. *e* and *f*, we have two female Bacchantes; their costume, like that of the musician, fig. *h*, appears to be highly ornamented; one holds the *thyrsus* and a wine cup, probably the *culix* (cf. § 167. 1); the other appears to be playing with a sort of castanets. In fig. *n*, is a representation of an Egyptian princess from the palace at Karnac; it exhibits a slight under dress and a close robe in slanting folds open in front, the whole scarcely concealing the form; it may illustrate the *Coan* vestments, or *woven wind*, of the ancients. A nearly transparent robe is also seen in fig. *o*, which is an Egyptian priestess holding in her right hand a *sistrum*, and in her left some mythological image probably pertaining to the worship of Isis.

The following is an incidental remark of Chateaubriand respecting the materials of ancient clothing. "My host laughed at the faces that I made at the wine and honey of Attica; but, as some compensation for the disappointment, he desired me to take notice of the dress of the female who waited on us. It was the very drapery of the ancient Greeks, especially in the horizontal and undulating folds that were formed below the bosom, and joined the perpendicular folds which marked the skirt of the tunic. The coarse stuff of which this woman's dress was composed, heightened the resemblance; for, to judge from sculpture, the stuffs of the ancients were much thicker than ours. It would be impossible to form the large sweeps observable in antique draperies with the muslins and silks of modern female attire; the gauze of Cos, and the other stuffs which the satirists denominated *woven wind*, were never imitated by the chisel." *Travels in Greece*, &c. p. 137. (N. Y. ed. 1814).

Respecting the material of the vestments of Cos, see § 335. — On the question concerning the use of silk among the Greeks, cf. *Anthony's Lempriere*, under the word *Seres*. — On the use of cotton, *E. Baines*, History of Cotton Manufacture. Lond. 1836. 8. (chap. ii.)

Respecting the costume generally, see a brief account in *North Amer. Rev.* for July, 1838. p. 148. — *Mongez*, Sur habillemens des anciens, (Gr. and Rom.) in the *Mem. de l'Institut, Classe d'Hist. et Lit. Anc.* vol. iv. p. 222. — *Fosbrooke's Encyclop.* p. 610, 919, giving some illustrations drawn from the Hamilton vases. — *A. Rubenius*, De Re Vestitaria Veterum. Ant. 1665. 4; also in *Grevinus*, vol. vi. — *G. Ferrario*, Del Costume Antico e Moderno di tutti i Popoli. Milan, 1829. 18 vols. fol. exhibiting in vols. v. and vi. the costume of the Greeks. — *Bardon*, *Hope*, &c. cited § 197. 3.

6. The Athenian women seem to have paid much attention to the adorning of their persons. "They painted their eye-brows black, and applied to their faces a layer of ceruse or white lead, with deep tints of rouge. They sprinkled over their hair, which was crowned with flowers, a yellow-colored powder." At the toilet they used mirrors (*Κάτοπτρα*), commonly made of polished metals; sometimes of the length of a person's body.

The Bride, in Plate XXIV. fig. 4, holds a *mirror* in her right hand. — See *Menard*, Sur les miroirs des anciens, in the *Mem. de l'Acad. des Inscri.* xxiii. 140. — Cf. *Class. Journ.* xvi. 152. — *Caylus*, Recueil d'Antiquités, vol. iii. p. 331; vol. v. p. 173. — *Böttiger*, *Vörsenmällden*, iii. 46.

§ 170. The custom of frequent bathing and anointing continued to the latest period, and both were practiced for pleasure as well as for cleanliness and vigor of body. Public baths became at length very common, even in the cities which had not previously admitted them. They were furnished with several distinct rooms for undressing, for bathing, for anointing, &c., which were named from their appropriate uses.

1. The public baths were furnished with various accommodations for convenience and pleasure. Among the separate rooms were the following: the *ἀποδυτήριον*, in which

those who bathed put off their clothes; the ὑπόκαστρον, the "sweating room," or room for taking vapor baths; the βαπτιστήριον, for the hot bath; the λουτρόν, for the cold bath; the ἀλειπτήριον, the anointing room.

This account of the rooms is according to *Robinson*, Arch. Græc. p. 506.—For a more full account of ancient baths, see P. IV. § 241 b.

2u. The various ointments used had different names according to the modes and materials of their preparation. To such an extent did extravagance go in this respect, that it was sometimes necessary to check it by laws. At Sparta the selling of perfumed ointments was wholly prohibited, and in Athens *men* were not allowed to engage in it.

3. "Every part of the body had its appropriate ointment. To the feet and legs the Greeks applied Egyptian ointment; the oil extracted from the palm was thought best adapted to the cheeks and breasts; the arms were refreshed with balsam-mint; sweet marjoram had the honor of supplying an oil for the eyebrows and hair, as wild thyme had for the knee and neck—A nice distinction divided perfumes into two kinds: the first were a thicker sort, and applied more as salves or wax (χοίματα); the others were liquid, and poured over the limbs (ἀλείμματα). To indulge in the liquid ointment was thought to evince a feminine and voluptuous disposition; but the sober and virtuous, it was allowed, might use the thicker sort without any impeachment of their good qualities." *Lond. Quart. Rev.* xxiii. 263.—Persons called ἀλείπται were employed to anoint the body after the washing and the rubbing or scraping with the instrument termed σπλεγγίς or ξύστρον.

4u. Some of the services connected with washing and anointing were performed by women; in particular they washed and anointed the feet. It was the custom to kiss the feet of such as were highly esteemed.

In illustration of this custom of kissing the feet, cf. *Aristophanes*, Σφήκες, (p. 460, ed. Lug. Bat. 1624), and in New Test, *Luke* vii. 38; *John* xi. 2.

§ 171. The general construction of Greek houses has already been stated (§ 56). Perfect as was the art of architecture, particularly at Athens, it was applied to public buildings rather than private dwellings, which were mostly of an ordinary character. This was true also at Thebes, otherwise greatly celebrated for her superb architecture. Much more care was bestowed on ornamenting the interior apartments, especially the hall for eating, with rich furniture and utensils, and with elegant works of art (cf. P. IV. § 178). Besides, the custom of encompassing and bordering most of the public places or openings with colonnades, hindered a free view of the private houses, and rendered their beauty or splendor superfluous. The artists also found it to their honor and profit to construct the public edifices in a style of superior magnificence.

1. The common term for the whole house was οἶκος; the eating hall was called τραπέζιον and ἐστιάτοριον; the sleeping room, κοιτών.—*Potter* gives the following account of Grecian houses. "The men and women had distinct apartments. The part in which the men lodged was towards the gate, and called ἀνδρῶν or ἀνδρωνίτις; that assigned to the women, was termed γυναικῶν, γυναικωνίτις, and was the most remote part of the house, and behind the αὐλή, before which were other apartments denominated πρόδρομος and προαύλιον. The women's chambers were called τέγειο θάλαμοι, as being placed at the top of the house (cf. § 56), for the lodgings of the women were usually in the highest rooms (ἑ.α. ἐπερῶν). Penelope lodged in such a place, to which she ascended by a κλίμαξ (*Odys.* i. 330)."—The terms ἀναβαθμὴς, ἀναβαθμῆς, ἀνάβαθρα, and ἀνάβαθρον, are all used to designate a staircase, a flight of steps, or stairs.—Portions of the upper story sometimes projected beyond the walls of the lower part, forming balconies or verandahs (προβολαί, γεισιποίσματα). The roofs were usually flat; sometimes pointed, with a ridge and gable. The windows or openings for light and air (θυρίδες) were commonly in the roofs of the peristyles. The chimney (καπνοδόκη) is supposed to have been merely an opening in the roof.—Although in general the private dwellings were of an ordinary character, yet in the time of Demosthenes there were some, which were very costly and splendid. The houses of Sparta are said to have been more lofty and built with greater solidity than those at Athens.

In our Plate XXIV. fig. 1, is a plan of a Grecian house as given by *Stuart* (*Dictionary of Architecture*). His account is as follows: "The Greek house had no atrium, but instead of it the peristyle was approached by a passage called *thyroreum*. On the side of the peristyle opposite the entrance was a kind of vestibule called *pastas*; the apartments on the right and left of which were termed severally *thalamos* and *amphi-thalamos*, and beyond them were the *æci* or halls. In the first peristyle were the *triclinia* in daily use, and the apartments of the domestics; this division of the house was called *gynaecitis*. In the south portico of the greater peristyle, which was styled *andronitis*, were the *pinacotheca* and *Cyzicene æcus*; in the eastern, the *bibliotheca*; in the western, the *exedra*; and in the northern, the *great æcus*, or banquetting-room. The *hospitælie* consisted of triclinia and sleeping-rooms for strangers, and were on the right and left of the great æcus. There were courts or passages to these apartments called *mesaulæ*. In the plan [given in Plate XXIV.] a is the *thyroreum*; b, peristyle of the *gynaecitis*; c, the *pastas*; d, the *great æcus*; e, stables; f, f. courts; g, g. porter's *cella*; h, h, common *triclinia*; i, the *thalamos*; j, the *amphi-thalamos*; k, k, æci or halls; l, l, the *mesaulæ*; m, m, the *hospitælia*; n, the vestibule; o, the *great peristyle*; p, the *bibliotheca*; q, q, the *pinacotheca*; r, the *Cyzicene æcus*; s, the *exedra*."

2 A door (θύρα, πόλη) was fastened by means of lock and key (κλεῖς); the key de-



scribed by Homer seems to have been merely a bolt which was moved by a *thong* (*ἰμάς*) attached to it (Od. i. 442). In later times keys similar to the modern were in use. —Various articles of furniture are named. Although the house usually had a fixed fireplace (*ἑστία*), portable stoves (*ἰσχάραι*) or chafing-dishes (*ἀνθράκια*) were frequently used. In the sleeping room was the bed, *κοίτη* or *λέχος*; this was often in the form of the sofa, about six feet long and three broad; called also *κλινή*. The chair (*θρόνος*), ewer (*πρόχους*) and basin for washing (*λουτήριον*), mirror (*κάτοπτρον*) and its case or stand (*λοφέτιον*), clothes-chest (*κίστη*), &c. are mentioned.

In Plate XXXII. fig. b, is a sort of *key* formed by a bolt and string; it was found at Pompeii, in Plate XXIV. fig. 2, we have a Grecian metallic key, selected from a number given in *Montfaucon*.—Fig. 5, of this Plate, shows a Grecian sofa-bed, with a man in one corner and his wife reclining behind him. Fig. 10, of the same Plate, is another form of the Greek *sofa*; it is covered with a cushion, from which an ornamental appendage hangs over one end of the frame. Fig. d, of Plate XXXII. is a curious form, taken from an Egyptian monument.—*Chairs* (Egyptian) are seen in fig. 8, and fig. 9, of Plate XXIV.; others (Grecian) in fig. 7, and fig. 4.—The latter, fig. 4, shows also a *mirror*, held by the female before her face.

Respecting the Greek house, &c. see *Becker's Charicles*.—*Hirt's Geschichte der Baukunst*, cited P. IV. § 243. 4.

§ 172. The arts of industry, especially navigation and commerce, were highly prosperous in the flourishing period of Grecian history.

1 *u.* The business of navigation was originally in the hands of the Phœnicians solely; but afterwards was shared by the occupants of Asia Minor and several of the Greek islands. The lucrative commerce of Egypt was then chiefly monopolized by the Greeks. Athens was forced to engage in this pursuit by the unproductiveness of her soil; and although Lycurgus prohibited commerce at Sparta, yet afterwards even there it gradually and constantly increased. By the union with Egypt at a later period, Grecian commerce rose to still higher success. Besides the states just named, Corinth and the islands Ægina and Rhodes were the principal places of commerce; and their industry and enterprise contributed very much to the wealth and power of the Grecian states.

2. Attica was favorably situated for commerce, being washed on three sides by the sea. Her merchants are said, besides receiving the corn, wines, and metals, which came from various places in the Mediterranean, to have imported also timber, salted fish, and slaves from Thrace and Macedonia; woolen and other stuffs from Asia Minor and Syria; and honey, wax, tar, and hides from the cities on the Black sea. They likewise exported, not only different commodities brought from foreign countries for the purpose, but the products of Attica, which were chiefly olives and oil, and various articles of manufacture, particularly arms and domestic utensils.

Barthelemy's Anacharsis, ch. lvi.—*D. H. Hegewisch's* geograph. und histor. Nachrichten die Colonien der Griechen betreffend Altona, 1808. 8.—*Rollin's* History of the Arts and Sciences of the Ancients.—*Benedict*, Geschichte der Schifffahrt und des Handels der Alten.—For an account of the routes by which the productions of the east were conveyed through Babylon to the countries of the Mediterranean, see *Heeren* on the *Commerce of Ancient Babylon*, as translated by F. M. Hubbard, in the *Bibl. Repos.* vol. vii. n. 364 ss.

3. It is evident from the poems of Hesiod (cf. P. V. § 51), that *agriculture* was at an early period a subject of practical interest among the Greeks. Yet the art does not appear to have been carried to very great perfection in any of the states. (Cf. § 58.) —The plow (*ἰστρον*) of the Greeks is said to have been of two kinds (*δύο εἶδη*); the one kind, composite (*πηκτὸν*); the other, simple (*ἀπλόγονον*). (Cf. *Hes. Works and Days*, v. 432, 436.) The principal parts of the composite were the following; the *ιστροβέας* or *ῥήμος*, *beam*; the former term is also put for the *yoke*, or the string or thong connecting the yoke with the beam; the *ῥῆνις* or *ῥῆνῆ*, *plowshare*, whose extreme point was called *ῥήμφη*; it was attached to a piece of wood called *ἔλνμα*, and connected with a piece termed *γῆς*; the *ἐχέλη*, *handle*.

A specimen of the simple may be seen in our Plate XXXII. fig. 6, which represents a Syrian plow, with a small metallic blade or share, furnishing an illustration of the metaphor of the prophet (*Micah* iv. 3): other forms are seen in fig. iii.; one of the engravings shows a single bullock drawing the plow, which is held in one hand of the laborer, while with the other he guides the animal by a rein.

See *Mongez*, Sur les instrumens d'agriculture des anciens, in the *Mem. de l'Institut*, Classe d'Hist. et Lit. Anc. vol. ii. p. 616; vol. iii. (published 1818), p. 1. with engravings.—Cf. *Rougier*, as cited § 13. 5.

4. The soil of Attica was more favorable to the production of the grape (*βότρυς*), olive (*ἐλαιός*), and fig (*σῆκου*), than of grain (*σίτος*); and it was necessary to import the latter; it has been estimated that one-third of the quantity annually consumed was imported. The exportation of corn was prohibited. The sale of it was under the supervision of officers called *σιτοφύλακες*. If corndealers (*σιτοπῶλαι*) combined to raise the price, they were liable to capital punishment. In order to remedy a scarcity of corn (*σιτοδεία*), public granaries (*σιτοδοκαί*) were kept, under the direction of *σιτοκόμοι* (*σιτῶναι*) and receivers (*ἀποδοκταί*).

On this subject see *Böckh's* Public Economy of Athens—*Bergerie*, Hist. de l'Agric. des Grecs, Par. 1830, 2 vols. 8.

§ 173. Here it may be proper to give a brief account of the moneys, weights, and measures of the Greeks. In early times, traffic was effected only by exchange of goods, or barter, the inconvenience of which must soon be felt. Rude

metals were next employed, in order to render an equivalent for what was purchased, and were weighed for the purpose. Afterwards their weight and value were indicated by signs, marked or impressed upon them. At length, regular coins were stamped, but the exact time of their first appearance cannot be decided (cf. P. IV. § 94, 95). It is known, however, that in the time of Solon, B. C. about 600, they were in common use in Greece. The metals used in making money-coins were gold, silver, brass, copper, and iron. The oldest coins were impressed only on one side. The impressions were various, both as to the objects represented and as to the art and skill therein exhibited. The Attic coins were stamped with an image of Minerva, and of the owl, her sacred bird.

1 *u.* The general terms used to designate metals as a circulating medium were these: νόμισμα, any legitimate coin; χρήμα, money in the loose sense; and κέρμα, small coin or change. Besides these there were numberless specific names, derived from the weight of the coins, the place where they were struck, or the image upon their face. There were also terms, which expressed large sums or amounts, but were not names of actual coins; as e. g. the μῶν or μνῆα, and the τάλαντον. The former (μῶν) designated at Athens the sum of 100 drachms; at Ægina, the sum of 160; the term was however also used to signify merely the golden στατήρ. The latter (τάλαντον) was usually the sum of 6000 drachms, but had different values in different places; a talent of gold in Attica was equivalent to ten talents of silver.

2 *u.* Of the actual and circulating coins the λεπτόν was the smallest. Seven of this name were equal to the χαλκοῖς, and eight of the latter to the ὀβολός. This last varied, however, in value, according to the place where it was coined. Six ὀβολοί were equivalent to the δραχμή, which had its name from the weight, but was of different values in different places. The names of the coins ἡμιὸβόλιον, εὐβόλιον or εἰςβόλον, τριβόλον, &c., and ἡμιδραχμον, δίδραχμον, &c., are easily understood. Four δραχμαί were equal to the στατήρ in silver, a coin, which was also called τετράδραχμον, and seems to have been the one most generally in use among the Greeks. The στατήρ in gold was equal in value to 20 δραχμαί, in weight to 2, and was sometimes called δίδραχμος, but was most generally termed χρυσός. It received likewise other names from the places where, or the kings under whom, it was struck; as e. g. *Stater Daricus*, *Stater Cræsi*, &c.

3. Among the coins, named from the image upon them, were the βοῦς, bearing the figure of an ox; the κόρη, having a representation of Pallas, the maid; γλαυξ, with an owl for its device, another name for the tetradrachma.

In Plate XL. are several specimens of Greek coins, taken from *Mon'faucou's* Antiquity Explained, and from *Calmet's* Dictionary. Fig. 1 is a coin of Thebes; fig. 2, of Argos; 3, of Ægina; 4, and also *a*, *d*, and *e*, are Macedonian coins; 5, and also *q*, *c*, *f*, and *v*, are Athenian; 6 is a coin of Thespiæ; 7 is an Ætolian. Fig. 5 is an Attic *tetradrachm*, with Minerva's head on the obverse, and on the reverse an owl standing on a prostrate vase, the ἀμφορέϊς (*amphora*) or διώτη (*diota*), with the inscription ΑΘΕ, the whole encircled with an olive crown. Fig. *v* is the reverse of a *didrachm*, showing an augur's wand and a sacrificial vase. Fig. *f* is the *drachm*, bearing a sort of tripod; fig. *c* is another, which has the head of a Vulcan, and on the reverse are two lighted torches; on *b*, Apollo appears in company with the owl.—Cf. P. IV. § 93.—For a *tabular view* of the chief coins and their relative value, see our Plate XXV *a*.

§ 174 *u.* Various changes successively took place in the denomination of Greek coins. There were changes also in the worth of these coins, both as to their actual contents and their relative value. Sometimes it was necessary to coin tin and iron for money. The Spartans were required by the laws of Lycurgus to use tin and iron, and did not depart from the custom until a late period. The common ratio between gold and silver was as one to ten, but it was sometimes above; as one to twelve and a half. There are many difficulties in the way of comparing Grecian money with modern, and thus obtaining a settled idea of the value of the former. The δραχμή equalled about 9d sterling.

1. The mint at Athens, or place where money was coined, was called ἀργυροκοπεῖον; here were kept the standard weights for the various coins.—Many specimens of the silver στατήρ or τετράδραχμον are still preserved in collections. *Leironne*, having accurately examined five hundred of them, and arranged them according to the centuries in which they were struck, deduced the mean weight of the old Attic δραχμή, coined B. C. two centuries and more; and the value, as thus derived, is stated at 17 cents 5.93 mills of our currency. The later δραχμή is stated at 16 cents 6.72 mills.

2. See *Conger's* Essay on the Measures, Weights, and Moneys of the Greeks and Romans, in *Antoon's* ed. of *Lempriere*.—G. Grosse, *Métrol. Tafeln über die ält. Masse, &c. Roms und Griechenlands.* (by A. G. Kästner) Brauns. 1792. 8.—F. Ch. Matthiæ, *Uebersicht des rom. und griech. Mass. Gewichts und Münz-Wesens.* Frankf. 1809. 4.—J. F. Wurm, *De ponderum, etc. rationibus apud Romanos et Græcos.* Lips. 1821. 8.—Hussey, *Ancient Money, Weights, &c.* cited § 274. 2.—Böckh, *Ueber Münzen, Masse, und Gewichte des Alterthums.* Lpz. 1838. 8.—Echel, as cited P. IV. § 99. 1.—On the whole subject of Greek Coins and Medals, see P. IV. §§ 93-99.

§ 175. In connection with the account of Grecian money, it is proper to speak of their systems of notation, or of denoting numbers. The more ancient method was quite simple. Six letters were used for the purpose, viz. for one, I, perhaps from ἰα for Μία; for five, II, from Πέντε; for ten, Δ, from Δέκα; for a hundred, H from Ηκα-

ῥὸν (ἑκατον); for a *thousand*, X, from Χίλια; and for *ten thousand*, M, from Μύρια. All numbers were expressed by combinations of these letters; each combination signifying the *sum* of the numbers designated by the letters separately; e. g. ΠΙΙΙ represented *eight*; ΔΠΙ, *sixteen*; ΔΔ, *twenty*, &c. Sometimes they were combined so as to express the *product*, instead of the *sum*, of the separate letters; in such case, one of the letters was made large, and the other was written within it of a smaller size; for example, [Π] (representing a Π with a Δ in its bosom) signified 10×5 , i. e. 50: so a Π with an Η placed within it signified 100×5 , or 500; and a Δ having Μ within it, signified $10,000 \times 10$, or 100,000: this form of combination was chiefly confined to numbers involving 5 as a factor; such numbers were expressed by using a large Π and writing the letter for the other factor in its bosom. This was the old Attic system, and is found on inscriptions; it is seen in the *Chronicon Parium* (cf. P. IV. § 91. 4).

But this method was superseded by another; in which all the letters of the alphabet were employed, and also three signs in addition, viz. Βαϛ, Κόππα, and Σαμπι, mentioned in P. IV. § 46. 2. By this system, the first eight letters, from *Alpha* to *Theta*, expressed the units respectively from 1 to 9, Βαϛ being inserted after *Epsilon*, to signify 6; the second eight, from *Iota* to *Pi*, expressing the tens; the last (Π) signifying 80, and Κόππα being used for 90; the next eight, from *Rho* to *Omega*, expressed the hundreds; Ω standing for 800, and Σαμπι being used for 900. The letters, when thus used to designate numbers, were usually marked with a stroke above; thus, ι', 10; κ', 20: κβ' 22. In order to express *thousands*, the eight first letters with Βαϛ were again used, but with a stroke beneath; thus, δ, 4,000; ς, 6,000; κυλδ', 20,432.

Cf. *Robinson's Buttman*, § 2.—*Bouillet*, *Diet. Class. (Tableaux, &c. N. 34.)*

§ 176. The use of *weights* was of early origin among the Greeks, as elsewhere. Grecian weights had the same names with their coins of money, a circumstance which seems clearly to point back to the custom of weighing uncoined gold and silver for purposes of exchange. The proportions of the weights were different in different applications of them; as, e. g. those of common merchandise did not in all respects correspond with those of the apothecary. The ὀβολός is said to have been the smallest weight used, except by apothecaries or physicians, who used a weight, termed *κεράτιον*, about one-fourth of the ὀβολός, and another, *σιτάριον*, only one-fourth of that.

Cf. *L. Pætus*, *De Mensuris et Ponderibus Rom. et Græcis*. Venet. 1573. fol.—*Wurm*, *Hussey*, &c. as cited § 174. 2.—See the *tabular view* given in Plate XXV a.

§ 177. In speaking of the Greek *measures*, we may notice them as divided into measures of length, of surface, and of capacity.

1 u. The names of the measures of length were taken, as was the case in most of the ancient nations, from members of the human body; e. g. δάκτυλος, a finger's breadth; σπιθαμή, a span, hand's width, the distance from the extremity of the thumb to that of the little finger; πούς, a foot. The Herculean or Olympic foot was longer. The πῆχυς, a cubit, was the distance from the elbow to the extremity of the middle finger. Ὀργυιά, a fathom, was the distance across the breast, between the extremities of the hands, the arms being extended (ὀρέγων) in a horizontal line.

2. Of measures including length and breadth, or measures of surface, the principal were the πούς, the ἄροῦρα, and the πλέθρον. The πούς was a square with each side one foot; the ἄροῦρα, a square with each side 50 πόδες; and the πλέθρον, a square with a side of 103 πόδες; so that 2,500 πόδες made an ἄροῦρα and 4 ἄροῦραι a πλέθρον.—The term *σπαργίον* seems to have been used to designate a measuring line.

3 u. Measures of capacity had mostly the same names, whether applied to liquids or to things dry. The largest liquid measure was *μετρητής*, equal to about 8 gallons, and called also sometimes κάδος, κεράμιον, and ἀμβορεύς. The smallest measure was the *κοχλιάριον*, containing less than a hundredth part of a pint, and so called from κόχλος or κοχλίας, a snail-shell. The ξέστης contained about a pint, and was equal to twice the measure termed κοτύλη. Between the κοτύλη (half pint) and the *κοχλιάριον*, six intervening measures are named. The measure next larger than the ξέστης (pint) was the χοῦς, containing upwards of two quarts.

4. The κοτύλη is said to have been applied by ancient physicians to the same use as modern graduated glasses of apothecaries, being made of horn, and divided on the outside by lines, so that certain parts of the measure corresponded to certain denominations of weight. The largest measure applied to things dry was the μέδιμνος, which contained somewhat more than a bushel and a fourth, and received different names in different regions. The *χοῦνιξ* was a little less than a quart; forty-eight of which were contained in the μέδιμνος. The ἄδοιξ, equivalent to the *μίσικτον* contained four *χοίνικες*. Most of the other measures were of the same names as the liquid measures.

See *G. Hooper*, *Inquiry into the state of Ancient Measures, Attic, Roman, and Jewish*. Lond. 1721. 8.—*Eöckh*, *Wurm*, &c. cited § 174. 2.—Cf. the *tabular view*, given in Plate XXV a.

§ 178. The social pleasures and amusements of the Greeks were very nu-

**GRECIAN
MONEYS, MEASURES, AND WEIGHTS.**

The estimated value in our denominations is given according to the Tables of A. B. Conger, which are based on the Treatise of *Wurm*, & the Tables of *Bouillet*.

Moneys.

1. *Below the Drachm.*

										Dolls.	cts.	m.
Δεσπὸν - - - - -										0	00	0.
7	Χαλκοῦς		-	-	-	-	-	-	-			3.6
14	2	Δίχαλκον	-	-	-	-	-	-	-			7.3
28	4	2	Ἡμιοβόλιον	-	-	-	-	-	-			1 4.6
56	8	4	2	Ὀβολός	-	-	-	-	-			2 9.3
112	16	8	4	2	Δίβολον	-	-	-	-			5 8.8
224	32	16	8	4	2	Τετροβάλον	-	-	-			11 7.2
336	48	24	12	6	3	1.5	Δραχμή		-			17 5.9

2. *Above the Drachm.*

						<i>Dolls cts. m.</i>	
Δραχμή						0	17 59
2	Διδραχμον					•	35 18
4	2	Τετραδραχμον				•	70 37
20	10	5	Χρυσος			3	51 86
100	50	25	5	Δινά		17	59 32
6000	3000	1500	300	60	Τάλαντον of Silver.		1055 59 32
50000	30000	15000	3000	600	10	Τάλαντον of Gold.	10355 93 26

Measures of Capacity.

1. *For Liquids.*

												<i>Gql. qt. pts.</i>		
Κοχλάριον		•		•		•		•		•		0	0	0.007
2 Xήμη		•		•		•		•		•		•	•	0.015
2 5 1.25 Μύστρον		•		•		•		•		•		•	•	0.019
5 Ζ5 2 Κόγκη		•		•		•		•		•		•	•	0.039
10 5 4 2 Κνάθος		•		•		•		•		•		•	•	0.079
15 7.5 6 3 1.5 Ώξύβαφον		•		•		•		•		•		•	•	0.118
30 15 12 6 3 2 Τέταρτον		•		•		•		•		•		•	•	0.237
60 30 24 12 6 4 2 Κοτύλη		•		•		•		•		•		•	•	0.475
120 60 4 2 12 8 1 2 Ξίστης		•		•		•		•		•		•	•	0.950
720 36 1 28 144 72 48 24 12 6 Χοῦς		•		•		•		•		•		•	•	1.704
4320 2160 1728 164 432 258 144 72 36 6 Διώτη		4		1		0		229						
The Διώτη doubled formed the next and largest measure, Μετρητής												8	2	0.459

2. *For Things Dry.*

										Eu. ph. qt. pts.			
Κοχλιάριον		-	-	-	-	-	-	-	-	0	0	0	0.007
10	10	Κύαθος	-	-	-	-	-	-	-	•	•	•	0.079
15	15	Ὁξύβαθρον	-	-	-	-	-	-	-	•	•	•	0.115
60	6	4	Κοτύλη	-	-	-	-	-	-	•	•	•	0.475
120	12	8	2	Ξίστης	-	-	-	-	-	•	•	•	0.950
240	24	16	4	2	Χοιυξ	-	-	-	-	•	•	•	1.901
960	96	64	16	8	4	Πμίκτον	-	-	-	•	•	•	3 1.606
1920	192	128	32	16	8	2	Ἔκτος	-	-	•	•	•	7 1.213
3840	384	256	64	32	16	4	Τριτός	-	-	•	•	•	17 0.426
15360	1536	768	192	96	48	12	6	3	Μέδιμνος	1	1	5	1.279

Measures of Length.

1. *Small Measures.*

											<i>Fl. In.</i>
Δάκτυλος											0 0.75
2	Κόνδυλος										1.51
4	2	Παλαιστή, or Δῶρον									3.03
8	4	2	Διχᾶς, or Ἡμipόδιον								6.06
10	5	2.5	1.25	Διχᾶς							7.58
11	5.5	2.75	1.375	1.01	Ῥορθόδιον						8.34
12	6	3	1.5	1.2	1.05	Σπιθαμή					9.10
16	8	4	2	1.6	1.45	1.3	Πῦς				1 0.13
18	9	4.5	2.25	1.8	1.63	1.5	1.25	Πυγμή			1 1.65
20	10	5	2.5	2	1.81	1.6	1.25	1.1	Πυγών		1 1.37
24	12	6	3	2.4	2.16	2	1.5	1.3	1.2	Πήχυς	1 6.20

2. Great Measures.

												Miles.		yds.		ft.	
Ποῦς												0		000		1.01	
2.5 Βῆμα												•		•		2.52	
6 2.5 Ὀργανιά												•		2		6.06	
10 4 1.6 Δεκάπους, Κάλαμος												•		3		1.11	
60 24 10 6 Ἄμμα												•		20		0.68	
100 40 16.6 10 1.6 Πιθέθρον												•		33		2.14	
600 240 100 60 10 6 Στάδιον												•		202		0.87	
2000 400 200 120 20 12 2 Δίανθος												•		404		1.75	
2400 960 400 240 40 24 4 2 Ἰππικόν												•		809		0.50	
7200 2880 1200 720 120 72 12 6 3 Δόλιχος												1		667		1.51	

Measures of Surface.

										<i>Poles. sq. ft.</i>			
Ποῦς	-	-	-	-	-	-	-	-	0	001.02			
36		Ἑξάποδης	-	-	-	-	-	-	•	36.82			
100		2.7		Ἀκανα	-	-	-	-	•	102.30			
833.3		23.14		8.3		Ἡμέκτος	-	-	•	35.79			
1666.6		46.3		16.6		2		Ἐκτος	-	6	71.58		
2500		69.4		25		3		1.5		Ἀρουρα	-	9	107.37
10100		277.7		100		12		6		4	Πλήθρον	37	157.26

Weights.

1. *Below the Drachm.*

(Troy Weight.)													
<i>Dwts. grs.</i>													
Δεπτόν 0 00.20													
7	Χαλκοῦς				•	1.40							
28	4	Ἡμιοβόλιον				•	5.61						
56	8	2	Ὀβολός				•	11.22					
112	16	4	2	Διοβόλον				•	22.44				
336	48	12	6	3.	Δραχμή				2	19.33			

2. *Above the Drachm.*

				(Troy Weight.)			
				Lbs. oz. dwts. grs			
Δραχμή				00	00	2	19.33
2	Δίδραχμον			•	•	5	14.66
100	50	Μυᾶ		1	2	0	13.49
5000	3030	60	Τάλαντον	70	13	13	17.29
10000	5000	100	13 $\frac{1}{2}$ Τάλαντον of Egeia	116	10	16	4.82

merous, and in the better portion of their history, various, refined, and tasteful. Music and dancing were among the most prominent, and were almost a necessary accompaniment of public and private festivals, entertainments, and social meetings. In this custom there was a regard not merely to immediate gratification, but also to the promotion of the general culture. Song and musical accompaniment were almost inseparable; at least instrumental music was scarcely ever practiced without vocal. There were several kinds of exercise, which it was common to connect with the entertainments of the banquet, and various social games or plays (cf. § 167).

There was an amusement in which dancing and playing with a ball (*σφαῖρα*) were connected together¹. The game at ball was a favorite amusement, and was ranked among the gymnastic exercises; five different modes are named: *οὐρανία*, *ἐπίσκυρος*, *φανινύα*, *ἀρπαστόν*, *ἀπόβραζις*. There was a sort of dancing in which the dancers or tumblers² (*κυβιστηγῆρες*) flung themselves on their heads and alighted again on their feet, and made somersets over knives and swords.—A favorite dance is still preserved³ in Greece, called *Romaica*.

¹ Burette, *Spheristique des Anciens*, in the *Hist. de l'Acad. des Inscr.* vol. i. p. 153.—² See Paciaudius, as cited § 58. 2.—Becker, *Charicles*, &c.—³ *Lond. Quart. Rev.* xxiii. 350.

See Burette, De la danse des Anciens, in the *Hist. de l'Acad. des Inscr.* i. 93.—J. Meursius, De Saltationibus Veterum, contained in vol. viii. of Gronovius, as cited § 13.—Jul. Cæs. *Bulengeri* de ludis privatis ac domesticis veterum liber unicus. Ludg. 1627. 8 This is given also in the *Class. Journ.* vol. v.—On various Doric dances, cf. Müller, *Hist. and Antiq. of Doric Race*, bk. i. ch. vi.

§ 179. Under the Archæology of Greek literature notice is taken (cf. P. IV. § 63, § 65, of the great importance and comprehensive meaning of music (*μουσική*) in the system of education among the Greeks. Here we introduce some remarks on *musical sounds and instruments*. To denote what is now called the *Science of Music* the Greeks used the term Ἀρμονική. The subject was divided into several parts; stated by some as follows: 1. of *sounds* (περὶ φθόγγων); 2. of *intervals* (περὶ διαστημάτων); 3. of *systems* (περὶ συστημάτων); 4. of *genera* (περὶ γένων); 5. of *modes* (περὶ τόνων or νόμων); 6. of *transition or mutation* (περὶ μεταβολῆς); 7. of *composition* (περὶ μελοποιίας).—“The notes or sounds of the voice were seven, each of which was attributed to some particular planet: 1. *ὑπάτη*, to the Moon; 2. *παρῡπάτη*, to Jupiter; 3. *λίχανος*, to Mercury; 4. *μέση*, to the Sun; 5. *παραμέση*, to Mars; 6. *τρίτη*, to Venus; and 7. *νήτη*, to Saturn. Some, however, take them in a contrary order, and ascribe *ὑπάτη* to Saturn, and *νήτη* to the Moon.—The tone or mode, which the musicians used in raising or depressing the sound was called *νόμος*; and they were called *νόμοι*, as being laws or models by which they sang or played. There were four principal *νόμοι* or modes; the Phrygian, the Lydian, the Doric, and the Ionic. To these some add a fifth, which they call the Æolic, but which is not mentioned by ancient authors. The Phrygian mode was religious; the Lydian, plaintive; the Doric, martial; the Ionic, gay and cheerful; and the Æolic, simple. The mode used in exciting soldiers to battle was called Ὀρβίος.—Afterwards, the term *νόμοι* began to be applied to the hymns which were sung in those modes.”

Robinson, *Arch. Græc.* bk. v. ch. xxiii.—For a fuller account of the science, see Smith, *Dict. of Ant.* p. 624.—Drieberg, *Musikalische Wissenschaften der Griechen*.—Also, Burette, *Chabanon*, &c. as cited P. IV. § 63.—Meibomius, *Collection of ancient writers on Music*, cited P. V. § 208. 1.

§ 180. “The music of the Greeks was either vocal or instrumental. The music of those who only played on instruments was called *μουσική ψαλλή*; that of those who also sang to the instrument, *μουσική μετὰ μελωδίας*. The musical instruments were divided into *ἐμπνευστὰ*, wind instruments, and *ἐντατα* or *νευρόδετα*, stringed instruments. The lyre, the flute, and the pipe, were the three principal instruments; but there were several others.—Of the instruments to which chords or strings were applied, the most famous was the lyre, which was called in Greek *κιθάρα* and *φόρμιγξ*, though some affect a distinction between the harp and the lyre. At first, the strings were made of linen thread, and afterwards of the intestines of sheep. Anciently, the chords or strings were three in number, whence such lyre was called *τρίχορδος*; and the lyre with three strings is said by some to have been invented in Asia, a city of Lydia, whence it was sometimes denominated *ασίας*. Afterwards, it was rendered more perfect by having seven strings, and hence was called *ἐπτάχορδος*, *ἐπτάφθογγος*, and *ἐπτάνλωσσος*. They struck the strings sometimes with a bow, and sometimes only with the fingers; and to play on this instrument was called in Greek *κιθαρίζειν*, *κροθεῖν* *πλήκτρῳ*, or *δρέκειν*, *δακτυλίοις* *κροθεῖν*, and *ψάλλειν*. To learn to play well on the lyre, an apprenticeship of three years was necessary. This instrument was invented in Arcadia, which abounded with tortoises, of the shell of which the lyre was made.—The flute, *αὐλός*, was a celebrated instrument. It was used in the sacrifices of the gods, at festivals, games, entertainments, and funerals. Minerva is said to have invented the straight, and Pan the oblique flute (*παιγία-λός*). Flutes were made of the bones of stags or fawns, and hence called *νέβρειοι αὐλοί*, and the invention of making them of these materials is ascribed to the Thebans. They were also made of the bones of asses, and of elephants; and likewise of reed, box, and lotus. The Boeotians excelled all the other Greeks in playing on this instrument.—The pipe

was called *σφριγξ*, and differed in sound from the flute. The tone of the pipe was sharp and shrill, and hence its sounds were called *λεπταλέαι*. On the contrary, the sound of the flute was grave, full, and mellow; and hence the flute was denominated *βαρύβρομος*."

Besides the instruments already named, we may mention the following, arranged under the heads of *stringed instruments*, *wind instruments*, and *instruments of percussion*.

1. *Stringed instruments*: *νάβλα*, a sort of lute or lyre, said to have twelve strings (*δώδεκα φθόγγους*); *πηκρίς*, another variety of the lyre, used by the Lydians; *μαγάdis*, a lute with twenty strings; *σκαρουν*, said to be of a square form and similar to the *ψιθώρα*; *κινύρα*, an Asiatic lute often said to be of a melancholy tone, but perhaps without foundation; it has been supposed that the strings were drawn over a sounding board, and in playing were struck with a plectrum (*πληκτρον*), like a modern violin; *σαμβύκη*, *sambuca* (cf. *Persius*, Sat. v. 25), *sackbut* (cf. *Dan.* iii. 5), a harp of a triangular form, with four strings of acute sound, used in chanting iambics; *τρίγωνον*, a triangle with several strings of unequal length; *ψαλτήριον*, said to be like the *μαγάdis*, and also used for any variety of the lyre; *ψιθώρα*, a Libyan instrument of a square form.

In Plate XXVI. are given various forms of stringed instruments. Fig. 1. is a triangular form of the harp or lyre, by some considered as the *sambuca*, by others as the *trigonon*. Fig. C presents a similar form; this is taken from a representation of a religious festival found at Herculaneum (cf. *Lond. Quart. Rev.* xviii. 87); it shows a Cupid dancing and playing. Fig. 10 is by some called the *sambuca*; having four strings apparently over a sounding board. Fig. w is an old form of the lyre with three strings. Fig. 11 is another, given in *Calmet* as "Timotheus's harp with nine strings." Fig. 4 is the *ascaron* as given by *Montfaucon*. Fig. 2 is a form of the lyre found on Egyptian monuments; fig. e shows the mode of playing upon it. (For the Thespian lyre, see Plate XL. fig. 6.)—In fig. 6, we have the *kinura* or violin, from *Montfaucon*. In fig. 7 is a similar instrument from *Niebuhr*, in a side view; a front view of it is given in fig. 8, having five strings of metal wire. Fig. 3 and fig. 5, also from *Niebuhr*, are given in *Calmet*, as other forms of the *kinura* or *kinnor*, which have been noticed by travelers in the east. A harp consisting of seventy-two strings or wires is said to be used in Kurdistan (cf. *A. Grunt.* p. 57, as cited P. I. § 154 b). Fig. 9 is taken from a sculpture at Thebes in Egypt, and seems to be the same instrument with three strings; it has been supposed to represent the Hebrew *shalishim* played on by females in David's time (1 *Sam.* xviii. 6). In fig. f is seen a Persian violin and fiddler.

2. *Wind instruments*: *ἄλμος*, a kind of flute of Phrygian invention, usually made of boxwood; *γίγγρα* or *γιγγρία*, a Phœnician pipe (cf. § 77. 2), short, of a plaintive note; *μόναλος*, a flute used especially at nuptial festivals; *ἄκινυλος*, a sort of bagpipe. It may be remarked, that there was a great variety of these instruments belonging to the class of pipes or flutes. The *σφριγξ*, which is called also the pipe of Pan, is of great antiquity—some suppose it to be the instrument mentioned by *Moses* (Gen. iv. 21, cf. *Comprehensive Commentary*) by the name of *ugabh*. It is still found in the east, in Turkey and Syria; with the number of its reeds varying, it is said, from five to twenty-five. A double flute is often mentioned, called also the *right and left* (cf. § 238); the right one, or that held in the right hand, is represented as shorter and having a higher tone than the left; and both as blown by the performer at the same time. The male flute-player was termed *ἀλμητής*; the female, *ἀλμητρία*, or *ἀλμηρίς*.—There were several varieties likewise of the *σάλπιγξ*, or trumpet; as, *κίρας*, a Phrygian trumpet, or flute crooked like a horn; *κερατινή*, a trumpet of similar form, probably less crooked.—There seems also to have been, in the later times at least, a variety of musical instruments of the kind termed *ὕδρανις*, or water-organ; the shape of an ancient organ is exhibited partly at least in a poem, by Optatianus (cf. P. V. § 341), describing the instrument in verses so constructed as to resemble its form.

In Plate XXVI. we have also represented a number of wind instruments. Fig. s is the *pipe* with seven reeds. Fig. γ is the single flute as given by *Pfeiffer*, from *Niebuhr*. In fig. a we see a musician blowing the double flute; it is taken from a representation found at Pompeii (cf. *Pompeii*, p. 260, as cited P. IV. § 226. 1). Fig. ii. presents also, as has been supposed, the double flute; it is from a representation found at Herculaneum; the two parts seem to be of equal length. (The same appears to be the case in the views given Plate XXV. fig. h and i.)—Fig. u is the *keras* or horn, a form of the trumpet. Fig. t is another form, straight; by some supposed to represent the silver trumpets used for assembling the Israelites in the wilderness (cf. *Num.* x. 2). Fig. B shows a form of the Roman *cornu*. Fig. i represents a performer upon a sort of flute; it is from an Egyptian monument. Fig. A is taken from an ancient altar on which is sculptured the funeral pomp of Hector; the figure here given leads the procession; it is a woman blowing a long flute with its extreme end fashioned like that of the trumpet; a funeral pipe, used as an accompaniment to the *threné* or funeral song (cf. *Matt.* xi. 17). See *Galand.* as cited § 282. 2.—A description of the *hydraulis* is given in a treatise of the mathematician *Heron* (cf. *Thevenot*, Vet. Math. Op., cited P. V. § 208 t. 1); a drawing, designed after this description, is found in *Forkel's Geschichte* (cited P. IV. § 63). Cf. *Nov. Comm. Soc. Reg. Götting.* vol. ii.

3. Instruments of *percussion*: some instruments of this class were also used; *τύμπα* or a sort of kettle-drum, flat on one side and convex on the other, formed of wood with leather drawn over it; sometimes flat on both sides, consisting of a short hollow cylinder with leather or skin drawn over both ends; beaten with the hand, or with a stick, mæcl. used at the festivals of Cybele and of Bacchus; *κρόμβια*, cymbals which were of metal (*χάλκα*); in the shape of two half globes; usually large and broad; sometimes smaller, so that two (perhaps those termed *κρόμβαρα*) were held in each hand of the player, and such as are used by oriental dancing-women. The *κδοι* was merely a little bell; the

forms and uses of bells were various. The *κρόταλον* is described by some as a sort of bell made of brass; by others, as ‘‘made of a reed split in two and so fitted as to emit a sound from the touch.’’ The *σείστρον*, *sistrum*, was properly an Egyptian instrument, used in the worship of Isis; it consisted of an oval frame, with several bars of metal, which passed through it transversely, and being loose gave sounds when the instrument was shaken in the hand. A peculiar instrument was formed by placing metallic rings so as to move freely upon a metallic rod, which was sometimes in the form of a *circle*, sometimes of a *triangle*.

Several instruments of percussion are exhibited in Plate XXVI. Fig. iii. is the *tympanum* or drum; in fig. h are the large *cymbals*, and in fig. i, the smaller, called *castanets*. Fig. o, different forms of the simple bell. Fig. iv. shows the *triangle with rings*; by it is a stick with a knob at the end, used perhaps in striking the rings. Fig. d presents the Persian drum, with the hands of the drummer. Fig. c is a Turkish female playing on a *dulcimer* (cf. *Dan.* iii. 10).—In Plate XI.V. representing a sacrifice to Priapus, we see two women playing on the *tympanum*. In Plate XXV. fig. f. the Bacchante is playing with either the *crotala* or the small cymbals. The *sistrum* is seen in fig. o, of the same plate; also in the paw of the Sphinx, Plate VIII.

On the musical instruments of the ancients, cf. *Montfaucon*, as cited P. II. § 12. 2. (d), vol. iii. p. 342, and Supple. vol. iii. p. 185.—*Calmet*, Dictionary, &c. vol. iii. p. 337, ed. Charlestown. 1818.—*Fostrake's Encyclop.* cited § 13. p. 704.—*F. A. Lampe*, De Cymbalis Veterum. Traj. ad Rhen. 1703. 12.; a so in *Ugolini*, cited § 197. 1.—*Pfeffer*, on the Music of the Hebrews, translated by O. A. Taylor, in the *Bibl. Reposit. and Quart. Observ.* vol. vi p. 337. (with a plate)—*Sulzer*, Allg. Theorie, Article Instrumental Musik.—*J. Hawkins*, History of Music. Lond. 1776. 5 vols. 4.

§ 181. The restraint imposed upon the female sex among the Greeks has already been mentioned (cf. § 59). This state of subjection and degradation continued even in the most flourishing times. Unmarried females were very narrowly watched. Their apartment in the house (*παρθενών*) was commonly kept closed and fastened. The married women were at liberty only to go as far as the door of the court or yard. Mothers were allowed a little more freedom. In general, women were allowed to appear in public but seldom, and then not without wearing a veil (*κάλυπτρον*).

1 u. In Sparta, however, only married women were required to wear veils; the unmarried might appear without them. The sex enjoyed generally far more liberty at Sparta than at Athens. Lycurgus hoped by removing restraints to promote an innocent familiarity of intercourse. But this freedom, however virtuous it might be at first, at length degenerated into licentiousness.

On the state of female society in Greece, see *Lond. Quart. Rev.* vol. xxii. 162.—*Bibl. Repos.* vol. ii. p. 478.—*Social Condition of the ancient Greeks.* Oxf. 1832.—*A. Walker*, Woman physiologically considered as to Mind, Morals, &c. Lond. 1839. 8.—*W. Alexander*, History of Women. Lond. 1782. 2 vols. 8.—*Lenz*, as cited § 59.—*G. Bernhardt*, Grundriss der Griech. Lit. p. 36.

2. The employments of the women continued generally the same as in the earlier ages (cf. § 59). They practiced weaving, with the loom (*ιστός*) and shuttle (*κερκίς*); the loom was upright; two perpendicular beams (*ιστοπόδες* or *κελεύοντες*) supporting a cross-beam, from which the threads constituting the *warp* (*στήμων*) were hung; the *woof* was termed *κροκή*; also *ἐφ' ἡρή* and *ρόδιον*. They also employed the needle (*ἀκέστρα*, *ῥαβίς*) in making garments, and various furniture for household use. Embroidery (*ἔργον Φρυγίων* or *Φρυγιόων*, *opus Phrygium*) was an art much cultivated, being perhaps the most important part of the general art of variegating in colors (*ποικιλία*), which was effected also by painting and dyeing, and by weaving. Curtains (*περονήματα*, a term applied to a garment or any article of cloth fastened by a *περόνη* or brooch), and other articles, richly embroidered (*πολύκιστα*), were wrought for private dwellings and for the temples (cf. § 28).

A splendid work on *Ancient Tapestry* was commenced at Paris in 1837, to be completed in 4 vols. fol. with cuts and engravings.—See *Countess of Willon*, The Art of Needle-work from the earliest Ages; with Notices of the Ancient Historical Tapestries. 3d ed. Lond. 1841. 12.—Cf. *Mss Lamert*, Hand-book of Needle-work; with illustrations. N. York, 1842.

§ 182. The *marriage state* was much respected among the Greeks, and was promoted and guarded by the laws. In Sparta particularly, certain penalties were inflicted upon such as remained unmarried after a certain age. At Athens also, all who wished to be commanders or orators, or to hold any public office, were required to have a family and own a real estate. Polygamy on the other hand was not permitted, although exceptions were made in some special cases. The age at which marriage (*γάμος*) should be allowed was also prescribed, a younger age being granted to females than to males; the latter, at Athens, were forbidden to marry until they were thirty-five. At Sparta the usual age for men to marry was thirty, and for women twenty. Marriage between parties of near consanguinity was not allowed, or at least was generally viewed as improper and scandalous. The Athenians, however, were allowed to marry sisters by the same father (*ἑμοπατρίους*), although not those by the same mother (*ἑμομητρίους*). In most of the states, a citizen could marry only the daughter of a citizen; yet there was sometimes an exception.



1. Adultery was punished, and in some cases with severity. Although polygamy was not generally allowed, concubinage was permitted without restraint. Concubines (*παλλακίδες*) were usually captives or purchased slaves. Prostitution was exceedingly common, and favored even by the whole system of religious worship. In Athens the most distinguished statesmen and philosophers openly associated with females of dissolute morals (*εταίραι*). The city of Corinth was still more famous for licentiousness. One of the most odious forms of licentiousness among the Greeks was the *παίδεραστία*; however free from impurity might have been originally the relation and the habits of intercourse in Sparta and in Crete between the boys loved (*κλεινοὶ* or *αἰταί*) and their lovers (*φιλήτορες*), and whatever excellent qualities might have belonged to the Theban *sacred band* (*ἱερὰ φάλαγξ*) said to have been a body of 300 composed of *lovers and their beloved*, it is nevertheless true that the hateful debauchery commonly designated by this term was extensively practiced.

Respecting the prevalence of sensuality among the Greeks, cf. *Bibl. Repos.* vol. ii. p. 441.—On *pæderasty*, cf. *Berhardy, Grundriss der Griech. Lit.* p. 43.—*Müller, Hist. and Ant. of Dorians*, bk. iv. ch. 6.—*Boyd's Potter*, p. 600.

2*t.* When a virgin was sought in marriage, it was necessary first to consult the parents, and if they were not living, the brother or guardian (*ἐπίτροπος*). The betrothing was usually made in a formal manner by the father. The parties pledged to each other mutual fidelity, by kissing or by joining right hands. The bridegroom also bestowed on the bride a present as a pledge of his honor, called *ἄρρα*, *ἄρραβδον*, *μνηστρον*. The giving of a dowry (*προῖζ*, *φερνή*) with the bride was a custom in Greece generally. At Athens it was a legal and indispensable requisite, although the dowry was but small. In Sparta, however, Lycurgus nearly abolished the custom. In the settlement of the dowry, and the stipulations connected with it, witnesses were called in, and the husband delivered an acknowledgment or receipt (*προικῶν*), when he took the stipulated gifts. At Athens it was customary before the actual marriage, to present the bride before Diana with offerings and prayers; this ceremony was called *ἀρκτεία*, and was designed to appease the goddess, who was supposed to be averse to marriage. There were other divinities, male and female, who were imagined to preside over marriage, and were therefore called *γαμήλιοι θεοί*, to whom it was necessary to offer sacrifices on entering into the marriage contract.

3*u.* At the nuptials the betrothed pair, as well as the place of the festivity, were adorned with garlands and flowers. Towards the evening the bride was conducted to the house of the bridegroom (*οἶκον ἄγεσθαι*) either on foot or in a carriage (*ἔρμα*). The bridesman, who attended her on this occasion, was called *πάροχος* or *παράνυμφος*. A procession went before her, bearing lighted torches, and accompanied with music and dancing. When the newly married couple entered the house, it was customary to place or pour upon their heads figs and other varieties of fruit. The parties then sat down to a banquet, which was, as well as the nuptial ceremonies together, termed *γάμος*, and was attended with music and dancing. The songs were called *ὑμέναιοι*, or *ὑμένες*. After the dancing, the pair were conducted with torches to the bridal chamber (*θαλάμος*), which, as well as the nuptial bed (*λίκος*, *λέκτρον*), was usually highly decorated (*παστός*) for the occasion. The young men and maids remained without, dancing and singing the *ἐπιθαλάμιον κοιμητικόν*, while a friend of the bridegroom stood by as keeper of the door (*θύραρῆς*). This company returned to the door in the morning, and sung what was called the *ἐπιθαλάμιον ἐγερτικόν*. The nuptial solemnities occupied several days; one of the days was called *ἀπάνλια*; another *ἀπάνλια*.

See a lively description of an Athenian marriage in *Barthelemy's Anacharsis*, ch. lxxvii.—On the marriage customs of Sparta cf. *Müller*, bk. iv. ch. iv.

4. Children were discriminated as *γνήσιοι*, lawfully begotten; *νόθοι*, born of harlots or concubines; *θετοί*, adopted. The paternal authority over the son ceased, at Athens, when the son had completed his nineteenth year. It was an ancient custom for legitimate sons to divide their father's estate by lot, all having equal share, without respect to priority of birth; allowing a small pittance to such as were unlawfully begotten. The father could dissolve the legal connection between himself and his son, and thus disinherit him by a form of proceeding termed *ἀποκλήριξις*. If there were no legitimate sons, the estate of the father fell to the daughters, who in such a case were termed *ἐπίκληροι*; but their nearest relatives might claim them in marriage. When there were no lineal descendants (*ἐκγονοί*) to inherit the property, it fell by law to the collateral relations (*συγγενεῖς*);² first to descendants of the same father with the deceased, to brothers and the children of brothers; next to descendants of the same grandfather with the deceased, to cousins and children of cousins, the issue of males in every case taking precedence of the issue of females; a first cousin was termed *ἀνεψιός*; a first cousin's son, *ἀνεψιόδοξος*. The heir (*κληρονόμος*) was said to receive his inheritance (*κληῆρος*) either by right of descent (*ἐκγονοτεία*) or by right of consanguinity (*συγγένεια*). A male heir by right of descent might take possession immediately; or, if any one hindered him, might bring against that one an action of ejectment (*ἐμβαστία*). Persons who had no lawful issue were allowed to adopt whom they pleased; but at Athens foreigners although adopted by citizens could not take an inheritance, unless they had received the freedom of the city.—Free citizens

were permitted to dispose of their property by will (*διαθήκη*), after the time of Solon; but there were certain conditions to be regarded. Wills were signed and sealed before witnesses, and put into the hands of trustees (*ἐπιμεληταί*) who were to execute them.

Potter, Arch. Græc. bk. iv. ch. xv.—Blanchard, On Laws respecting Adoption, &c. in the *Mem. Acad. Inscr.* xii. 68.—On the subject of inheritances, see Sir W. Jones, in his Transl. of Isæus (cf. P. V. § 104. 3.)—Bunsen, De Jure hered. Athen.—Schömann, Ant. Jur. Publ. Græc.

§ 183. Something should be said of the Greek customs in later times in reference to funerals and burials. Funereal obsequies were considered as a sacred duty to the departed, and were therefore termed *δίκαια, νόμιμα, οσια*. They were denied only to notorious criminals, traitors, and suicides, especially such as destroyed themselves to escape punishment, spendthrifts, and the like, whose remains, if they happened to obtain burial, were even disinterred.

§ 184 *t.* Some of the customs connected with the burial of the dead have already (§ 30, 31) been mentioned. In later times it was common to wrap the corpse in a costly robe, the color of which was generally white; and deck it with green boughs and garlands of flowers. The body was then laid out to view (*προτίθεσθαι*) in the entrance of the house, on the ground, or on a bed (*κλίνη*) or a bier (*φέρετρον*), where it remained at least one day, with the feet towards the gate. It was while here constantly watched. A vase of lustral water (*ἁρβάνιον*) stood by, to purify such as touched the corpse. Shortly before it was removed for burial, a piece of money, usually an *ὀβολός*, was placed in the mouth, as the fare (*δανάκη, πορθμίον*) due to Charon for ferrying the departed over the Styx. A cake made of flour and honey (*μελλιττοῦτα*) was also put in the mouth, to appease the dog Cerberus, supposed to guard the entrance into Hades (*Ἅδης*).

On the meaning of the term *Hades*, and the opinions of the ancients respecting the state of the soul after death, see P. II. § 32.

As a burial soon after death was supposed to be pleasing to the deceased (cf. *Hom. Il.* xxiii. 71) the Greeks usually kept the corpse only until the third day. It does not appear that they ever adopted the Egyptian custom of embalming the dead.

Respecting the custom of embalming, see *De Caylus*, in the *Mem. Acad. Inscr.* xxiii. 119.—J. C. Warren, Description of an Egyptian Mummy. Bost. 1824. 8.—Granville, On Egyptian Mummies; in the *Philos. Transactions* of the Royal Soc. for the year 1825. p. 269.—T. J. Pettigren, History of Egyptian Mummies. Lond. 1834. 4.

§ 185 *t.* The funeral itself was termed *ἐκκομιδή*, or *ἐκφορά*, the carrying forth of the corpse, which at Athens was performed before sunrise, but elsewhere in the day time. In Greece, generally, young persons were buried at break of day or early morning twilight. The corpse was placed on a bier, or if the deceased had been a warrior, or a large shield, and the bearers (*νεκροθάπται*) carried it on their shoulders (*ἄρῃην φέρειν*), followed by the friends and relatives of both sexes. The procession was commonly on horseback, or in carriages; it was a token of higher respect when all went on foot.—Sorrow for the deceased was manifested by solitary retirement, fasting, and silence, by wearing black and sordid garments, by covering the head with ashes, and plucking off the hair, by cries of lamentation, and by funeral dirges. The latter were performed by musicians employed for the purpose (*Σρήνων ἑξαρχοί*); one dirge (*Σρήνος*) was sung as the corpse was borne forward; another, at the funeral pile; and a third, at the grave; they were called *ὀλοφῆμοι*; also *ἰάλεμοι, τῆλεμοι*.

Funeral chants are still common in Greece, termed *myrilogues*.—See Mrs. Hemans, Greek Funeral Chant, in her *Poems*. Bost. 1827. vol. ii. p. 160.

§ 186. The custom of burning the corpse became universal among the later Greeks; the ceremonies attending it have been chiefly mentioned before (§ 31).

1 *t.* The ashes and bones were gathered (*δοτολόγιον*) in an urn, and buried commonly without the city, amid many blessings and prayers for their repose. The urns used for this purpose (*κύλπαι, λάρνακες, ὀστοθήκαι, ὀστοδοχεῖα, σοροί, &c.*) were made of different materials, wood, stone, or precious metal, according to the rank and circumstances of the deceased. These urns were sometimes inclosed in a sort of chest, which was formed of stone or other materials; and to this chest, as well as to the urn, the term *σαρκοφάγος* seems to have been applied.

The body of Alexander was conveyed from Babylon to Alexandria in a splendid carriage, and his funeral there conducted with great pomp by Ptolemy. The *Sarcophagus* in which the golden coffin or urn containing his remains was inclosed, is said to be now in the *British Museum*, having been discovered at Alexandria by the French in the expedition of Bonaparte, and by them surrendered to the English.

E. D. Clarke, The Tomb of Alexander. Camb. 1805. 8. Cf. also Clarke's Travels, vol. iii. p. 164. ed. N. York. 1815.—Quatremère de Quincy, Sur le char funéraire qui transporte de Babylone en Egypte le corps d'Alexandre, in the *Mem. de l'Acad. des Inscr. Classe d'H. st. et Lit. Anc.* vol. iv. p. 315, with a plate. Cf. C. de Caylus, in the *Mem. de l'Acad. des Inscr.* xxxi. 86.

On an alabaster Sarcophagus discovered at Thebes, in the tombs of the kings. *Lond. Quart. Rev.* xviii. 369; xix. 192, 404.

Along with the corpse when buried, and with the urns containing the ashes when the corpse was burned, it was customary to deposit cups, phials (*φιαλίδες*), vases (*ἀγκυβοί*), of different kinds, and other articles; many of which have been found in modern times by searching ancient sepulchers. These vessels are sometimes of *terru cotta*, sometimes of *alabaster*, but unfrequently of *glass*. Some made of the latter material have been gathered from the catacombs in the island

Milo, the ancient Melos, one of the Cyclades (cf. P. V. § 146). "Among the decayed bones are found coins, ornaments of gold and precious stones for the ears, lamps, lachrymatory vases (cf. § 341. 7), with large quantities of glass, earthen, and copper vessels, probably for oils and perfumes. . . . Many earthen cups are of the form we call Etruscan; the larger are painted with a light pencil; often only the outlines are given, but generally with much spirit. The question whether the ancients knew the use of glass, was settled by the discoveries in Pompeii; this is the first I have heard of among the Greeks. The vessels are generally flat at the bottom, and four inches over; they rise one inch, of this diameter, and then suddenly narrowing to the diameter of an inch and a half, pass thus to the height of seven or eight inches; their shape is much like that of a candlestick: but I have several other forms, running through a considerable variety."

The above quotation is from *Jones's Sketch of Naval Life* N. Haven, 1829. 2 vols. 12.—Cf. *Silliman's Journal*, vol. xvi. p. 333, for engravings of some of these vases.—Specimens of the vases found at Milo are in the cabinet of Amherst College.—For further notices of the urns and vases found in sepulchres, see § 341, and P. IV. § 173.

2*t*. The solemnities of the funeral were concluded with an oration or eulogy, with games, repasts, and sacrifices and libations; which, in many cases, were repeated on successive anniversaries; the sacrifices and offerings in honor of the dead were various; *τρίτα*, those offered on the second day after the funeral; *ἐνναρα*, on the ninth; *τριάκδες*, on the thirtieth, when the time of mourning expired, which at Sparta, however, was limited it is said to eleven days: *χοαί* and *ἐναγίσματα*, libations and offerings of flowers and fruits at various times; *γενέσια*, offerings on the birth-day of the deceased; *νεκέσια*, offerings on the anniversary of the death.—In the case of such as had died in war, the oration at their funerals and at subsequent anniversaries of their decease, was viewed as so important that the speaker for the occasion was appointed by the public magistratés. Thus Pericles was appointed, when the Athenians solemnized a public funeral for those first killed in the Peloponnesian war (*Thucyd.* ii. 34); and Demosthenes, when the same honor was rendered to those who fell in the fatal battle of Chæronea (cf. *Miford's Greece*, ch. xlvii. sect. 6).

For a very interesting view of the games and exercises performed in honor of the dead, the student is referred to the *twenty-third book of the Iliad*, where Homer gives an account of the funeral of Patroclus.—Solemn games with rich prizes were instituted by Alexander in honor of his friend Hephæstion at Ecbatana; the whole ceremonies of the funeral were conducted with great magnificence, according to *Arrian* (lib. vii). Diodorus Siculus speaks also particularly of Hephæstion's funeral pile.

Cf. *Comte de Caylus*, Le bûcher d'Hephæstion, in the *Mem. Acad. Inscr.* xxxi. 76.—*Quatr. de Quincy*, on the same, in the *Mem. de l'Institut*, C. la classe d'H st. et Lit. Anc. iv. p. 395, with a plate.

The custom of honoring by festivals the anniversary of the death of friends and eminent persons was followed by some Christians of the early ages, in the celebrations termed *μαρτύρων γενέθλια*. "These festivals were preceded by vigils, and celebrated around the graves of the martyrs, where their lives were read, and eulogies pronounced, the sacrament administered, and public entertainments given gratuitously by the rich."

See *L. Coleman*, *Antiq. of Christian Church*, p. 441.—*J. P. Schwaab*, *De Veneratione erga Martyres* in prim. Ecclesia. Lips. 1748. 4.

§ 187. The sepulchral monuments of distinguished men were built often with great expense and splendor. Monuments were also frequently erected to them in other spots, where their ashes were not deposited.

1. In early times, the Greeks were accustomed to place their dead in repositories, made for the purpose, in their own houses. Temples also were sometimes made repositories for the dead; especially for such as had rendered eminent public services. But in later ages it became the general custom to bury the dead without the cities and chiefly by the highways. At Athens the most common place of burial was near the road leading to the Peiræus, outside of the Itonian gate, which on that account was styled the burial gate (*ἡρία πύλαι*); those who had fallen in battle, however, were buried in the outer Ceraucicus, at the public expense. Graves at first were mere openings dug in the earth, *ὑπόναυα*. Soon there was a custom of paving and arching them with stone. The place of interment was originally marked simply by a barrow or mound of earth (*ὑψμα*); which sometimes had a circular basis of masonry (*κρηπίς*). On this a rude stone (*πῆμα*) was placed afterwards; then, a stone more carefully prepared, a cippus or truncated column; at length, larger and more imposing monuments were built.

2. The terms *μῆμα* and *μνημεῖον* were applied to designate the whole structure, including the receptacle for the remains and the monumental erections. Two parts are discriminated; (1) the *grave* strictly, called *θήκη*, *σπήλαιον*, *τύμβος*, *τάφος*, *ἡρίον*, which last means specially the portion under ground; (2) the *space around it*, usually fenced with poles or a sort of balustrade, called *θριγκὸς*, *σκέπη*, *περιοικισμὸς*, *ἔρκος*, *σηκὸς*; within this space the monumental pillars (*στῆλαι*) and ornaments were erected.—The various monuments have been discriminated under four heads; 1. *στῆλαι*, designating upright tablets terminating in an oval heading called *ἐπιθήμα*, but applied to any form of sepulchral pillars; 2. *κίονες*, columns; 3. *τρίπεσαι*, flat horizontal tablets; 4. *ἡρεῖα* or *ναῖδα*, small buildings in the form of temples.—On the pillars, or other structures forming the tomb, were placed inscriptions (*ἐπιγραφαί*); and often images of the deceased (*εἰδώματα*), and also other ornaments with devices denoting their character and pursuits or particular achieve-

ments. Thus on the monument of Diogenes was inscribed the figure of a dog; on that of Isocrates, a syren reclining upon a ram; on that of Archimedes, a sphere and cylinder. Tombs adorned with sculptured bas-reliefs have been discovered at Athens and other places. Some of the most remarkable Greek tombs were recently discovered in Lycia.

See *De Boze*, Descript. d'un Tombeau, &c. in the *Mem. de l'Acad. des Inscr.* iv. 648.—*Archæologia*, (as cited P. IV. § 243. 3), vol. xiii. p. 280, on a Greek sepulchral Monument; with a plate.—Also, specially, *Becker's* *Charietes*; and *Stackelberg*, *Die Gräber der Hellenen*. Berl. 1837.—On the tombs of Lycia, *C. Fellows*, Account of Discoveries in Lycia, a Journal kept during a second Excursion in Asia Minor. Lond. 1841. 8. with thirty-eight plates. Cf. *C. Fellows*, Journal during an Excursion in Asia Minor Lond. 1839. 8. with twenty-two plates.

3. Cenotaphs (κενοτάφια, κενήρια) were monuments erected for the dead, which were not the repositories for their remains. They were raised both for persons who had never obtained a proper funeral, and also for such as had received funeral honors in another place. It was a notion of the ancients, that the ghosts of unburied persons could not be admitted into the regions of the blessed without first wandering a hundred years in misery; and if one perished at sea or where his body could not be found, the only way to procure repose for him was to build an empty tomb, and by certain rites and invocations call his spirit to the habitation prepared for it.

4. A common place of sepulture for many individuals was called *πολύανδριον*.—The term *κοιμητήριον*, cemetery, appears to have been introduced by Christians, in accordance with their faith, that the grave is but a temporary sleeping-place. The early Christians protested against the practice of burning the bodies of the dead, and followed the Jewish custom of burying them. In the fourth century, an open space near the church was appropriated for the burial of princes and the clergy, which was afterwards made common to all the members of the church. In earlier periods, the Christians buried their dead chiefly in subterranean excavations, which were often of vast extent, and which in those days of persecution served at once as the home of the living and the repository of the dead. See § 341. 8.

5. The custom of raising splendid monuments in honor of the dead at length led to such extravagance, that it became necessary to impose penal restraints. The splendor of the monument erected to *Mausolus* (cf. P. II. § 72) occasioned the word *Mausoleum* to be applied as a common name to such structures. It is said to have been more than 400 feet in compass, surrounded by 36 beautiful columns.

See *Le Caylus*, Tombeau de Mausole, in the *Mem. Acad. Inscr.* xxvi. 321.—*Sainte Croix*, Tomb. de Maus. in the *Mem. de l'Institut*, Classe d'Hist. &c. ii. 506.

In our Plate XVIII. are some specimens of monumental structures. Fig. 1 represents a tomb of white marble at Mourghab in Persia, corresponding to the ancient Pasargada; it has commonly been supposed to be the Tomb of *Cyrus*, which was erected by himself, and visited by Alexander (cf. *Arrian*, vi. 29); some, however, declare it to be a more modern structure. Cf. *Morier*, cited P. IV. § 243. 3.—Fig. 2 represents a structure called *Absalom's Pillar*, which stands near Jerusalem (cf. P. I. § 168 b). In the time of Josephus there was a marble structure by this name, said to have been reared by Absalom (cf. 2 *Sam.* xviii. 18). The one here given is, however, no doubt, comparatively recent. "The lower portion is quadrangular, standing detached from the living rock, from which it was hewn. Upon the four facades are cut Ionic pillars, above which is a frieze with Doric metopes and triglyphs. Over this basis rises a square piece of masonry, smaller; and the whole is crowned by a tall conical tower;" and the "dome or cupola runs up into a low spire, which spreads a little at the top like an opening flower." Cf. *Robinson*, as cited P. I. § 171. vol. ii. p. 519.—Fig. 3 gives a view of the Tomb of *Cestius* at Rome; cf. P. IV. § 226. 1: it is taken from *Pronti*, cited P. IV. § 243. 2.—Fig. 4 presents the gates of a tomb; over them is a Greek inscription, *Glycon and Henera to the infernal gods*; Mercury, with his wand, is represented as in the act of closing or opening them, it being a part of his office to introduce departed spirits into *Hades*. See P. II. § 32. 1. § 56. Cf. *Calmet*, Dictionary, &c. vol. iii. p. 279. Charlestown. 1813.

ATTIC CIVIL INSTITUTIONS.

Classes of the Population.

These were—*Citizens*, Πολῖται; *Residents*, Μέτροικοι; *Slaves*, Δοῦλοι; and *Strangers*, Ξένοι.
 Πολῖται, divided by *Cecrops* into 4 *Tribes*, Φύλαι;
 Each Φυλή into 3 *Races*, Φρατρίαι, Ἔθνη;
 Each Φρατρία into 30 *Kindreds*, Γένη, Τριακάδες;
 His *Tribes*, Κεκροπίς, Ἀντόχθων, Ἀκταία, Παραλία.
Tribes, by *Clisthenes*, ten; afterwards, τρεῖς.
Solon's 4 *Classes*, Πεντακοσιμύμναι, ἱππεῖς,
 Ζευγίται, Θῆτες; accord ng to wealth.
 A division also into 174 Δῆμοι, or *Wards*.

Various Public Officers.

1. For the Executive.

The *Eleven*, Ὅι Ἐνδεκα; a sort of *Sheriffs* the Νομοφύλακες perhaps the same.
 The *Lexiarchi*, Ληξιαρχοι; six chief; 30 subordinate.
 The *Toxotæ*, Τοξόται; 1000.

2. For the Legislature.

The *President* Ἐπιστάτης of *Senate*, τῆς Βουλῆς.
 The *President* Ἐπιστάτης of *Assembly*, τῆς Ἐκκλησίας.
 The *Proedri*, Πρόεδροι.
 The *Prytanes*, Πρυτάνεις.
 The *Nomothætæ*, Νομοθέται.
 The *Syndics*, Σύνδικοι.
 The *Orators*, Ῥήτορες, same as *Συνήγοροι*.
 The *Ephydor*, Ἐφύδωρ, having care of the *Clepsydra*.
 The *Syngraphæ*, Συνγραφαί; 30, who collected the votes.
 The *Clerks*, Γραμματεῖς.
Heralds, Κήρυκες.
Ambassadors, Πρεσβεῖς.
 The *Pylagori*, Πυλαγόροι, delegates to the Ἀμφικτυονία.

3. Connected with the Courts.

The *Areopagitæ*, Ἀρειοπαγῖται.
 The *Heliastæ*, Ἡλιασταί.
 The *Ephetai*, Ἐφέται.
 The *Tribe-kings*, Φυλοβασιτεῖς.
 The *Paredri*, Πάρεδροι, who sat in Courts held by *Areions*.
Dicasts, Δικασταί.
Accountants, Λογισταί.
Directors, Ἐυθνολοί.
Summoners, Κλήτορες.
Ushers, Κιγκλίδες.

4. For Public Works and Lands.

Superintendents Ἐπιστάται of *Buildings*, τῶν Ἑργῶν.
Superintendents Ἐπιστάται of *Waters*, τῶν ὕδατων.
Guard of Fountains, Κρηνοφύλαξ.
Surveyors of Ways, Ὀδοποιοί, of Walls, Τειχοποιοί.
Asytomi, Ἀστυνόμοι, having care of streets, &c.

Clerouchi, Κληροῦχοι, to divide lands in colonies; applied also to the settlers.

5. For the Treasury.

Chief *Tamias*, Ταμίης τῆς Διοικήσεως; for 4 years, or 5.
Sub-Treasurers, Ταμισῦχοι;
 Ταμίης τῶν στρατιωτικῶν, Ταμίης τῶν θεωρικῶν, &c.
Collectors of Fines, Πρόδρομοι.
Tax-gatherers, Ἐκλογεῖς.
Hellenotamizæ, Ἑλληνοταμίαι, for the *Tribute* from Greek allies.
Poletæ, Ποιλήται, ten overseers of sales.
Theoroi, Θεωροί, deputies with presents for festivals, &c.
Assessors of taxes, Ἐπιγραφεῖς.
Registers of accounts, Διαγραφεῖς.
Auditors, Ἀντιγραφεῖς.
Receivers, Ἀποδέκται.
Colacritæ, Κωλακρεταί, for money due to the temples.
Searchers, on *Debts*, Ζητηταί, on *Confiscations*, Μίσσητες.

6. Connected with Trade.

The *Sitophylacæ*, Σιτοφύλακες.
 The *Sitonæ*, Σιτώναι.
 The *Sitometræ*, Σιτομετραι.
Overseers of Port, Ἐπιμεληταί Ἐμπορίου, or τῶν νεωρῶν.
Inspectors of *Weights*, Μετρονόμοι, of *Markets*, Ἀγορανόμοι, of *Fish*, Ὀψονόμοι.
Pilots, Ναυφύλακες.

7. For Manners and Morals.

Enopletæ, Ὀινόπται, to notice wine-mixing at banquets.
Gynæcomis, Γυναικοκόμοι, to watch the dress of women.
Gynæcomis, Γυναικονόμοι, to guard the conduct of women.
Phratorcs, Φρατορες, to see to the register of births.
Sophronists, Σωφρονίσται, over youth in *Gymnasia*.
Orphanistæ, Ὀρφανισταί, to take care of orphans.
Episcopi, Ἐπισκόποι, overseers of allied cities and colonies; occasional office.

The Legislature.

Assembly, Ἐκκλησία, of all the Πολῖται.
Senate, Βουλὴ, of 400 at first; then 500; finally 600; 50 from each tribe; by lot.

The Executive.

Archons, Ὅι Ἀρχοντες; Nine, by lot; the Ἐπώνυμος, the Βασιλεὺς, the Πολέμαρχος, and the six Θεσμοθέται; forming the *State Council*.

The Judiciary.

Areopagus, Ἀρειόπαγος; at first, *Supreme*.
Epidelphneum, Ἐπὶ Δελφινίῳ, in *Actions*
Epipalladium, Ἐπὶ Παλλαδίῳ, of *Blood*.
Epipyraeneum, Ἐπὶ Πυρρανείῳ, of *Blood*.
Enphreatium, Ἐν Φρεαττοῖ, in *Civil*
Helia, Ἡλία, the Highest; *Actions*
Five others; Παράβυστον, at Πύλαι.
Trigynon, Καῖνον, τὸ ἐπὶ Λύκον, and Τό Μητίχον.
 The *Diastetæ*, Διαιτηταί; two kinds; *public*, κληροτοί; *private*, διοετοί; *Arbitrators* or *Referees*.
 The *Forty*, Τεσσαράκοντα, a *Circuit Court* for the Δῆμοι.
 The *Nautodiceæ*, Ναυτοδίκαι, in naval affairs; at Πύλαι.
 The *Exetastæ*, Ἐξετασταί, of 10 Λογισταί and 10 Ἐυθνοί; on accounts of officers.
 The *Thesmotheizæ*, Θεσμοθέται, on subjects not falling to other Courts.

Actions in Law.

Public, Δίκαι δημόσια; which included *Γραφή*, *Φάσις*, Ἐνδείξις, Ἀπαγωγή, Ἐφήγησις, Ἀνδροληψία, Ἐισαγγελία; under the *Γραφή* came the highest crimes; *murder*, &c.
Private, Δίκαι ἰδία; including actions for *trespass*, Βλάβης; *theft*, &c.

Punishments.

Fine, Ζήμια; *Disgrace*, Ἀτιμία; *Slavery*, Δουλεία; *Exile*, Ἐπίγνια; *Posting*, Στήλη; *Bonds*, Δεσμοί; *Banishment*, Φυγή; *Death*, Θάνατος; Ὀστροκασμός was *Banishment* for 10 years.

Civic Honors.

First Seat, Προεδρία; *Statues*, Ἐικόνας; *Crowns*, Στέφανοι; *Exemption*, Ἀτέλεια; *Pension*, by Σίτησις ἐν Πρυτανείῳ.

Revenues.

Fines, Τιμῆματα; *Tributes*, Φόροι; *Rents*, Τέλη; *Contributions*, Ἐισφοραί; *Services*, Λειτουργία; the latter including *Χορηγία*, *Γυμνασιαρχία*, Ἑστίασις, and *Τριηραρχία*.

Expenditures.

Public Works, Ἔργα δημόσια;
Festal Shows, Πομπαί, κ. τ. λ.
Donatives, Διανομαί;
Theatrical Fee, Διωβολία;
Pay of Senate, Μισθὸς Βουλευτικὸς;
Pay of Assembly, Μισθὸς Ἐκκλησιαστικὸς;
Pay of Army, Μισθὸς Στρατιωτικὸς;
Pay of Navy, Μισθὸς Ναυτικὸς; &c.

ROMAN ANTIQUITIES.

Introduction.

§ 188. It belongs to the topics of history and geography rather than antiquities to describe the origin and progress of the Romans, and the extent of their empire. Yet a glance at these subjects, and a few remarks upon them will aid in getting a better view of the Roman antiquities, and enable one to understand and appreciate more correctly the people and their more important peculiarities. Some notices of Rome and its empire will be given first, and then something respecting the Romans themselves.

§ 189. According to the common accounts of history, the city of Rome was founded 752 B. C. by Romulus and Remus, grand-children of the Alban king Numitor. It was situated not far from the mouth of the Tiber, in Latium, a province in middle Italy. In the beginning it was of small extent, confined to Mount Palatine, on which it was built. The number of inhabitants did not amount to 4,000. This more ancient part of the city was afterwards called *uppidum*, while the better part, later built, was called *urbs*, which became at length a general name for Rome. It was first peopled by some families from *Alba Longa*, and afterwards by various accessions (cf. P. IV. § 109, 110); partly of the vagabond and worthless from the neighboring people of Italy.

1 *u.* The Capitoline Hill was occupied next after the Palatine, and at last five other mountains or hills were included in the city, and thence was derived the epithet *septi-collis*. The first walls around the city were low and weak; Tarquinius Priscus and Servius Tullius improved them.

2 *u.* Among the principal events which greatly changed the appearance of the city were the capture and burning of it by the Gauls, 385 B. C., and the erection of numerous buildings in the reign of Augustus, and after the conflagration under Nero. In the two last-mentioned periods, Rome was very rapidly enlarged and adorned, and continued to be further improved under succeeding emperors down to the time of Honorius. In his reign occurred the capture and sack of Rome by the Goths under Alaric, A. D. 410. The city was in a great measure rebuilt by Theodoric. But by that disaster, and the still greater devastations of the Gothic king Totila, A. D. 547, it lost much of its ancient splendor. It continued to wane during the ages following.

3 *u.* After all the exertions of the later popes to restore its former beauty, there is a vast difference between modern and ancient Rome. Of the latter we find only certain traces and monuments, and these are in part mere ruins and fragments.

P. Macquier, *Romische Jahrbücher*, oder *chronol. Abriss der Gesch. Roms*; aus dem Franz. mit Anmerk. von *C. D. Beck* Leipz. 1783. 8.

A more particular notice of the topography of Rome is given in P. I. §§ 51-71.

§ 190. In the most flourishing period of Rome, at the close of the republic and beginning of the imperial monarchy, the population was very great. The number of citizens may be estimated at three hundred thousand, and the whole number of residents at two millions and upwards.

“Concerning the number of inhabitants in ancient Rome, we can only form conjectures. *Lipsius* computes them, in its most flourishing state, at four millions.” (*Adam.*) *Tacitus* (*Annals*, L. xi. c. 25) states, that by a census in the reign of Claudius the number of Roman citizens amounted to nearly seven millions; it is supposed that this number must have included the citizens in other places besides the city of Rome itself.—Gibbon has the following remarks on the population of the Roman empire: “The number of subjects who acknowledged the laws of Rome, of citizens, of provincials, and of slaves, cannot now be fixed with such a degree of accuracy as the importance of the object would deserve. We are informed that when the emperor Claudius exercised the office of Censor, he took an account of six millions nine hundred and forty-five thousand Roman citizens, who with the proportion of women and children must have amounted to about twenty millions of souls. The multitude of subjects, of an inferior rank, was uncertain and fluctuating. But after weighing with

attention every circumstance which could influence the balance, it seems probable that there existed, in the time of Claudius, about twice as many provincials as there were citizens, of either sex and of every age; and that the slaves were at least equal in number to the free inhabitants of the Roman world. The total amount of this imperfect calculation would rise to about one hundred and twenty millions of persons; a degree of population which possibly exceeds that of modern Europe, and forms the most numerous society that has ever been united under the same system of government."

De la Malle, Sur la population libre, &c. de la Republ. Rom. in the *Mem. de l'Institut*, Classe de *Hist. et Lit. Anc.* vol. x. 161.

R. Wallace, Dissertation on the Numbers of Mankind in Ancient and Modern Times. Edinb. 1753. 8.—*Hume*, Essay on the Populousness of Ancient Nations.—*Amer. Quart. Register*, vol. ix. 140.

§ 191. Originally the authority of Romulus extended scarcely six thousand paces beyond the city. But he and the succeeding kings considerably enlarged the dominion of Rome. During the time of the republic her empire was rapidly and widely spread, and at length, by numerous and important conquests, a great part of the known world was subjected to her sway.

1 *u.* In the reign of Augustus the limits of the Roman empire were the Euphrates on the east, the cataracts of the Nile, the African deserts, and Mt. Atlas on the south, the ocean on the west, and the Danube and the Rhine on the north. Under some of the succeeding emperors, even these limits were transcended.

The following countries were subject to Rome: in *Asia*; Colchis, Iberia, Albania, Pontus, Armenia, Syria, Arabia, Palæstina, the Bosphorus, Cappadocia, Galatia, Bithynia, Cilicia, Pamphylia, Lydia, in short the whole of Asia Minor: in *Africa*; Egypt, Cyrenaica, Marmarica, Gætulia, Africa Propria, Numidia, and Mauretania: and in *Europe*; Italia, Hispania, Gallia, the Alps, Rhætia, Noricum, Illyricum, Macedonia, Epirus, Græcia, Thracia, Mæsia, Dacia, and Pannonia. In addition to these were a number of islands, from the Pillars of Hercules to the Black sea, to which Britain may be added.

2 *u.* Augustus made a division of the whole empire into twelve parts.—The emperor Hadrian afterwards gave a new form to this division, and separated Italy, Spain, Gaul, Aquitania and Britannia, Illyricum, Thracia and Africa into provinces.—One of the last changes of this kind was made by Constantine the Great, who divided the empire into four Præfecturates, containing various dioceses and distinct provinces, for the government of which he appointed a number of new magistrates (cf. § 309. 3).

The most complete description of the Roman Empire, and of its various changes, is found in *Onuphrii Panvini* *Romanum Imperium*, in the *Thesaurus Antiq. Rom.* of Grævius, vol. i.—Cf. *Gibbon*, Decl. and Fall, &c. ch. i.

§ 192. In a few centuries the Romans acquired a greatness and power, which is altogether singular and the most remarkable in all history.

1 *u.* What in the highest degree contributed to this was their warlike character, for which they were from their first origin distinguished. Bodily strength and superior prowess constituted the grand object of their wishes and efforts, and war and agriculture were their only pursuits. A great part of the people were directly occupied in their constant wars; the proportion of soldiers compared with the rest of the citizens is estimated to have been as one to eight. All the early Romans felt an equal interest in defending their country, because the conquered territory was divided equally among them. In addition to all this, much must be ascribed to their policy in the manner of maintaining their conquests, in the treatment of allies, and in arranging the government of the provinces, and to the respect towards them awakened in other nations.

2 *u.* To treat of these topics belongs to history; yet a brief view of the principal revolutions in Roman affairs seems to be necessary for our object.

§ 193 *u.* Romulus, the founder and builder of Rome, was the first king. According to the common accounts (not altogether certain, however,) six other kings succeeded him; *Numa Pompilius*, *Tullus Hostilius*, *Ancus Martius*, *Tarquinius Priscus*, *Servius Tullius*, and *Tarquinius Superbus*; men of active enterprise, who contributed to the growth and stability of the nation. The most remarkable circumstances or events, during the *regal form* of government, were the division of the people into Tribes, Curiae, Classes, and Centuries; the separation of Patricians and Plebeians; the establishment of the senate, and of the religious worship; the settlement of the mode of computing time, of the military discipline, of the valuation and taxation; and the introduction of coined money. In general it may be remarked, that the principles of the government under this first form were not strictly monarchical, but rather of a mixed character, and really laid the foundation of the subsequent advantageous system of the republic. During this whole period, the Romans were involved in wars; but this uninterrupted continuity of war contributed to their success, for they never would make peace until they had conquered. The regal government continued 244 years, and was abolished B. C. 509, because the last king, *Tarquinius Superbus*, had provoked the nobility by arrogant haughtiness; and the people by heavy impositions.

The immediate occasion of Tarquin's expulsion and the abolition of the monarchy, is said to have been the vile abuse committed upon Lucretia, wife of Collatinus, by Sextus Tarquinius, the king's son.—Cf. *Goldsmith's Rome*, by Pinnock; p. 85. ed. Phila. 1835.

§ 194 *u.* Rome was now a *free state*, at first aristocratical, and then for a period governed more by the Plebeians, whose importance and power, sustained by their tribunes, constantly increased. During this time the dominion of the Romans, as well as the vigor of their constitution was augmented; their legislation was judicious; and their morals comparatively rigid. For a considerable period they maintained an elevated national character, in which simplicity and propriety of manners, a high spirit of enterprise, a strong sense of justice, daring boldness and self-denial and the warmest patriotism, were prominent traits.—The most brilliant era in the Roman republic was the first half of the sixth century from the building of the city, and especially during the sixteen years of the second Punic war, at the close of which Rome was in possession of her greatest strength. But immediately after this, corruption of morals advanced with rapid steps. Among the various causes of this, we may mention the victories in Greece and Asia, the long residence of the legions and officers amidst the luxuries of the east, and at last the overthrow of Corinth and Carthage; each of these things contributed to the unhappy result. Through debauchery, luxury, and effeminacy, the Romans now suffered a universal degeneracy of manners and morals, although they gained from their intercourse with the Greeks and the eastern nations an increase of knowledge and much polish and refinement in matters of taste.

A valuable work on this subject is the following: *Chr. Meiners, Geschichte des Verfalls der Sitten und der Staatsverfassung der Römer.* Leipz. 1782. 8.—Also, by same, *Geschichte des Verfalls der Sitten, Wissenschaften und Sprache der Römer in den ersten Jahrhunderten nach Ch. Geburt.* Wien und Leipzig, 1791. 8.—More minute, but especially instructive, is *Ad. Ferguson's Rise and Prog. of Rom. Republic*, cited P. V. § 299. 7.—On the state of morals in ancient Greece and Rome, *Spirit of the Pilgrims*, vol. iv. p. 579.

§ 195 *u.* Selfishness, avarice, and lust of power were immediate consequences of this degeneracy; and became in turn causes of the most melancholy disorders in the state, and of those civil wars, the leaders in which contended for the supreme authority. Octavius at last gained the point, and under the name of Augustus was the first possessor of the now established *Imperial* throne. His reign throughout was a flourishing period of Roman history. Some of his successors were worthy rulers. But much more effectual and more fatal was the influence of those emperors, who disgraced the throne by the lowest voluptuousness and vilest despotism; under these, the already prevailing corruption was fully completed. Now arose in rapid succession the most violent and fatal internal commotions; the right of the strongest triumphed over every thing, and although particular emperors endeavored to prop up the sinking dominion, it constantly drew nearer and nearer to final ruin.

Goldsmith's Rome, and *Gibbon's Decline and Fall of the Roman Empire.* Cf. P. V. § 299. 7.—*Bridge's Roman Empire under Constantine the Great*

§ 196. It may be seen from this brief delineation of the Romans, that their history must be crowded with interesting and instructive incidents: and that a familiar acquaintance with their constitution and customs must be highly useful. The utility of studying the Roman antiquities needs, therefore, no further recommendation.

1 *u.* But besides the indispensable importance of a knowledge of the antiquities in order to understand properly the history of the Romans, there are other advantages, which render it worthy the attention of every lover of literature, and of every one, in fact, who is not wholly indifferent to intellectual refinement and taste. It is essential as a help in reading the distinguished Roman authors, whose writings are preserved, and in obtaining a correct idea of the various works of Roman art.

2 *u.* The best sources, whence a knowledge of Roman antiquities may be drawn, are doubtless the Roman writers themselves, particularly the historians. There are also several Greek writers valuable in this respect, as they lived among the Romans, and being strangers, many things must strike them as more important and remarkable than they might seem to the native citizens. Among the latter class of writers are Polybius, Dionysius, Strabo, Plutarch, Appian and Dion Cassius, and, even some later writers, as Procopius, Zonaras, Lydus, &c. Some aid may be derived also from the writings of the Christian Fathers.

3 *u.* In modern times Roman antiquities have been formed into a sort of science. The materials drawn from the sources just named, and various others, have been digested into regular systems on the one hand, while, on the other, particular branches of the subject have been examined in more full detail. Yet this has perhaps never been done with sufficient knowledge of fact, or adequate or critical skill and discrimination; the essential has not been sufficiently distinguished from the less important, nor the general and universal from the particular and local; nor has there been suitable care to note the periods in which the customs and principles were introduced, made prevalent, or changed. These are defects, which we must notice rather than

avoid in the brief treatise, upon which we now enter, and which cannot be fully removed without more labor than has hitherto been devoted to the subject.

E. Plattner, *Vorlesungen über Wissenschaftliche Begründung und Behandlung der Antiquitäten, insbesondere der Rom.* Marb. 1812. 8.—*F. A. Wolf*, *Vorlesungen über Alterthums wissenschaft, &c.* as cited P. V. § 7. 9.

§ 197. We mention here some of the principal writers on Roman antiquities.

1. The largest Collections of separate treatises are the two following :

Jo. Georg. Grævius, *Thesaurus Antiquitatum Romanarum* ; c. fig. Traj. ad Rhen. 1694-99. 12 vols. fol. (For an account of the contents of this, see Appendix to *Kennett*, cited below.)

J. M. Polenus, Supplement to Grævius and Gronovius. Ven. 1737. 5 vols. fol.

Alb. Henr. de Sallengre, *Novus Thesaurus antiq. Rom.* Hag. Com. 1716-19. 3 vols. fol.

Very useful on account of its copiousness and its good references, is *Sam. Fittici Lexicon Antiq. Roman.* Hag. Com. 1737. 3 vols. fol.

As a system formally arranged, may be mentioned, *Jo. Rosini Antiq. Roman.* Corpus absolutissimum, c. n. *Tho. Dempsteri*. Traj. ad Rhen. 1710. 4. (Ed. *J. F. Reitznus*.) Amst. 1743. 4.

Some pertinent treatises are contained in *B. Uginus*, *Thesaurus Antiquitatum Sacrarum*, complectens selectissima clarissimorum virorum Opuscula ; in quibus Vet. Hebræorum Mores, Ritus Sacri, &c. illustrantur : Opus ad Philologiam Sacram et Profanam utilissimum. Venet. 1741-69. 34 vols. fol.

Musæl, as cited § 210, vol. 3d exhibits the writers on Roman Antiquities, &c.

2. Under the class of *Manuals* are the following :

Thos. Godwyn, *Roman Antiquities*, 15th ed. Lond. 1689. 4. *B. G. Struvius*, *Antiquitatum Romanarum Summa*. Jen. 1701. 4.

W. Baxter, *Glossarium Antiq. Romanarum*. Lond. 1726. 8.

Bas. Kennett, *Romæ Antiq. Notitia*, or the Antiquities of Rome, in two Parts. Lond. 1731. 8. There have been many later editions ; first American, Phil. 1822. 8.

G. H. Nieupoort, *Rituum, qui olim apud Romanos obtinuerunt*, succincta explicatio. 14th ed. Berl. 1784. 8.

C. G. Swartz, *Observationes ad Nieupoortii Compendium antiquitatum Romanarum* (ed. *A. M. Nagel*). Altd. 1757. 8.

C. J. H. Haymann, *Anmerkungen über Nieupoort's Handbuch der römischen Alterthümer*. Dresd. 1786. 8.

Christ. Cellarius, *Compendium Antiq. Rom. cum adnot.* J. E. Im. *Malchiæ*. 2d ed. Hal. 1774. 8.

G. M. Maternus von Cilano, *Ausführliche Abhandlung der römischen Alterthümer*, herausgegeben von *G. C. Adler*. Altona, 1775-76. 4 vols. 4.

C. G. Heynii, *Antiquitas romana, in primis juris romani*. Gott. 1779. 8.

P. F. A. Nitsh, *Beschreibung des häuslichen, wissenschaftlichen, sittlichen, gottesdienstlichen, politischen und kriegerischen Zustandes der Römer, nach den verschiedenen Zeitaltern der Nation*, by *J. H. M. Ernesti*. Erfurt, 1812. 2 vols. 8.—Same work abridged (by Ernesti). Erf. 1812. 8.

K. Ph. Moritz, *ANΘΟΥΣΑ, oder Rom's Alterthümer*, 1st part (of the sacred rites of the Romans). Berl. 1791-97. 8. 2d part (of the civil and private affairs), ed. by *F. Rambach*. Berl. 1796.

Alexander Adams, *Roman Antiquities, &c.* Edinb. 1791. 8. Often reprinted. An improved ed. by *James Boyd*. Edinb. 1834. 12mo. Another ed. by *J. R. Major*. Oxf. 1837. 8.—Transl. into German, with improvements, by *J. L. Meyer* (3d ed.) Erlang. 1818. 2 vols. 8.

J. K. Unger, *Sitten und Gebräuche der Römer*. Wien. 1805-6. 2 vols. 8. with plates.

G. G. Köpke, *Antiquitates Romanæ, in xii. tab. descr.* Berl. 1808.

L. Schaaff, *Antiquitäten und Archæologie der Griechen und Römer.* (In his *Encyclop. d. class. Alterthumskunde*). Magdeb. 1820. 8.

F. Creutzer, *Abriß der römischen Antiquitäten zum Gebrauche bei Vorlesungen*. Leipz. 1824. 8.

J. D. Fuss, *Roman Antiquities*. Translated from the German. v. 1. 1840. 8.

The 5th vol. of *Wolf's* *Vorlesungen*, as cited P. V. § 7. 9, treats of Roman Antiquities.

Less extensive, but useful and instructive, is the following *J. H. L. Meierotto*, *Ueber Sitten und Lebensart der Römer, in verschiedenen Zeiten der Republik*. Berl. 1814. 8. (Ed. *Ph. Buttmann*).

Worthy of mention also is, *Wilcock's* *Roman Conversations, or Descriptions of the Antiquities of Rome*. Lond. 1797. 2 vols. 8.

The following are abridgments :

Abriß der griech. und römisch. Alterthümer, von *Chr. Fried. Haacke*. Stendal, 1821.

Roman Antiquities, and Ancient Mythology, for Classical Schools ; by *Chs. K. Dillaway*. Boston, 1831 ; 2d ed. 1835.

Thos. S. Carr, *Manual of Rom. Antiquities*. Lond. 1836. 12.

3. We may also refer here to *Montfaucon's* *Antiquité Expliquée*, as illustrating by its plates and descriptions *Roman* as well as *Greek Antiquities* (cf. § 13).

The following work contains many excellent delineations : *Raccolta Tavole rappresent. i costumi religiosi, civili e militar degli antichi Egiziani, Etruschi, Grecie Romani, tratti dagli antichi monumenti*,—disegrate, ed incise in rame, da *Lorenzo Roccheggiani*. 2 vols. 4. containing one hundred plates each.

As pertaining especially to the subject of costume, we add, *Bardon*, *Costume des Anciens Peuples*. Par. 1786. 2 vols. 4.

A. Lenoir, *Le Costume, ou Essai sur les habillemens et les usages de plus. peupl. de l'Antiquité, prouvés par les monuments*. Liège, 1776. 4.

Thos. Hope, *The Costume of the Ancients*. Lond. 1812. 2 vols. 8. with numerous engravings in outline. New ed. Lond. 1841. 2 vols. 8.

Particularly, *Maillet and Martin*, *Recherches sur les costumes, les mœurs, &c. des anciens peuples, &c.*—orné de 296 planches, au trait. Par. 1804-6. 3 vols. 4. "The first volume contains, in great detail, the costume, manners, &c. of the Romans, from Romulus to the last emperors of Constantinople. The engravings are taken from medals and monuments of each epoch."

4. It is proper also to refer here to works illustrating the remains of Roman Antiquity.

See P. IV. §§ 130, 138, 187, 188, 191, 226, 243.

F. A. David, *Antiquités d'Herculanum*. Par. 1780-1803. 12 vols. 4.

W. Stukeley, *Itinerarium Curiosum, &c.* Lond. 1760. 2 vols. in one, fol. with two hundred copper plates ; containing notices of Roman monuments in England.

The Publications of the *Istituto di Corrispondenza Archeologica*, a society for archaeological correspondence, founded in Rome by several distinguished scholars and antiquaries. The *Bullettino dell' Istituto*, commenced 1829, contains brief notices of new discoveries and new works, with other articles of special interest. By the title of *Monumenti Inediti*, the annual volume of plates is designated. The *Annali dell' Istituto*, the chief publication, gives essays, reviews, and extended descriptions. Gerhard, Kestner, Raoul-Rochette, Bock, Panofka, Hirt, Muller, Millingen, &c. have been contributors.

5. On various points it will be useful so consult *Lardner, Pauly, Weber, Fosbrooke, &c.* as cited § 13. 5.

Also, *F. Sabbathier*, *Institutions, Manners, and Customs of the Ancient Nations*. Translated from the French by *P. Stockdale*.

W. Smith, *Dictionary of Greek and Roman Antiquities*.

6 Other references to authors on particular topics are given under the sections treating of those topics.

Lockhart's *Valerius, Brutus's* *Pompeii*, and *Ware's* *Letters from Palmyra*, are fictions professing to exhibit the state of *man* in the first centuries after Christ.

§ 198. We shall treat the Roman Antiquities, as we did the Greek, under four distinct branches; thus exhibiting separately the affairs of *religion, civil government, war, and private life.*

I. RELIGIOUS AFFAIRS.

§ 199. As the word religion is of Roman origin, it may be well to notice the ideas attached to this term in the Latin language. Originally, *religio* seems to have signified every sort of serious and earnest exertion, to which one was impelled by external or internal motives. Afterwards, it was used chiefly to express the included idea of duty towards the Deity and towards fellow-creatures; and the theory of this, as well as the practice, then took the name of *religion*. In the plural number, the word usually designates the regulations and practices pertaining to the worship and propitiation of the Deity. And, in as much as the knowledge and practice of duty towards men and the Divine Being will lead to a certain permanent moral sensibility and conscientiousness of deportment, the word *religio* was also naturally employed as comprehending in its meaning this correctness of morals.

§ 200. In inquiring into the origin of the religion of the Romans, we must revert to the origin of the nation, already noticed (§ 189). There doubtless existed in Latium, long before the founding of Rome various religious customs and the worship of various divinities; and it is not easy to trace out their gradual rise and establishment. By the subsequent colonies from Greece, Elis, and Arcadia, this native religion received many additions and modifications; hence the great similarity between the Greek and Roman systems of mythology and worship (cf. P. II. § 8). In some particulars the Roman traditions differ from those of the Greeks, where the divinities and their chief attributes are the same. The Romans also adopted several religious usages not practiced by the Greeks, as e. g. in relation to *auguries* and *auspices*, which were borrowed from the Etrurians. To the latter source we may chiefly ascribe the great prevalence of superstition in the earliest part of the Roman history.

§ 201. The religion of the Romans was, like that of the Greeks, intimately connected with their politics. It was often employed as a means of promoting secret designs of state, which the projectors knew how to render agreeable and desirable, by the help of superstition. Thus the inclinations of the mass of the people were determined by pretended oracles and signs. Many military enterprises derived their most effective stimulus from this source; and not seldom it furnished the strongest motives to patriotic exertion, since love of country was held to be a religious duty. The pomp of the religious solemnities and festivals served to foster and to deepen sentiments of awe and fear towards the gods, and thus contributed to the same end. The purpose and influence of the gods were considered as effecting much in all events and transactions, and this belief was greatly confirmed by the artifice of the poets, who sought to impart dignity to the incidents of their stories, by describing the intervention and agency of the gods therein.

§ 202. On the first establishment of the city, Romulus made it a prominent object to render the national religion a means of union between the various and discordant materials of which the first inhabitants were composed. Still more carefully was this object pursued by his successor Numa, who is viewed as the chief author of many of the religious usages of the Romans, which were in part, as has been suggested, borrowed from the Greeks and Etrurians. His pretended interviews with a supernatural being, the nymph Egeria, secured greater respect and success in his efforts. The fundamental principles of Numa's system, being retained, were afterwards carried out more fully and variously.—As knowledge and sound philosophy advanced among the Romans, the religious notions of the more intelligent portion were gradually rectified and elevated; but this was confined to a few, while the great mass adhered to the common faith, even in the period when the system became inconsistent and cumbrous by the deification of the emperors.

On Numa, cf. P. V. § 447.—For a particular account of the gods worshiped by the Romans, we refer to the part (II.) of this work which treats of the subject of Mythology. The Roman division or classification of their gods is noticed in (P. II.) § 9.

§ 203. The great number of the Roman deities occasioned a large number of *temples*, of which, as some assert, there were in Rome above four hundred [four hundred and twenty]. The name of temples, *templa*, however, properly belonged only to such religious buildings as were solemnly consecrated by the augurs by this circumstance, and also by a less simple style of architecture, they were distinguished from the *ædes sacræ*, although the names are often used interchangeably. Their form was almost entirely in Grecian taste, oblong rectangular oftener than round. It was customary to dedicate them with various ceremonies, on laying the foundation and on the completion of the building, and also after a remodeling or repairing of it.—The principal parts of a temple were commonly the sanctuary (*cella sanctior, adytum*), the interior, appropriated for the ceremonies of sacrifice, and the exterior or court, serving for various purposes. The temples, however, were often used, not only for religious solemnities, but also for meetings of the senate, select councils, and the like. They usually stood in an open place, and were surrounded with pillars, or at least ornamented with them on the front.

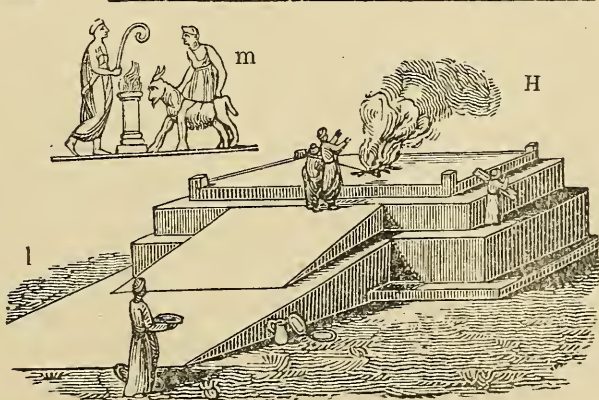
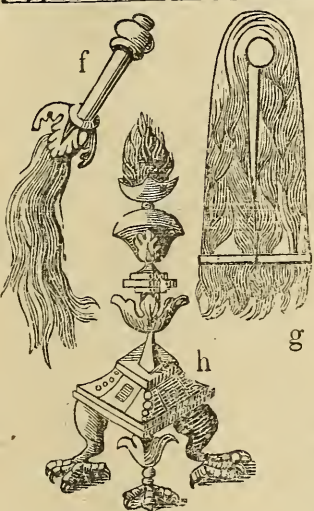
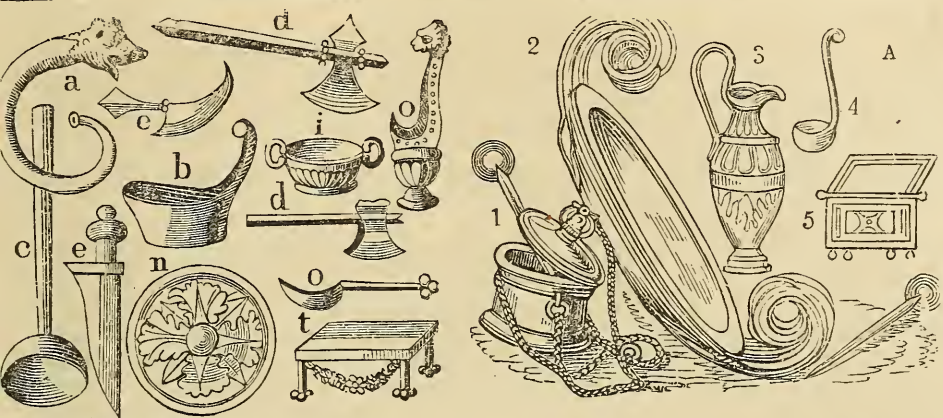
On the structure of ancient temples, cf. P. IV. § 234, and references there given.—On the temples at Rome, cf. P. I. §§ 53–60.—See *Simon*, Temples de l'ancienne Rome, in the *Mem. Acad. Inscr.* i. 199.

§ 204. The Romans adorned the interior of their temples, as did the Greeks, with statues of the gods, with other works of sculpture and painting, and with consecrated offerings of various kinds, called *donaria*. Every thing connected with a temple was held as sacred to the god or gods to whom it was devoted.—A general name for such places as were sacred to the gods, even if no buildings were there erected, was *fanum*. The word *delubrum*, on the other hand, had a more limited meaning, signifying properly only that portion of the temple where stood the images of the gods, one or more; but it is often used in a more general sense. Small temples, or chapels, also places for worship without roofs and only guarded by a wall, were termed *sacella*. Among the groves (*luci*) consecrated to the gods, of which there were thirty-two in the city, those of *Vesta*, *Egeria*, *Furina*, and *Juno Lucina* were the most noted.

§ 205. *Allars* were sometimes erected apart from any temple, and were then inscribed merely with the name of the god to whom they were dedicated; usually, however, they were placed in temples. A distinction was made between *altaria* and *aræ*; the former were raised higher (*alta ara*), and were used for offering the sacrificial victim; the latter were lower, and were used in offering the prayer and libation. The former were more usually consecrated to the celestial gods; the latter, to the infernal. They stood one behind the other, and were so placed that the images of the gods appeared behind them.

1 u. There was also a third kind of altar, *anclabris* or *enclabris*, à sort of table, on which the sacrificial utensils were placed and the entrails of victims were laid by the Haruspices. The *mensa sacra* was something still different, a table on which incense was sometimes presented, and offerings not designed to be burned, as various articles of fruit and food.—Altars were sometimes made of metals, even of gold or some metal gilded, but more frequently of marble and other stones, commonly of a white color. Sometimes they were hastily formed of ashes, earth or turf, or the horns of victims. The form of altars was various, quadrangular oftener than round. Not unfrequently they were adorned with sculpture and image-work.

Different forms of altars are seen in our Plate XXVII. fig. B, C, m. Fig. t is the *enclabris*. Fig. H is a representation of Solomon's altar of burnt offering (cf. 2 Chron. iv. 1); given by *Prideaux*, as drawn according to accounts of the Rabbins; copied and described in *Calmet*, Dict. &c. vol. iii. p. 144, 357, ed. Charlest. 1813.—Fig. E. is an altar erected as a sepulchral monument, in honor of a Roman emperor; it is highly ornamented with sculptures, and bears an inscription; the letters D M stand for *Diis Manibus*. The elevations at the corners in this and in fig. H, show what is designated by the phrase "*horns of the altar*."—In Plate XX. are other forms of the altar. In the Sup. Plate 30, are four others; on the altar of *Jupiter* is seen the bust of the god, and below it an eagle holding a thunderbolt in his claws; beneath this, in the original monument, is the inscription, I. O. M. IVSSA OCTAVIA SVCCESSA P.; i. e. *Jovi Optimo Maximo, jussu Octavia Successa posuit*. On the altar of *Bacchus*, a Bacchanal is dancing over a prostrate wine-cup, holding another cup in one hand and the thyrsus in the other. The altar of *Neptune* is one of the four discovered at Antium (Nettuno); on it is sculptured Neptune with the trident in his left hand and a dolphin in his right; above this is inscribed, in the original, ARA NEPTVNI. The tripod was often used as the form of an altar to Apollo; the very remarkable one given in this Plate corresponds to a representation on a silver coin of Consul M. Æm. Lepidus.—See *Montfaucon* (as cited P. II. § 12), ii. 242, 132, Sup. ii. 56.—For various altars or sepulchra erected, see *Montfaucon*, vol. v. and Suppl. vol. v.—Roman altars have repeatedly been found in England. *Archæologia*, as cited P. IV. § 32, 5. vol. iii. p. 118, 324



2. It was common also to adorn altars with fillets or ribins, and garlands of herbs and flowers. Altars and temples afforded a place of refuge among the Romans as well as Greeks (cf. § 66), chiefly for slaves from the cruelty of masters, for insolvent debtors and criminals, where it was impious to touch them, although contrivances might be employed (as e. g. kindling a fire around them) to force them away, or they might be confined there until they perished.

§ 206. A great variety of instruments and vessels, *vasa sacra*, were employed in the sacrifices offered to the gods.

1 *u.* The most important were the following: the ax (*bipennis*, *securis*, d, d), or club (*malleus*, c), with which the victim was first struck; knives for stabbing (*cultri*, e, e), and others, long, two-edged, for dividing the flesh and entrails (*secespita*); the censer (*thuribulum*, l), and the box containing the substance burnt for incense (*acerra* or *arcula thuraria*, 5); a vessel used in dropping the wine upon the sacrifices (*guttus*); a flat vessel in which the priests and others offering sacrifices tasted the wine (*simpulum*, b); broad dishes or bowls (*patera*, i, 2), for wine and the blood of the victims; an oblong vase with one or two handles (*capedo*, *capeduncula*, *capis*, o, o); vessels to hold the entrails (*olla extares*); plates on which the entrails and flesh were brought to the altar (*lances*, *disci*, n); baskets, particularly to contain the fruit offered (*canistra*); small tables with three legs (*tripodes*); an instrument, having a tuft of hair, or the like, for sprinkling the sacred water (*aspergillum*, f); pans for the sacrificial fire (*præfericula*); metallic candlesticks (*candelabra*, h) to which the lamps were attached.

2. The numerals and letters included in the parentheses with the Latin terms in the above specification, refer to the figures thus marked in our Plate XXVII. The figures marked by the letters are drawn from Montfaucon, vol. ii. p. 150. Those marked by the numerals are from Pompeii, p. 130, as cited P. IV. § 226.—The Plate exhibits other articles of sacrificial apparatus; fig. g shows the sacred fillet (*vitula*), which was sometimes hung from the neck; fig. 4 is a ladle (*ligula*); fig. 3, a pitcher (*urceus*, *culullus*) used for the libations; these figures are taken from sculptured representations on an altar standing in the court of a temple found at Pompeii; fig. B exhibits a scene from the same altar; a magistrate in his robe is offering sacrifice; he holds in his hand a *patera*; the victim is led forward by the *popa* or *cultrarius*, who is naked to his waist with a wreath on his head; behind the magistrate is a boy holding a vase or pitcher, and an older servant bearing a platter (*discus*); by his side is a musician blowing the flute, followed by lictors with their *fascæ*; in the back ground appear the pillars of the temple decorated with garlands.—Fig. m also represents a sacrifice; given by Montfaucon from an ancient coin; the augur's wand (*lituus*) is seen in the hand of the principal person. The group of articles included in fig. D is drawn from Egyptian monuments, and may serve to illustrate also Hebrew and likewise Greek and Roman sacred utensils. The observer will notice among them the shovel, the fork of several tines, knives, a vessel like the modern teapot, a fire-pan, jars, bowls, dishes, &c. cf. Exod. xxv. 29.—Fig. a, is the sacred trumpet (*tuba*) sounded at hecatombs and other sacrifices. The straight trumpet was also used at sacrifices, as is seen in Plate XXIX, and likewise the flute or clarionet, as is seen in Plate XXIX, and Plate XLV.—In Plate XLV. is seen, hanging from the girdle of a priest (the one that holds the head of the victim) the case (*vagina*) for the knives; the same article is given in the Sup. Plate 31. fig. 18. In this Plate also are various instruments of sacrifice, 1, 2, the *acerra* and *thurarium*; 3, *enclabris*; 4, *thuribulum*, as given by Montfaucon, differing from the form given in Plate XXVII., fig. 1; 5, *capis*; 6, 7, 10, forms of the *simpulum*; 8, *patera* or *patella*; 9, the vessel given by Montfaucon as the *præfericulum*, which he describes not as a pan for holding the fire, but as a vessel for holding the wine of the libation; 11, 17, *cultri*; 12, *tuba*; 13, *malleus*; 14, *Dolabra*; 15, *securis*; 16, *seca*, or *secespita*; 19, *discus*, a broad shallow platter; 20, *olla*; 21, *lituus*; 22, *candelabra*; 23, *aspergillum*, *aspersorium*, or *lustrica*.

§ 207. The priests were very numerous, and were formed into certain common orders, or colleges. These were mostly established by the first kings; Romulus established the *Luperci*, *Curiones*, *Haruspices*; Numa, the *Flamines*, *Vestales*, *Salii*, *Augures*, and *Feciales*. During the republic the *Rex sacrorum* and the *Epulones* were introduced; and under the emperors some others.—The Roman priests may be ranged in two general classes; those common to all the gods (*omnium deorum sacerdotes*); and those appropriated to a particular deity (*uni numini addicti*). Of the former were the Pontifices, Augures, Quindecimviri sacris faciundis, Haruspices, Fratres Arvales, Curiones, Epulones, Feciales, Sodales Titenses, and Rex Sacrorum. Of the latter class were the Flamines, Salii, Luperci, Potitii, Pinarii, Galli, and Vestales.

§ 208. The first rank was held by the *Pontifices*, instituted by Numa, originally only one, subsequently four, then eight, and finally more even to fifteen. The chief of these was styled *Pontifex Maximus*, who held the highest priestly office, dignity, and power. He was appointed at first by the kings, subsequently by the college (*Collegium*) or whole body of Pontifices, but after 104 B. C. by the people. Sylla restored the right to the college, but it was again taken from them. All the other priests and the vestals were subject to the Pontifex Maximus.

1 *u.* He had the oversight of all religious affairs, the regulation of the festivals and

the solemnities connected therewith, and the keeping of the records of public transactions (*annales*). He was also judge in many questions of right.—His dress was a *toga prætexta*, and his head-ornament a sort of cap made of the skin of a victim and called *galerus*.—Augustus assumed this office himself as emperor, which was done likewise by his successors down to Gratian, who abolished it.

2. Those who held the office of *Pontifex Maximus*, are said to have resided in a public house called *Regia* (cf. § 213).—The hierarchy of the church of Rome is thought to have been established on the model of the *Pontifex Maximus* and the college of Pontifices.

L. Bimard, Le Pontificat des Empr. Romains, in the *Mem. Acad. Inscr.* xii. 355; xv. 33. Cf. ix. 115.—On the Roman pontiffs, &c. cf. *Moyle's Works*, vol. i.—*Beaufort*, République Romaine.

§ 209. The *Augurs*, in ancient times called *auspices*, derived their name from consulting the flight of birds, *augurium*, *avigerium*. They were introduced from Etruria by Romulus, and established as a regular order by Numa. Their number was originally three, then four, afterwards nine, and finally increased by Sylla to fifteen. At first they were taken only from the Patricians, but after B. C. 300, in part from the Plebeians. Their chief was called *Magister Collegii*, and *Augur Maximus*. Their badges of office were a robe striped with purple (*trabea*), a crooked staff (*lituus*), and a conical cap (sometimes called *apea*). Their principal business was to observe the flight and cry of birds (*auspicium*), from which they predicted future events. They also explained other omens and signs, derived from the weather, the lightning, and the observation of certain animals, particularly of young fowls and the like.

1 *u.* In the camp auspices were taken *ex acuminibus*, i. e. prognostics were drawn from the glittering of the points of the spears by night, or from the adhesion of the lower points of the standard poles in the ground, where they were planted. The places where auspices were to be taken or holy edifices were to be erected, were consecrated by the Augurs. The order of Augurs continued until the time of Theodosius the Great. The public Augurs of the Roman people should be distinguished from the private Augurs of the emperors.

2. The omens, *signa*, *portenta*, *prodigia*, from which the Augurs conjectured or pretended to foretell the future, have been classed in five divisions. (1) From birds; chiefly the flight of some (*alites*), such as eagles, vultures, and buzzards; but also the chattering and singing of others (*oscines*), such as the owl (*bubo*), crow (*corvus*, *cornix*), or cock (*gallus*). (2) From appearances in the heavens; as thunder, lightning, meteors, and the like.—For taking omens of either of these two kinds the augur stood on some elevated point (*arx*, *templum*), which was frequently called *auguratorium*, with his head covered with the *lana*, a gown peculiar to the office; after sacrificing and offering prayer, he turned his face to the east, and divided the heavens in four quarters (called *templa*) with his *lituus*, and waited for the omen. A single omen was not considered significant; it must be confirmed by another of the same sort. In whatever position the augur stood, omens on the left were by the Romans reckoned lucky, contrary to the notions of the Greeks (cf. § 75); the explanation given of this disagreement is, that both Greeks and Romans considered omens in the east as lucky; but the Greek augur faced the north, and the lucky omens would be on his right, while the Roman augur usually faced the south, and therefore had the lucky omens on his left. It is certain, however, that omens on the left were sometimes called unlucky among the Romans, and the term *sinister* came to signify *unpropitious*, and *dexter* to mean *propitious*. (3) From chickens (*pulli*) kept in a coop for the purpose, by the *pullarius*. The omen was taken early in the morning from their actions when the augur threw crumbs of corn before them: if they turned away from it, or ate reluctantly, it was an unlucky omen; if they devoured greedily, very lucky. Taking this augury was called *Tripudium*, perhaps from the bounding of the corn when thrown to the fowls. (4) From quadrupeds, chiefly by observing whether they appeared in a strange place, or how they crossed the way, whether to the right or the left and the like. (5) From various circumstances and events, which may be included under the term *accidents*; among these were sneezing, falling, hearing sounds, seeing images, spilling salt upon the table, or wine upon one's clothes, and the like. Omens of this class were usually unlucky, and were called *Diræ*.

Kennett, as cited § 197. 2, ch. iv.—Cf. *Morin*, Les Augurs; and *Simon*, Les Prêtres, in the *Mem. de l'Acad. des Inscr.* i. 54 and 129.—*Mayo*, Mythology, i. 255.

§ 210. The *Haruspices* were the priests who inspected the entrails of animals offered in sacrifices, in order to ascertain future occurrences; they were called *extispices*. They appeared under Romulus and were established by him; it is doubtful of what number their college consisted. For some time Etrurians only and not Romans, discharged the duties of the office. It was borrowed from the

Etrurians directly, but seems to have been primarily of Asiatic origin; the discovery of the art (*Haruspicina*) was ascribed by fable to Tages, a son of Jupiter. The number of the Haruspices gradually was increased up even to sixty. Their overseer was styled *Magister Publicus* or *Summus Haruspex*. From the different modes and objects of their divination, they were divided into three classes, *extispices*, *fulguratores*, and *prodigatores*. For, besides observing the entrails of victims and the various circumstances of the sacrifice, as the flame, smoke, &c., they also were consulted in relation to lightning and places or buildings stricken by it, and they likewise explained prodigies and dreams.

1 *u.* In examining the entrails, they observed chiefly their color, their motion, and the condition of the heart, and when they could determine nothing from the appearances, they called them *extu muta*. On the other hand, the term *litare* was used to signify an auspicious sacrifice.

2. The college of Haruspices had their particular registers and records, as also the other religious orders had; these seem to have been accounts of their observations, memorials of thunder and lightning, and ominous occurrences. Their art was at one time considered so important that the senate decreed that a number of youth should be regularly instructed in it; at a later period it fell into disrepute; the emperor Claudius attempted to revive it. Cf. *Cicero*, *De Div.* i. 41, 43. ii. 24, 29, 35. *Tacitus*, *Ann.* xi. 15.—Most of the ominous circumstances connected with sacrifices are alluded to by *Virgil* (*Georg.* iii. 486).

§ 211. The *Epulones* were priests, who attended on the feasts (*epulæ*) of the gods. There were three first appointed, B. C. 197; by Sylla the number was increased to seven, called *Septemviri Epulones*, and by Cæsar at last to ten. They had the care of what were called the *Lectisternia*, when couches were spread for the gods as if about to feast, and their images were taken down, and placed on the couches around the altars or tables loaded with dishes; the most important of these was the annual feast in honor of Jupiter in the Capitol. They were required to be present also at the sacred games to preserve good order. Very young persons, even those under sixteen, were often taken for this office; yet it was so respectable, that even Lentulus, Cæsar, and Tiberius performed its duties. Like the Pontifices, they wore a *toga prætexta*. The *viri epulares* must not be confounded with the *epulones*; the former were not the priests, but the guests at the repasts spoken of.

§ 212. The *Feciales* were a class of priests or officers existing long before the building of Rome, among the Rutulians and other Italian states. The order was introduced at Rome by Numa. It continued to the beginning of the imperial authority, and consisted of twenty, sometimes of fewer, members. They may be considered as a body of priests, whose business chiefly related to treaties and agreements pertaining to peace and war. The highest in rank was called *Pater patratus*. It devolved upon him, or the Feciales under him, to give the enemy the warning, which preceded a declaration of war, and to make the declaration by uttering a solemn form (*clarigatio*), and hurling a spear (*hasta sanguinea*), into the enemy's limits. These priests were also the customary agents in effecting an armistice or cessation of hostilities. Their presence and aid was still more indispensable in forming treaties and at the sacrifices therewith connected. They were charged also with the enforcing of treaties, and the demanding of amends for their violation, and also with guarding the security of foreign ambassadors at Rome.

§ 213. The *Rex sacrorum*, or *Rex sacrificulus*, held an office, which was instituted first after the expulsion of the kings, and probably derived its name from the circumstance, that originally the public sacrifices were offered by the kings themselves or under their immediate oversight. Perhaps, as Livy suggests, the office and name both arose from a desire that the royal dignity might not be wholly forgotten. This priest had a high rank, and at sacrificial feasts occupied the first place, although the duties were not numerous, and consisted chiefly in superintending the public and more important sacrifices. He was also required at the beginning of every month to offer sacrifice jointly with the Pontifex Maximus, to convoke the people (*populum calare*), and make known the distance of the Nones from the Calends of the month then commencing. At the *Comitia* he offered the great public sacrifice, after which, however, he was to withdraw from the forum, and conceal himself. His wife was called *Re-*

gina sacerorum; she was also a priestess, and offered sacrifices to Juno. His residence, freely granted to him, was also often termed *Regia*. The office continued until the time of Theodosius the Great.

See *Ambrusch*, Studien und Andeutungen, p. 41.—Cf. *L. Schmitz*, in Smith's Dict. of Antiq. p. 823.

§ 214. The name of *Flamines* was given in general to all such priests as were devoted to the service of a particular deity. The most eminent of them was the *Flamen Dialis*, or chief priest of Jupiter. At the first institution of the order, there were but two besides this, viz.: the *Flamen Martialis* and the *Flamen Quirinalis*. Afterwards the number rose to fifteen and still higher. They were divided into *maiores*, who must be Patricians, and *minores*, who were taken also from the Plebeians. Their dress was a long white robe with a purple border (*æna*), and a cap of conical form (*apex*) adorned with a twig of olive. The *Flamen Dialis* had a lictor, and also a *sella curulis* and the *toga prætexta*; his wife was called *Flaminica*, and aided him in some parts of the worship on the festivals of Jupiter. This priest likewise held a seat in the senate, and enjoyed several other privileges, which were peculiar to the *Flamines*. Many duties and services were required of the *Flamines*, especially of the *Flamen Dialis*. They were distinguished by names derived from the god to whose service they were devoted, as *Flamen Neptunalis*, *Floralis*, *Pomonalis*; so of those belonging to a deified Cæsar, as *Flamen Augustalis*, *Flavialis*, &c.

§ 215. The *Salii* were priests of Mars Gradivus, and according to the common opinion had their name from dancing (*salire*), because on certain festival days they passed about the city dancing, and singing songs in honor of Mars. They were first instituted by Numa. The immediate occasion of their institution, according to the tradition, was the famous shield, *Ancile*, said to have been sent from heaven; this shield, and the eleven others made exactly like it in order to hinder its being stolen, which were all guarded by the Vestals, were carried by the twelve *Salii Palatini*, when they made their circuit around the city.

1 u. Their chief and leader in the procession was styled *Præsul*, whose leaping was expressed by the verb *amtruarere*, and the leaping of the others after him by *redamtruarere*. They had their appropriate residence (*curia Saliorum*) upon the Palatine Hill. Besides the music which accompanied their dancing, they struck their shields together, and in that way noted the measure of their songs, which celebrated the praises of the god of war (cf. P. IV. § 114. 4.) and of Veturius *Mamurius*, the artist who made the eleven shields.

2 u. The order was highly respected, and was rendered the more so by the accession of Scipio Africanus as a member, and some of the emperors, especially M. Aurelius Antoninus. Their term of service was not for life, but only for a certain period.—The *Salii Collini* or *Quirinales* were distinct from this body, and established by Tullius Hostilius.

See Liv. i. 20.—Ov. Fast. iii. 259.—On the *Salii*, and other classes of priests, cf. Götting, Geschichte der Rom. Staatsverfass.—See also especially Hartung, Die Religion der Römer.—T. Gutberletti de Saliis Martis sacerdotibus apud Romanos liber singularis Franequeræ, 1704. 8.—Cf. Seidel, De saltat. sacr. vet. Rom. Berl. 1826.—A. Apell's Metrik, Th. 2 p. 647.

§ 216. The *Luperci*, priests of Pan, were of Arcadian origin, and established by Romulus. Their name was derived from that designation, which Pan received from his guarding the flocks against the wolf, *Lupercus* (*ab arcendo lupos*). His temple was from the same circumstance called *Lupercal*, and his most celebrated festival at Rome, *Lupercalia*. This festival began about the middle of February, and was regarded as a season of expiation for the whole city. The *Luperci*, on this occasion, ran up and down the streets, naked excepting a girdle of goat's skin about the waist; they carried in their hands thongs of the same material, with which they struck those whom they met; the word to express the action was *catomidiare*. A peculiar efficacy was ascribed to these blows, particularly in rendering married women prolific.

1 u. There were three distinct companies (*sodalitates*) of these priests; the *Fabiani*, *Quintiliani*, and *Julii*. The last were of later origin and took their name from Julius Cæsar; the others were named after individuals, who had been their chief or head priests.

2 u. The *Potitii* and *Pinarii* were not companies or *sodalities* of *Luperci*, but priests of Hercules; they were not held in important estimation, although their pretended origin was traced to the age of the hero himself. The tradition was, that Hercules,

during his residence in Italy with Evander, instructed in the rites of his worship the tribes or families bearing this name, which was afterwards retained by the priests.

§ 217. The *Galli* were priests of Cybele the great mother or the gods, so called from the river Gallus in Phrygia, whose water was regarded as possessing singular virtues, rendering frantic those who drank it. The circumstance of their being castrated is referred to the fable respecting Atys. At the festival of their goddess, celebrated in March, and called *Hilaria* (cf. P. II. § 21), these priests imitated the phrensy of Atys by strange gestures, violent motions, and self-scourging and cutting. Their chief priest was termed *Archigallus*. The order was not highly respected.

§ 218. The Vestals, *Virgines Vestales*, were an order of Priestesses, of very early origin, devoted to the goddess Vesta. The constant preservation of the *holy fire* and the guarding of the Palladium (P. II. § 43, § 67) were the principal duties of the Vestals. They were first instituted by Numa, four in number: two were added by Tarquinius Priscus or Servius Tullius, and the number ever after remained six. Their leader, the eldest, was called *Vestalis* or *Virgō Maxima*. They were selected (*capere*) between the age of six and ten, particular regard being had to their descent and their bodily vigor and perfection. They were obliged to continue in the office thirty years unmarried. The first ten years were employed in learning the rites, the second ten in performing them, and the rest in instructing others. Negligence in any of their duties was severely punished. If any one violated her vow of chastity, she was buried alive in a place called *Campus sceleratus*, near the Porta Collina. Besides the two principal duties of these priestesses, they were accustomed to offer certain sacrifices, whose precise object is unknown. They also had the care of some preparations and services connected with other sacrifices. They enjoyed great respect, and many privileges; e. g. entire freedom from parental control; authority to deliver from punishment a criminal, who accidentally met them; certain revenues of lands devoted to them; the attendance of a lictor, whenever they went out; a public maintenance, and release from the obligation to take an oath. Their office was abolished under Theodosius, on account of its expense.

For representations of Vestals, see Plate XXVIII. and explanations given P. II. § 67.—*Cf. Nadal, Dupuy, &c.* as there cited.

§ 219 a. A few words must be added respecting the other classes of priests before named (cf. § 207). The *Quindecimviri sacris faciundis* had the care of the Sibylline books (cf. § 226). The *Fratres Arvales* served especially at the festival called *Ambarvalia* (cf. P. II. § 63), when the fields were dedicated and blessed, these priests passing over them in procession (cf. P. IV. § 114), with a crowd of attendants. The *Sodales Titii* or *Tatii* had their name from the Sabine king Titus Tatius: each tribe had seven of them. There were also *Sodales Augustales*, or priests in honor of Augustus. The *Curiones* were thirty priests, who performed the sacred rites common to the several *Curiae*.

1. Each of the *Curiae* had a president or priest called *Curio*; these thirty priests formed a college under a chief president termed *Curio maximus*. Cf. § 251; also P. I. § 61.

2 *u.* The priests of all the various classes had their assistants and servants (*ministri*). Among these were the waiting boys and maids, *camilli* and *camillæ*; the assistants of the priests who offered sacrifices, *flaminii* and *flaminæ*; the keepers of the temples, *æditui* or *æditumni*; those who brought the victims to the altars and slew them, *popeæ*, *victimarii*, *cultrarii*. The *tibicines*, *tubicines*, *fidicines*, &c., who accompanied the sacrificial rites with music, formed likewise another fraternity.

3. The *mystagogi* were those who initiated others into mysteries; the name is also given to those who showed to visitors the curiosities of the temples.—By some late writers the priests were divided into three classes; *antistites*, chief priests; *sacerdotes*, ordinary priests; and *ministri*, meanest priests.

§ 219 b. Respecting the emoluments of the Roman priests little is known. When Romulus first divided the Roman territory, he set apart what was sufficient for the performance of sacred rites, and for the support of temples. Numa is said to have provided a fund for defraying the expenses of religion, and to have appointed a stipend (*stipendium*) for the Vestals; the Augurs also and the Curiones are said to have received an annual stipend; but there is no evidence that the priests received any regular salary, except as it may seem probable from the instances specified. Yet there



PRIESTS



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can be no doubt that, in some way or other, sufficient provision was made for their support.—Two priests, the Pontifex Maximus and the Flamen Dialis, were by virtue of their office members of the senate. All the priests held their offices without responsibility to the civil magistrate; and with few exceptions were allowed to hold other offices both civil and military.

Cf. Cic. De Leg. ii. 9.—Liv. xxxviii. 47; xxxix. 45.—Dionys. Hal. iv. 8.—Also, Liv. i. 20.—Dionys. ii. 6, 7.—Tac. Ann. iv. 16.—See H. Bebelius, De Sacerdotiis Rom. in Sallengre, vol. iii.—Burigny, Les honneurs accordés aux pretres, &c. in the Mem. Acad. Inscr. xxxi. 108.

Representations of priests, from ancient monuments, may be seen in Plates XIX., XX., XXVII., XXVIII., XXIX., XLV., XLVI.; also in the Sup. Plates 28, 29, 32.—In Plate XXVIII., the two figures marked *Priests* are taken from a bas-relief found at Autun (*Augustodunum*, cf. P. I. § 17); they represent two *Druidæ*, or priests of the religion of the ancient Gauls and Britons; both have ample robes, and long beards; one, who is perhaps the *Arch-Druid*, wears a crown of oak leaves and holds a scepter, the other holds a crescent or half-moon.

Respecting the Druids, see *Fostrake*, Encyclop. of Antiq. p. 768.—G. Higgins, The Celtic Druids. Lond. 327. 4.—The work entitled “*Identity of the Religions called Druidical and Hebrew*,” Montfaucon, vol. ii. p. 434.—Mayo, Mythology, vol. ii. p. 209.—*Edinb. Encyclop.*

§ 220. Of the vast multitude of religious customs among the Romans, we will notice first some of those pertaining to their *prayers* to the gods. They prayed with the head covered or veiled (*capite velato*). They bowed themselves down to the ground, in this posture moved around completely from right to left, placed their right hand on the mouth (*adoratio*), and directed their face towards the east, where the altars and images of the gods were placed. In a higher degree of devotion they cast themselves upon their knees, or prostrated the whole body upon the ground. They were accustomed to lay hold of the altar and to make offerings of meal and wine with their prayers. The prayer was not always offered with an audible voice. Public prayers (*precationes*) were made by a priest or a magistrate. The most solemn prayer of this kind was that before the Comitia, by the Roman consul. Thanksgivings (*supplicationes*) were also public and general, for the purpose of entreating, appeasing, and praising the gods; in which view the people made a solemn procession to the temples. Public occasions of this sort were called *supplicationes ad pulvinaria decorum*; these *pulvinaria* were a sort of couches or stools with cushions or pillows (*pulvini*), on which were placed the statues of the gods. They were also termed *supplicia*, and were appointed in honor of particular deities, or of all the gods united. The prayers offered on these occasions were called *obsecrationes*, which term usually has reference to the averting of danger.

Burigny, Les prières des Païennes, in the Mem. Acad. Inscr. vol. xlii. p. 27.—Morin, Baisemains, &c. (*adoratio*), in the same Mem. vol. iii. p. 69.

There is no evidence that public religious instruction formed any part of the duty of priests, or was ever connected with public worship, which consisted wholly in performing such rites as are above specified, and in offerings and sacrifices. Nothing like preaching or sacred oratory was known.

§ 221. The *sacrifices* of the Romans (*sacrificia*) were very various. They were offered either at stated times (*stata, solennia*), or on particular occasions (*ex accidente nata*). Animal sacrifices were termed *hæstiæ* or *victimæ*; the original difference between these words, viz. that the former designated a sacrifice offered on going out against a foe, and the latter a sacrifice on returning victorious, is as little regarded by the writers, as another distinction, which makes the former a smaller and the latter a greater sacrifice.

1 *u.* The animals must be without blemish, and were therefore previously selected. They were brought to the altar, ornamented, like the person offering them, with garlands of flowers; the horns of bullocks and rams were decked with gilt, and white illets were hung over their necks. The willing approach of the victim was considered as a favorable omen; reluctance and resistance on the other hand as unfavorable; the act of bringing the victim forward was called *admove*. The priests then commanded all the profane to depart, and another priest ordered silence (*linguis favete*). Then followed the prayer to the gods, and after it the offering of the victim. The knife and the altar were consecrated for the purpose, by sprinkling them with a mixture of salt and the meal of new barley or spelt roasted (*mola salsa*). The head of the victim was sprinkled with the same, and this is what is properly expressed by the word *immolare*, although it is often synonymous with *maclare*.

2 *u.* The *cultrarius*, whose business was to kill the victim, having asked, *Agone!* and the consul, prætor or priest having answered, *Hocuge*, then struck the animal in the forehead with his ax or mallet; another, next cut or stabbed him in the throat; and a third caught the blood in a sacrificial vase. The entrails were then examined by the *haruspex*, and if they were found favorable, were, after being cleansed, laid on

the altar and burned. Sometimes the whole animal was burned (*holocaustum*); but usually only a part, the rest being assigned to the sacrificial feast, or to the priests. Upon the burning flesh incense was scattered, and wine was poured out; the latter constituted the libation, and was accompanied with a formal address to the deity, *accipe libens*. In early times milk was used in the libation instead of wine. After all came the feast, of which the priests and those who presented the sacrifice partook in common, and which was usually accompanied with music and dancing, and often followed with games.

3. Music also usually accompanied the offering of the sacrifice, as is shown by the monuments represented in our Plates. Compare Plate XXVII. fig. B, where are seen two long straight trumpets; Plate XXIX. where, besides the trumpets, the double flute is played by a boy, who is adorned with a wreath on his head, as are also most of the officiating priests; Plate XLV., where the flute and the tympanum are introduced (cf. P. II. § 91. 2).

4. There were sacrifices without blood; made by *libations* usually of wine, but also of other fluids; by burning *incense* or fragrant wood, such as cedar, fig, and myrtle; and by offering *fruit* as a tribute or tithe from the harvest (*primitiæ*) and also sometimes cakes (*liba*) made of flour and honey or of wax.

5. Illustrations of the pouring out of libations are given in Plate XXVII. fig. C, and in Plate XX.; in the latter is also seen the offering of fruit or cakes, together with a libation; it is from a sculpture in ivory, representing a sacrifice without blood to Mercury; a female is taking something from a cylindrical vase, while a servant (*camilla*) holds a discus of fruit or cakes and a vessel containing the libation.—In the same plate is the representation of a bloodless sacrifice to Diana, from a bas-relief on the Arch of Constantine (cf. P. IV. § 188. 2). The image of the goddess, with a crescent on her head and a spear in her right hand, standing on a pedestal, is seen between two trees; on one of which is fixed the head of a wild boar (*aper*); the altar is in front of the image; three *miles hastati* are in attendance, while the emperor Trajan, holding in one hand a volume, with the other hand empties a patera upon the flame.—In Plate XLVI. is a representation of the sacrifice of a bull to Jupiter Capitolinus by the emperor Marcus Aurelius, drawn from a remarkable anaglyph at Rome. Cf. P. IV. § 188. 3.—In the Sup. Plate 32 is a beautiful representation of the animal sacrifice performed by priests, and of the sacrifice without blood conducted by priestesses, one of whom is pouring a libation from a vessel which is perhaps the *capedo* (cf. § 206).

§ 222. It was very common among the Romans to make *vows* (*vota*), which generally consisted in promises to render certain actual acknowledgments or returns, provided the gods should grant the requests of those making the vows. A person doing this was said *vota facere, concipere, suscipere, nuncupare*, and was called *voti reus*; to fulfil the promise was *vota solvere, reddere*; he who gained his wish was said to be *voti damnatus, voti compos*. Sometimes the thing desired was itself termed *votum*. Often public vows were made for the benefit of the whole people; these were considered as the most binding. The vow was usually written upon a wax-tablet, which was preserved in the temple of the god to whom it was made.

1 u. Those who had survived shipwreck, especially, were accustomed to hang up in the temple of some god (Neptune often) pictures representing the circumstances of their danger and deliverance (*tabulæ votivæ*). Similar pictures were sometimes carried about by them in order to obtain charitable relief.

2 u. Among the vows of a private nature were those, which a person made to Juno Lucina or Genius, on a birth-day (*vota natalitia*); those made when boys, on passing from childhood, cut off their hair and dedicated it to Apollo (*vota capillitia*); the vows of the sick in case of recovery; the vows of those in shipwreck for escape; of those on journeys by land. It also became a custom for subjects to make vows for the welfare of their emperors, which were renewed after the fifth, tenth, or twentieth year of their reign, and therefore called *quinquennia, decennalia* or *vicennalia*.

H. Dodwell, de diebus vet-rum natalitiis, in his *Prælect. Acad.* Ox. 1692. 8. p. 153.

§ 223. The *dedication* of the temples, sanctuaries and altars (*dicatio*), was one of the religious solemnities of the Romans. This was originally performed by the kings, afterwards by the consuls, and often also by two magistrates appointed for the purpose and called *duumviri dedicandis templis*. The senate must first decree the service; the Pontifex Maximus must be present at the solemnity and pronounce the form of dedication, which was accompanied with acclamations from the people. Sacrifices, games, and feasts then followed.

On the ceremonies at the dedication of a temple, see Tacitus, Hist. iv. 53.—Cf. Huoek's Rom. Hist. vol. x. p. 282, as cited P. V § 299 7

1 u. Similar to this was the ceremony of consecration (*consecratio*); only, the latter expression was applied to a great variety of particular objects, e. g. statues, sacred utensils, fields, animals, &c. *Resecratio*, on the other hand, was a private transaction, in which the people or individuals were freed from their vows; this was also called *religione solvere*.

2. The term *inauguratio* was sometimes used as synonymous with *dedicatio* and

consecratio; but it was in general the ceremony by which the Augurs sought the pleasure or sanction of the gods in respect to any thing decreed or contemplated by men; it was a ceremony therefore used not only in *dedication*, but in introducing a priest or a magistrate into office, and in entering upon any important engagement. Cf. § 209.

3 *u.* *Ezecration* was imprecating evil on an enemy.—*Evocation* of the gods' was a solemn rite by which (*certo carmine*) they called upon the gods of a besieged city (*evocare*) to take the side of the Romans. It was attended with sacrifices and consultation of the entrails.

§ 224. *Expiation* was a solemnity designed to appease offended gods, and the sacrifice or propitiatory offering was called *piaculum*. Much more frequent and various were the *lustrations* or *purifications* (*lustrationes*), both public and private.

1 *u.* Public lustrations were occasionally connected with certain festivals; the private were annually repeated in the month of February.—It was customary before the march of an army or the sailing of a fleet to appoint a lustration, not for reviewing the forces, but to purify them by sacrifices.

2. After the taking of the *census*, which was done at the end of every five years, a purifying sacrifice was made, consisting of a sow, a sheep, and a bull, which were carried round the whole assembly and then slain. The sacrifice was called *suovetaurilia*, and he who performed it was said *condere lustrum*. The name *lustrum* is said to have been applied to it, because at that time all the taxes were paid by the farmers-general to the censors (from *luere* to pay); the term is also used to signify a space of five years, because the ceremony was performed always at the end of that period. The verb *lustrare* expressed the act of *purifying*, and as in doing this the victims were carried round, the word naturally obtained another meaning, viz. *to go around, to survey*. The *lustrum* was always made in the *Campus Martius*.

In Plate XXIX. is a fine representation of the *Suovetaurilia*, or sacrifice to Mars, drawn from ancient marbles sculptured in bas-relief: the priest, probably Trajan the emperor, with a veil upon his head, approaches a double altar crowned with laurel; a servant (*camillus*) stands by, holding the *acerra*; another plays upon the double *tibia*; two soldiers blow the *tuba*; behind the emperor is a priest or servant bearing the vessel considered by Montfaucon as the *præfericulum*; others are leading forward the three victims; in attendance are several soldiers and standard-bearers; a rich fillet lies upon the back of the bull; all the priests are crowned with laurel. Cf. *Montfaucon*, ii. 189, and *Sup.* ii. 73.

3. The *expiation* made on the appearance of some *prodigy*, was often very solemn and imposing. "The senate, after having ordered the Sibylline books to be consulted by those who had the keeping of them, to see what was to be done on those occasions, ordinarily appointed days of *fasting*; as also *festivals*, especially the *Lectisternia*; public *prayers*; and *sacrifices*. Then you might have seen the whole city of Rome, and in imitation of her the other cities of the empire, in mourning and consternation; the temples adorned; the *Lectisternia* prepared in the public places; expiatory sacrifices repeated over and over again. The senators and patricians, their wives and their children, with garlands on their heads, every tribe, every order, preceded by the *High Priest* and the *Duumviri*, marched gravely through the streets; and this procession was accompanied by the youth singing hymns, or repeating prayers, while the Priests were offering sacrifices in the temples and invoking the gods to avert the calamities with which they imagined themselves to be threatened."

§ 225. The oaths (*jusjurandum, juramentum*) of the Romans, which were regarded as holy and inviolable, may be divided into public and private. The first were taken by the magistrates before the Tribunal (cf. § 243. 1) often also by the whole senate, the generals, the whole army, all the citizens at the census, and every single soldier. To the latter class belonged judicial oaths, and such as pertained to marriage. They were usually taken before the altars of the gods, who were thus invoked as witnesses; not unfrequently sacrifices were at the same time offered. Persons taking an oath in a prescribed form were said *conceptis verbis jurare*.

1. Witnesses in civil proceedings sometimes confirmed their testimony by an oath; and in all *public trials* (cf. § 261) were required to do it. Perjury was punished, yet, so far as appears, not more severely than false testimony (*falsum*) without oath.—Swearing seems to have been indulged freely in common life and ordinary conversation; such expressions as the following were frequent; *Hercle*, or *Mehercle*; *Pol*, *Ædepol*, *Perpol*; *per Jovem*; *per superos*; *medius Ædius*; *dii me perdant*, or *interficiunt*, &c.

Brissonius, De Formul. &c.—*L. C. Valckenær*, De Ritibus in Jurando a veteribus, in *J. Oelrich's Collect. Opusculorum*. Brem. 1768. 4.

2 *u.* What was called *devotio* consisted in a voluntary surrender of one's self (*devovere*) to capital danger or to violent death, in order to rescue his country or the life of a person particularly dear. Sometimes the term was applied, when a conqueror assigned (*devovebat*) a captured city or army to destruction, or when an individual was punished.

§ 226. The Romans had no *oracles* themselves; but in cases of importance, they resorted to those of Greece, particularly to the Delphic. Roman superstition, however, found nearer sources of information respecting the will and decla

rations of the gods. Besides the use of their *augurium* and *extispiscium*, they had recourse to the *Sibylline Books*, or the pretended prophecies of the Sibyl of Cumæ.

1 *u.* These Books were received from the Sibyl by Tarquinius Superbus (see P. V. § 16). They were kept with great care in a stone vault under ground in the Capitol, in the custody of the *Quinddecenviri sacris faciundis* (cf. § 219). In important emergencies, in general disasters, when omens were inauspicious, or circumstances were perplexing, they consulted the Sibylline predictions, and endeavored thence to ascertain how the offended deities could be appeased.

2 *u.* The burning of the Capitol, B. C. 84, occasioned the destruction of these books; there were attempts to restore some parts of them from fragments and quotations. The pieces now extant under this name, however, are in all probability not genuine, but of later origin.

§ 227. The use of lots (*sortes*), in order to ascertain the result of an affair or undertaking, was very common with the Romans. They were small tablets or blocks (*tali*) of wood or metal, on which certain words or marks were inscribed, which were kept in an apartment in the temple of Fortune. The most famous were those in the temple of this goddess at Præneste, which in early times were very frequently employed.

1 *u.* Those at Antium were also renowned; those at Cære and Falerium disappeared, as it was pretended, miraculously. Sometimes lots of this sort were provided and kept for domestic use. Those who foretold the future by means of lots were called *Sortilegi*.

Cf. Cic. de Divinat. ii. 41.—Liv. xxi. § 2. xxii. 1.—Du Resnel, Recherches Histor. sur les Sorts appelées par les Payens, *Sortes Virgilianæ*, &c. in *Mem. Acad. Inscr.* vol. xix.

2. Besides the use of lots and the practice of augury (cf. § 209), other artifices were employed among the Romans by those who pretended to foretell the future. Some professed to do it by consulting the stars, and were called *Astrologi*, *Mathematici*, or *Genethliaci*, and sometimes *Chaldæi* or *Babylonii*, as the art was first practiced in Chaldæa. Others professed to interpret dreams, *Conjectores*; others to have an internal afflatus or inspiration, *Harioli*, *Vaticinatores*. Insane persons were supposed to foreknow the future; in which class were the *Ceriti*, those rendered insane by *Ceres*; the *Lymphati*, rendered so by the water-nymphs; *Lunatici*, by the moon; *Fanatici*, by the spirit of the Fauni, or of Faunus, the first builder of a fane (*fanum*). In short many of the Grecian arts of divination (cf. § 75) were practiced among the Romans.

3. Magical arts, although prohibited, seem to have been employed among the Romans; perhaps, however, chiefly by Greeks and other foreigners. Some passages in Horace clearly indicate that magical pretensions were openly avowed at Rome. Pliny speaks of magic as a most fraudulent art, that has had sway in all the world.—The Romans generally admitted the notion that certain persons had the power of fascinating others (*fascinatio*), by darting an evil look upon them; which the Greeks termed *Βασκανία* (cf. § 75 6). To avert such malignant influences, an amulet of some kind was sometimes worn on the neck, called *fascinum* (cf. P. II § 91. 2).

See *Archæologia* (as cited P. IV. § 243. 3.) vol. xix. p. 70, on an antique Bas-relief supposed to represent the fascination by the evil eye.—V. Alsarius, De Invidia et Fascino Veterum, in *Grævius*, vol. xii.—*Class. Journ.* vol. xxxvi. p. 185, on the magic of the Greeks and Romans.—Le Blond, sur Magie, in the *Mem. de l'Institut, Classe de Lit. et Beaux Arts*, i. 81.—Bonamy and Blanchard, La Magie, &c. in the *Mem. Acad. Inscr.* vii. 23. xii. 49. Cf. *Hor.* Epod. 5. and 17.—*Plin.* Hist. Nat. xxx. 1.—Sulzer, *Des Sciences Occultes, ou Essai sur la Magie.* Par. 1829. 2 vols. 8.

§ 228. The division of the year was made at Rome a care of the priests, and therefore falls under the head of religious affairs. Without noticing the various changes in this, we may remark that Romulus, Numa, and Julius Cæsar were the authors of the principal methods of dividing and computing the year. The month was divided into three parts by the Calends, Nones, and Ides, and in computing the days of the month, the Romans reckoned backwards from these three fixed points.

1 *u.* The day was reckoned from sunrise to sunset. This space was divided into twelve hours (*horæ*) which of course were of different length at the different seasons of the year; hence the phrase *hora hibernia*, equivalent to *hora brevissima*. The night was likewise divided into twelve hours (P. I. § 187), and also into four watches (*vigiliæ*). The use of sun-dials (*solaria*), and of water-glasses (*clepsydræ*), seems to have been introduced at a comparatively late period.

2. The *dial* is said to have been invented at Lacedæmon in the time of Cyrus the Great. The first one at Rome was set up B. C. about 260.—The *clepsydra* (κλεψύδρα) was invented at Alexandria, and carried thence to Athens and afterwards, B. C. about 160, introduced at Rome. "It was formed by a vessel of water, having a minute perforation in the bottom, through which the water issued (stealing out, κλέψις ὕδωρ) drop by drop, and fell into another vessel, in which a light body floated, having attached to it an index or graduated scale. As the water increased



in the receiving vessel, the floating body rose, and by its regularly increasing height furnished an approximation to a correct indication of time." (*Bigelow's Technology*, p. 365.)—It was so constructed, that the orifice for letting out the water could be accommodated to the varying length of the Roman hours. A servant was employed, whose business it was from time to time to examine the water-clock, and report the hour to his master.

See the account of the divisions of time among the Romans, the day, month, and year, given under Chronology; cf. P. I. §§ 187, 188, 191–193.—To the references there given we add *Dissen*, *De Partibus Noctis et Diei*, &c. in his *Kleine Schriften*.

§ 229. The Romans had a multitude of festival days, set apart for the service of the gods, and celebrated with sacrifices, banquets, and games; these were called *dies festi*. The days called *dies fasti* were those on which no assembly of the people or senate was held, but the prætor administered justice; days, on which he could not do this, were termed *nefasti*. Days, of which only a part of each could be appropriated to business, were called *interdicti*; those wholly resigned to business, *profesti*. Such as were considered inauspicious were called *dies religiosi*; among these they reckoned especially the first days after the Calends, Nones, and Ides; which they named *postridiani*. The festival days were termed also *feriæ*, *dies feriati*, from the cessation of common business.

1. The Roman festivals were either public, observed by the whole nation (*feriæ publicæ*), or private, observed by families and individuals (*feriæ privatæ*). Private festivals were held on days determined by the parties interested; being designed to commemorate births, marriages, deaths, or other important events in domestic history. The public included the *feriæ stativæ*, those of regular occurrence on certain fixed days; the *feriæ conceptivæ*, those held on days annually appointed by civil magistrates or by the priesthood (*jus pontificium*); and the *feriæ imperativæ*, those held on special emergencies by command of the consul, the prætors, or a dictator. As above mentioned all common business was suspended on the public *feriæ*, the sanctity of which was violated if the *rex sacrorum*, or any of the *flamines*, saw any person at work. The great number of the *feriæ* and the length of their continuance sometimes interfered with the proper discharge of the public affairs of the state. Marcus Aurelius ordained that two hundred and thirty days of the year should be open for business, and the remaining days might be *feriæ*. The festivals commonly had particular names, but some were designated by a distinctive epithet applied to the common name; as, e. g. *Feriæ Latinæ*, commemorating the alliance between the Romans and Latins; *Feriæ Sementivæ*, in seed-time, to pray for a good crop.—The *Nundinæ* were sometimes reckoned among the *Feriæ*; they were regular days on which the people from the country assembled to expose their various commodities for sale, *market days*; called *Nundinæ*, because they occupied every ninth day (*Op. Fast.* i. 54).—It was the business of the Pontifices to prepare annually a register called *Kalendarium*, or *Fasti Kalendaræ*, or *Fasti Sacri*, in which the days were marked in each month and distinguished according as they belonged to the different classes above named; and the various festivals were mentioned as they were to take place through the year. The *Fasti Kalendaræ* are to be distinguished from the *Fasti Annales*; the latter were registers of the magistrates; of which the most important were those termed *Fasti Consulares*.

Hartung, *Die Religion der Römer*.—*R. Hospinian*, *De Festis Diebus Judæorum, Græcorum, Romanorum, et Turcarum*. Tigur. 1593. fol.—*Couture*, *Les Fêtes*, in the *Mém. Acad. Inscr.* i. 60.—*De la Nauze*, *Calendrier Romain*, in the same *Mém.* &c. vol. xxvi. p. 219.—*Cf. Port Royal Lat. Grammar*.—Several Fragments of Calendars are given in *Grævius*, vol. viii.—A Calendar from Pauly's *Real-Encyclopædie* is given in *Smith's Dict. of Antiq.*—Respecting the *Kalendarium Prænestinum*, see P. IV. § 133. 6.—Respecting the *Fasti Annales* or *Historici*, see P. V. § 508.

§ 230. Of the numerous Roman festivals, we will mention some of the principal, in order of the months.

JANUARY, 1st day. The festival of *Janus*, on the first day of the year, on which, in later times, the Consuls entered upon their office. The presents customary on this day were called *strenæ*; they were sent from clients to their patrons, from citizens to the magistrates, and from friends to one another.—9th. The *Agnalia*, also in honor of Janus.—11th and 15th. The *Carmentalia*, to the goddess Carmenta, an Arcadian prophetess, mother of Evander.—25th. The *Sementinæ*, or festival of seed, accompanied with the *Ambarvalia*, which differed from the festival of the same name in May; on which they passed over the fields with the animals to be slain in sacrifice.—30th. The festival of Peace (*Pax*), first established by Augustus.—31st. The festival in honor of the Penates, or household gods.

FEBRUARY. 1st. The *Lucaria*, in memory of the asylum formed by Romulus, or of the refuge (*lucus*) of the Romans after the sack of their city by Brennus.—This day was also dedicated to *Juno Sospita*.—13th. *Faunalia*, in honor of Faunus and the Sylvan gods, repeated 5th December.—15th. *Lupercalia*, to Lyncæan Pan (cf. § 216).—17th. *Quirinalia*, to Romulus, deified by the name Quirinus.—18th. *Fe-*

ralia, to the Manes, accompanied with a solemn expiation or purification of the city, called *februatia*, whence the name of the month itself. It continued from the 18th to the end of the month, during which time presents were carried to the graves of deceased friends and relatives, and the living held feasts of love and reconciliation.—21st. *Terminatua*, to Terminus, the god of boundaries.

MARCH. On the first day, with which in early times the year began, a festival to *Mars*, on which the procession or war-dance of the Salii was made (cf. § 215); called also the festival of the shields; it lasted three days.—6th. *Vestalia*, different from that held in June.—17th. *Liberalia*, to Bacchus, but different from the *Bacchanalia*.—19th. *Quinquatrus*, to Minerva, named from its duration of five days; the last day called *Tubilustrium*, because the trumpets used in sacred rites were then purified.—23d. *Hilaria*, to Cybele, whose sacred image was during it sprinkled and purified called also *Lustratio Matris Deum*.

APRIL. On the 1st day, *Veneralia*, the festival of *Venus*, to whom the whole month was dedicated. (Cf. *Schöll*, *Hist. Litt. Rom.* vol. iii. p. 21).—5th. *Megalesia*, to Cybele, whose

priests, the Galli (cf. § 217), on this made their procession.—12th. *Cerealia*, to Ceres, attended with games.—15. *Fordicidia*, to the goddess Tellus, for the purpose of averting a dearth or scarcity, on occasion of which Numa instituted the festival; each *Curia* furnished a pregnant cow (*forda*) to be sacrificed to Tellus.—21st. *Palilia*, a rural, country festival to Pales, goddess of cattle.—22d. *Vinalia*, repeated in August, to consecrate to Jupiter the growth of the vine in Italy.—23. *Robigalia*, to the god Robigus, that he might protect the grain from blighting (*a rubigine*).—28th. *Floralia*, to Flora or Chloris, attended with games (cf. § 236).—30th. The festival of the *Palatine Vesta*, instituted by Augustus.

MAY. On the first day, the *Festival to the Lares Præstites*, and the ceremonies by night to *Bona Dea*, performed by the vestals and women alone.—2d. *Compitalia*, to the Lares in the public ways.—9th. *Lemuria*, to the Lemures, or wandering spirits of deceased ancestors and relatives on the father's side (cf. P. II. §§ 110, 111).—15th. *Festum Mercatorium*, to Mercury, for merchants (cf. P. II. § 56).—23d. *Vulcanalia*, to Vulcan, called also *Tubilustria* from the purifying of the sacred trumpets.

JUNE. On the first day were several festivals, to Dea Carna, Juno *Moneta*, Mars *Extramuræus*, and *Tempestas*.—3d. The festival to Bellona.—4th. To Hercules.—1th. *Vestalia*, to Vesta, in memory of the gift of bread to men. Food was sent to the Vestals to be offered to the gods; and the asses, which turned the mills, were decked with garlands and led in procession.—10th. *Matralia*, to Matuta, celebrated by Roman matrons; also a festival, on the same day, to *Fortuna Virilis*, by women; and to *Concordia*.—13th. *Quinquatrus (parva)*, designed for the improvement and pleasure of those, who had the care of the music in the worship of the gods.—16th. Purifying of the temple of Vesta.—19th. To *Sannivus*, i. e. probably to Pluto.—24th. *Fortuna Fortis*, for people of the lower classes.—30th. To Hercules and the Muses.

JULY. On the first day the occupants of hired houses changed their residence.—5th. *Ludi Apollinares*, with sacrifices.—6th. To Female Fortune in memory of Coriolanus withdrawing his army from the city (*Liv. ii. 40*).—7th. To Juno Caprotina, for young women.—15. To Castor and Pollux.—23d. *Neptunalia*.—25th. *Farinalia*, to the goddess Furina.

AUGUST. On the 1st day a festival to the goddess of Iope; and gladiatorial sports and

games in honor of Mars.—13th. To Diana.—17th. *Portunalia*, to Portunus, the god of harbors.—18th. *Consualia*, to Consus, the god of counsel or rather to Equestrian Neptune. The seizure of the Sabine women was commemorated the same day.—21st. *Vinalia* (the second), or festival of the vintage to Jupiter and Venus.—23d. *Vulcanalia*, to Vulcan as the god of fire, for security against conflagrations.—25th. *Opiconsiva*, to Rhea, or Ops, or fruit-bearing Earth.

SEPTEMBER. On the 1st day, to Jupiter *Mai-mactes*.—4th. *Ludi Magni*, or *Romani*, in the Circus, to Jupiter, Juno, and Minerva; they lasted from the 4th day to the 12th.—13th. The ceremony of fixing a nail (*clavus figendus*) in the temple of Jupiter, by a dictator appointed for the purpose, to avert contagious pestilence.—25th. To Venus *Genetrix*.—30th. *Meditrinalia*, for tasting new wine before the vintage; that this festival was sacred to a goddess of health, named *Meditrina*, is as doubtful as the existence of the goddess herself.

OCTOBER. 12th. *Augustalia*, properly games in honor of Augustus, instituted after the close of his campaigns, particularly the Armenian, B. C. 19 or 20.—13th. *Fontinalia*, in which the public fountains were crowned with garlands.—15th. To Mars, chiefly a horse-race on the Campus Martius, at the end of which a horse was offered in sacrifice.—19th. The *Armilustrium*, or review-muster, celebrated only by soldiers, and in full armor.

NOVEMBER. 13th. A feast dedicated to Jupiter, *Epulum Jovis*.—15th. *Ludi Plebei*, in the theatre, or the circus; they were also frequently held at other times not defined.

DECEMBER. 5th. *Faunalia*, kept by the people of the country, as the same in February was by the inhabitants of the city.—17th. *Saturnalia*, one of the most famous festivals of Rome, originally limited to a single day, afterwards extended over three, four, and more. It was a festival of leisure and general joy, in memory of the golden period in Italy under the government of Saturn. During it slaves were placed on a footing of equality with their masters. Many of the peculiar customs and sports were similar to those of the Carnival, or Christmas Festival, of modern Rome. See *Coleman's Chr. Antiq. p. 435*. The work entitled *Rome in the Nineteenth Century*, vol. iii. p. 240.—19th. *Opalia*, to the goddess of Ops.—The *Compitalia*, to the Lares of the crossways, were often held shortly after the Saturnalia, as well as in other months.

§ 231. The public games (*ludi*) among the Romans, as well as among the Greeks from whom the former borrowed them in part, were viewed as festival occasions in honor of the gods. These games were usually at the expense of the state, sometimes at the expense of individuals, particularly the emperors. They were different in their character, as well as in the time and place of their celebration. Many were held annually, or after a period of several years, at a time fixed or variable; many also arose from particular occasions; hence the variety in distinctive appellations; e. g., *ludi statii, imperativi, instaurativi, votivi, quinquennales, decennales, seculares, lustrales*, &c. Names were given also in reference to their character, and the place where they were celebrated; e. g., *ludi circenses, capitolini, scenici, piscatorii, triumphales, funebres*. Only the most famous of these games can here be noticed.

§ 232. The first to be mentioned are the *Ludi Circenses*, or by way of eminence *Ludi Magni*. They received their name from the *Circus Maximus*, which was not merely a large free place, but, taken in its whole, formed a superb edifice; it was a kind of theatre, commenced by Tarquinius Priscus, and enlarged and adorned by Julius Cæsar as dictator.

1. Its breadth was more than a stadium, and its length was three and a half stadia (2187 feet). All around it were seats (*fori*) for spectators, so as to accommodate at least 150,000 persons. In the middle, extending lengthwise, was a wall, called *spina*

circi, 4 feet high, 12 broad, and 1 stadium in length. At each end of the wall were three pyramids on a single base, which were the goals (*metae*), around which the horses and chariots turned. The wall had many other ornaments. The whole edifice also was highly ornamented; it was altogether the largest of the kind, although there were in Rome eight other places for races and games, called *Circi*. At one end were 12 openings or parts separated by walls, called *carceres*, where the horses and chariots stood waiting for the signal to start. [Not far from the *carceres*, a whitened rope (*alba linea*) was drawn across the circus; one half of it marking the commencement, and the other half the end of the race.] Those who governed the chariots, were divided into certain classes (*factiones* or *greges*), distinguished by dresses of different colors. The whole circus was dedicated to the god of the sun.

2. Pliny (Hist. N. xxxvi. 24) states the number of persons which the Circus Maximus was capable of containing as 260,000; and the authority of Aurelius Victor has been cited for the number of 385,000.—Of the other structures of this class the following were the principal: the *Circus Flaminius*; the *Circus Alexandrinus*; the *Circus Sallustianus*; the *Circus Flavianus*, or *Vaticanus*, finished by Nero in a splendid style, and signalized as the scene where numbers of the early Christians suffered martyrdom under that emperor; the obelisk in the centre of the peristyle of St. Peter was taken from the *spina* of this circus; the *Circus Caracallæ*; the *Circus Domitiae*.—On the Via Appia there still remains the ground plan, with part of the superstructure, of a small circus, commonly called the *Circus of Caracalla*.

Grævius, as cited § 197. 1. vol. ix.; and *Poleniz*, as there cited, vol. v.—*G. L. Bianconi*, *Descrizione dei Circhi particolarmente di quello di Caracalla*, &c. Con note C. Fea. Rom. 1750. fol.—*Burgess*, *The Circus on the Appian Way*.—*Smith*, *Dict. of Antiquities*.

3 u. The *Ludi Circenses* were commonly held but once a year; sometimes they were appointed on extraordinary occasions; in both cases they were maintained at public cost.—The solemn procession which preceded them, *pompa circensis*, moved from the Capitol. The images of the gods were borne in splendid carriages or frames (*in thesibus et ferculis*), or on men's shoulders (*in humeris*), followed by a great train, on horseback or on foot, with the combatants, musicians, &c. Sacred rites were then performed, and the games opened.

§ 233 u. The games or shows (*spectacula*) in the *Circus* were of four kinds; chariot-races, with two or four horses; contests of agility and strength, such as wrestling (*lucta*), boxing (*pugilatus*), throwing the discus (*disci jactus*), leaping (*saltus*), and running (*cursus*); representations of sieges and of battles on foot and on horseback, including the *Ludus Trojæ* (*Virg. Æn. v. 545*); fighting of wild beasts (*venatio*).—To describe these particularly would exceed our limits. Many of the exercises, however, corresponded to those of the Greeks (cf. §§ 78—83). The victors were rewarded with crowns and sometimes with rich gifts in addition. The victor in the chariot-race received a *palm-branch*, which he bore in his hand.

1. We have in fig. B. of Plate XVI. a victorious Roman charioteer, with the *palm* in his right hand, and the reins in his left; he is closely girdled about the chest and body.

See *Brottier*, *Le jeux du Cirque*, in the *Mem. de l'Acad. des Inscr.* vol. xlv. p. 487.—*Mongez*, *Sur les animaux promenes ou tués dans les Cirques*, in the *Mem. de l'Institut*, Classe d'Hist. et Lit. Anc. vol. x. p. 360.

2 u. At the time of the *Ludi Magni*, other spectacles were also exhibited, not in the Circus; particularly the *Naumachia*, or representations of naval battles. These originally were made in the sea, but afterwards in artificial basins or excavations made for the purpose and filled with water, which were also called *Naumachia*. The vessels were usually manned by prisoners, malefactors, slaves, or conquered foes, and many lost their lives or were severely wounded. This spectacle was sometimes exhibited in the Circus Maximus, water being introduced into it for the purpose.

3. *Clautius* is said (*Tac. Ann. xx. 56*.—*Suet. Claud. 21*) to have exhibited a magnificent sea-fight on lake Fucinus, in which there were fifty ships on each side, with 19,000 combatants (*naumachiarum*).—Representations of naval battles were common under the emperors, and are commemorated on some of the imperial coins.—See *Scheffer*, *De Militia Navali*.

§ 234. The *Ludi Sæculares*, or centurial games, were solemnized with much ceremony. They were not celebrated exactly after the lapse of a century, but sometimes a little earlier or a little later; usually in the month of April. For this occasion long preparations were always made, the Sibylline books were consulted, and a sort of general purification or expiation of the whole city was previously made. Sacrifices were offered to all the gods, those of the infernal world as well as those of Olympus, and while the men attended banquets of the gods in their temples, the women assembled for prayer in the temple of Juno. Thank-offerings were also presented to the Genii.

1 u. After the sacrifices, a procession advanced from the Capitol to a large theatre on the banks of the Tiber, where the games were exhibited, in honor of Apollo and Diana. On the second day the Roman matrons were collected to offer sacrifice in the Capitol. On the third, among other solemnities, a song of praise to Apollo and Diana was sung in the temple of Palatine Apollo, by a select band of young men and virgins.

of Patrician rank. The *carmen sæculare* of Horace was prepared to be thus sung, at the command of Augustus, in whose reign the games were celebrated.

The first celebration took place in the reign of Augustus, B. C. 17 (*Tac. Ann.* xi. 11); the second in the reign of Claudius, A. D. 47 (*Suet. Claud.* 21); the third in the reign of Domitian, A. D. 88; and the last in the reign of Philippus, A. D. 248, just one thousand years after the building of Rome.—*Cf. Hartung, Die Relig. d. Röm.*—On the chronology of these games, *Class. Journal*, xvii. 351.

2 *u.* To the religious solemnities, which were held for the purpose of securing the safety of the whole state, were afterwards added various amusements, which rendered this a festival of universal hilarity. Among the diversions were pantomimes, historic plays, and the feats of jugglers (*præstigiatores*), persons who seemed to fly in the air (*petauristæ*), rope-dancers (*funambuli*), and the like.

The rope-dancer (*καλοβάτης, σχοινοβάτης*) seems usually to have been a Greek (*Juv.* iii. 80). Some of the paintings found at Herculaneum exhibit *funambuli* placing themselves in a great variety of attitudes, in the character of bacchanals, satyrs, and the like.—See the work styled *Antichi d'Ercolano* (cited P. IV. § 243. 2), vol. iii.—A few of the figures are given in *Smith, Dict. of Antiq.* p. 434.

§ 235. The gladiatorial shows, *Ludi Gladiatorii*, were greatly admired in Rome. They were usually called *Munera*, as they would impart pleasure to the spectators, or bestow respect on those out of regard to whom they were held; in the latter view they were appointed, e. g. at the funerals, or in commemoration, of the deceased.

1 *u.* These shows were of Etrurian origin, and probably grew out of the ancient custom of sacrificing prisoners at funeral solemnities in honor of the departed. At Rome they were at first exhibited chiefly at funerals; afterwards they were given by the *Ædiles*, *Prætors*, *Quæstors*, and *Consuls*, in the amphitheatres, especially on the festivals of the *Saturnalia* and *Quinquatria*.

The gladiators (*gladiatores, πομπάχοι*) were supported at public expense. Their residence or place of instruction was called *ludus*, a name often given to any arena or building, where such exercises were learned or practiced; their overseer was termed *procurator*, and their instructor, *lanista*. In the public spectacles, the combat was often carried to blood and even to death, unless the conquered gladiator begged his life of the crowd of spectators. The number of combatants was originally indeterminate, and until fixed by Cæsar. The gladiators bore various names according to their armor and their mode of fighting.

2. The gladiators termed *secutores* were armed with helmet, shield, and sword. They were usually matched with the *retiarii*, who were dressed in a short tunic with nothing on the head, bearing in the left hand a three-pointed lance (*tridens* or *fuscina*), and in the right a net (*rete*) in order to throw it over the head of their adversary. The *mirmillones* were armed like Gauls, and took the name from the image of a fish on their helmet, and were usually matched with those termed *thraces*. The *essedarii* fought from chariots, and the *equites* on horseback; the *andabatæ* wore helmets which covered their eyes, and according to some writers, fought on horseback. Several other classes are named.—It is to be observed that the term *gladiatores* included those who fought with beasts as well as those who fought with men; although the former were termed distinctively *bestiarii*.

3. At first gladiators were wholly composed of criminals and slaves; but afterwards free citizens of noble birth, and even women, fought on the arena.—An advertisement or public notice (*libellus*) was put up by the person (*editor*) who intended to exhibit a gladiatorial show, with an account of the combatants and sometimes a delineation or picture annexed. On the day of exhibition the gladiators were led along the arena in procession, and then matched for the contest. When a gladiator lowered his arms, it was a sign of being vanquished; his fate depended on the spectators; if they wished him to be saved, they pressed down their thumbs; if to be slain, they turned up their thumbs (*pollicem premebant* or *vertebant*). If a vanquished gladiator was spared, he was said to receive his discharge, which was termed *missio*, hence an exhibition in which the lives of the vanquished were not to be saved was said to be *sine missione*.—Vast numbers of men and of brute animals were destroyed. In the spectacles after the triumph of Trajan over the Dacians, it is said that 10,000 gladiators fought, and 11,000 animals were killed. These shows were prohibited by Constantine, but not fully suppressed until the time of Honorius.

In Plate XXX. are several figures illustrating this subject, which are taken from sculptures on the tomb of Scaurus found at Pompeii. Fig. 1 represents an equestrian combat; the *andabatæ* are clothed in the short cloak (*inducula*), and armed with the lance, round buckler (*parma*) helmet with a vizor covering the face, and a sort of mail on the right arm.—Two gladiators on foot appear in figures 3 and 4. Each has the helmet and the *subligamentum*, a short apron fixed above the hips by a girdle. Fig. 3 has armor on the right arm, and holds the *scutum*, or long shield; on his right leg is a kind of buskin, and on his left the *ocrenæ* or greave; the rest of the body is naked; he has lowered his shield as being vanquished, and raised his hand to implore mercy of the spectators. Fig. 4 is behind him, waiting for the signal from them, whether to spare his antagonist or strike the death-blow; he carries a smaller shield, has armor upon his thigh, and the high greaves upon his legs.—Fig. 6 presents a group of four gladiators; two are *coll-wers* (*secutores*), and two *net-men* (*retiarii*). One of the *secutores* is wounded in the leg,



thigh, and arm, and, having in vain implored mercy of the spectators, he bends his knee apparently to receive from the sword of his comrade a more speedy death than would be likely from the trident of his antagonist *retiarius*, who pushes him and seems thus to insult his conquered rival. The other *retiarius* is waiting to fight in his turn with the *secutor* who is hastening to end the sufferings of his wounded companion. The letters against two of the figures are the sculptured names of the persons represented, with the number of victories gained by them on the arena. The Fig. 8, with a lance in each hand, is from a group on the same tomb representing a young *bestiarius* preparing himself to contend in the arena.—Fig. 5 is also from a sculpture on this tomb, representing a bull frantic with rage, with a lance driven through his breast, and rushing towards the man by whom he is wounded.

See Mazois, as cited P. IV. § 243. 2.—*Pompeii*, p. 291, as cited P. IV. 226. 1.—For minute details respecting gladiators, cf. *J. Lipsius*, *Saturnalia*, in his *Works* Ant. 1637. 6 vols. fol.

§ 236. The *Ludi Florales* were united with the festival of the goddess Flora, held on the 28th of April (§ 230). They were instituted at Rome, B. C. 24; afterwards they were discontinued for a period, but were renewed again in consequence of a sterility of fruit, which was viewed as the punishment for their omission. They lasted from the day above mentioned to the evening of the 3d of May; no sacrifices were offered; those who engaged in the celebration wore garlands of flowers, and indulged in frequent banquetings, and often descended to extreme licentiousness. Parties for hunting and dancing were also formed; and the *ædiles curules*, who had the care of the plays, distributed vast quantities of peas and beans among the populace in the Circus.

§ 237 *l.* There were other games or sports (*ludi*), which we may just mention here.

The *Ludi Megalenses*, in honor of Cybele, mother of the gods, celebrated with shows, and by mutual presents and entertainments (*mutitare*) between persons of the higher ranks.—The *Ludi Cereales* in the Circus, in the memory of the rape of Proserpine, and the consequent sorrow of her mother Ceres.—The *Mortiales*, dedicated to Mars Ultor, or the avenger.—The *Apollinares*, in honor of Apollo, and generally scenical.—The *Capitolini*, to Jupiter, in memory of his preserving the Capitol from the Gauls.—The *Plebei*, in commemoration of the expulsion of the kings and the recovery of freedom.—The *Consuales*, in honor of Neptune, and in memory of the seizure of the Sabine women.—The *Ludi Augustales* (Σέβαστα, and Ἀγγοστάλια), in honor of Augustus.—The *Ludi Piscatorii*, held on the sixth of June, near the Tiber, in behalf of the fishermen.—Among the games occasioned by vows and called *ludi votivi*, the principal were such as were promised and appointed by generals in war; among which may be ranked those already mentioned (§ 231), the *quinquennales*, *decennales*, &c., given by the emperors every five, ten, and twenty years.—To the class called *extraordinarii*, belonged such as were held at funerals, called *Ludi Funebres*; and those appointed by Nero for youth on completing their minority in age called *Ludi Juvenales*.

§ 238. For exhibiting many of these games, especially the dramatic (*ludi scenici*) and gladiatorial, *theatres* and *amphitheatres* were used.—In the first ages, *theatres* were constructed merely of wood, and were taken down after being used. Afterwards they were built of stone, and sometimes of great size and splendor. Their construction was similar to that of Greek theatres; one side or end had the form of a prolonged semicircle, for the spectators, and the other was rectangular for the stage and actors. The most famous theatre was that built B. C. 59 by the *ædile* M. Scaurus, at his own expense, partly of marble, and so capacious that eighty thousand spectators could sit in it. The theatres of Pompey and Marcellus were also very large and celebrated; the latter in part still remains.

1. The Roman theatre, like the Greek (cf. P. IV. § 235), consisted of three parts, the *scena*, *orchestra*, and *cavea*; but the two latter are sometimes included under one (the *cavea*), because in the Roman the chorus and musicians were placed on the stage (or *scena*); and the rows of seats in the *orchestra* were occupied by the senators, foreign ambassadors, and especially distinguished personages. The next fourteen rows of the *cavea* were assigned to the equites, and the rest of the people. Women occupied the porico surrounding the whole, by an arrangement of Augustus.—The stage, or portion allotted to the performers, had several parts distinguished by name; one part was that to which the term *scena* (which is put sometimes for the stage as a whole) more appropriately belongs, the *scene* or *scenery*; the part sometimes concealed by a curtain (*aulæum*), which was fastened not at the top but at the bottom, and, when it was necessary to hide the scene, was drawn up by a machine for the purpose (called *exostra*); columns, statues, pictures, and various ornaments of the most magnificent character were exhibited, according to the nature of the plays. The *postscenium* was a place behind the scene, where the actors changed their dresses, and the *proscenium*

was the space in front of the scene. The place usually occupied by the actors when speaking was termed *pulpitum* (λογεῖον, cf. § 89).

A plan of the Roman theatre is given in our Plate XLIX. fig. 2. The upper half of the circle BHH is the *orchestra*; the circle is presented complete with the four equilateral triangles inscribed, in order to show the manner of determining the places for the *scena*, the *postscenium*, and the *cunei*; these triangles are inscribed so that their vertices fall severally on the ends of the diameters BB, HH; then their other angles give the points and limits required; the diameter (HH) of the orchestra was usually one-third (or more) of the whole diameter of the theatre. The length given to the scene or stage was twice the diameter of the orchestra.

2. The principal forms of dramatic entertainment among the Romans are mentioned particularly in another part of this work; see P. V. §§ 308-320.—Among the musical instruments employed were the flute, and the lyre or harp, and in later times the hydraulic organ, sometimes called *cortina*. The common accompaniments of comedy were the flutes termed *tibiæ dextræ* or *Lydiæ*, and *tibiæ sinistræ* or *Serranæ* or *Tyriæ*; the terms *pares* and *impares* are also applied to them. There has been some disagreement as to what these terms mean. It is most commonly supposed that the musician used two flutes at once or a double flute; that the *sinistra* had but few holes and sounded a sort of bass, while the *dextra* had more holes with sharper tones, and when these two were united they were termed *impares*, and took the other names because one was stopped by the left hand and the other by the right; when two *dextræ* or two *sinistræ* were united and played upon by the musician, they were called *pares*.

A painting found at Pompeii represents a flute-player blowing upon the double flute; see our Plate XXVI. fig. a, and cf. § 180. 2.—The use of the double flute is seen also in Plate XLIX. fig. B, and in Plate XXIX.—Böttiger, Die Erfindung der Flöte, in vol. ii. of *Wieland's Attisches Museum*.—A. Manutius, De Tibiis Veterum, in *Ugoletius*, vol. xxxii. as cited § 197.

3. Masks in great variety were used on the Roman stage as well as on the Grecian; and were probably similar to those of the Greeks. Cf. § 89. 2.

Several masks are represented in the beautiful mosaic given in Plate XLIX. fig. B B.—On theatres, plays, masks, &c. cf. *Bernardi, Les jeux sceniques chez les Romains*, in the *Mem. de l'Institut, Classe d'Hist. et Lit. Anc.* vol. viii. p. 250.—*Dunlop*, as cited P. V. § 299. 8.—Work styled *Pompeii*, cited P. IV. § 226.—*J. L. Fabricius, De Ludis Scenicis*, in *Grænovius*, vol. viii.—*Böttiger, Prologus de Personis scenicis, vulgo Larvis*. Vinarie, 1794. 4.—*Francisco de Ficoroni, Dissertatio de larvis scenicis, &c. Rom.* (theatrical Masks of the Romans). Rom. 1736. 4. with plates.—*Boindin*, Sur les Masques, &c. in the *Mem. de l'Acad. des inscriptions*, vol. iv. p. 132.

§ 239. The first *amphitheatre* was built B. C. 45 by Julius Cæsar, but merely of wood. The emperor Titus erected the first of stone, the ruins of which, under the name of the *Colosseum* or *Coliseum* (from a colossal statue of Nero, which stood near it), constitute still one of the most remarkable curiosities of Rome. The form of amphitheatres was oval or elliptical. They were generally used for gladiatorial shows and the fighting of wild beasts. Both theatres and amphitheatres were commonly dedicated to certain gods.

1. The amphitheatre exhibited the appearance of two theatres joined; thus Curio actually formed one, perhaps the first; wishing to outdo others in exhibitions of this sort, he constructed two large theatres of wood looking opposite ways, in which dramatic plays were performed in the morning; then by machinery for the purpose he suddenly wheeled them round so as to look at each other, thus constituting an amphitheatre, and presented a show of gladiators in the afternoon. The term *arena* is sometimes put for the amphitheatre, but means properly the place in the centre where the gladiators fought, and was so called from its being covered with sand. The arena was surrounded with a wall, guarded with round wooden rollers turning in sockets, to prevent the animals from climbing up. Sometimes the arena was completely surrounded with a ditch filled with water (*euripus*). Next around the arena was the *podium*, raised 12 or 15 feet above it, projecting over the wall and protected by a sort of parapet. On this gallery or terrace, which was wide enough for two or three rows of moveable seats, senators, ambassadors, and persons of special distinction were seated; here also the emperor had his seat (*suggestus*, or *cubiculum*). Above the *podium* were the fixed seats (*gradus*), divided into stories or sloping portions called *maniana*. The first, next to the *podium*, included fourteen rows of marble seats appropriated to the Equites. In the second and third *maniana*, were seats occupied by the people and called *popularia*. The *maniana* were separated by passages (*præcinctiones*) running in the direction of the seats; there were also passages (*scalæ*) running transversely; thus were formed several compartments in the shape of wedges (*cunei*). The women, after they were allowed to attend the amphitheatre, were seated in a gallery or portico exterior to the whole of these, and servants and attendants in the highest gallery. The general direction of the amphitheatre was committed to an officer styled *Villicus amphitheatrici*, and persons, called *designatores*, were employed to superintend the seating of the spectators.—By a device of luxury, perfumed liquids were conveyed in secret tubes around these structures, and scattered over the audience, sometimes from the statues which adorned the interior.—The Romans had also a remarkable contrivance for covering the vast area embraced in such a building; an awning was suspended, by means of ropes stretched across the building and attached to masts or spars, which rose above the sum-

mit of the walls. Near the top of the outer wall of the Coliseum there are above 206 projecting blocks of stone, with holes cut to receive the ends of the spars, which ran up through holes cut in the cornice.

2. In our Plate XXX. fig. 7, is a plan of the amphitheatre of Pompeii. Its extreme length, from outside to outside of the exterior arcade, is 430 feet; its greatest breadth is 335 feet. It consists chiefly of the rough masonry called *opus incertum*, with quoins of squared stone, and some trifling restorations of rubble. This rude mass was probably once covered with a facing of hewn stone.—At each end of the ellipse are entrances into the arena for the combatants; through these also the dead bodies were dragged out into the *spoliarium*. On the *podium* were found several inscriptions containing the names of the *dumvirs* who had presided; there were also fresco-paintings, which soon disappeared on being exposed to the atmosphere. There are twenty-four rows of seats; and the building, as has been estimated, would accommodate above 10,000 persons sitting, besides such as might stand.

Comte de Caylus, Theatre of Curio, in the *Mem. Acad. Inscrip.* xxiii. 369.—*Cf. Pompeii*, as cited P. IV. § 226. 1.—On various existing ruins of amphitheatres, *Stuart's Dict. of Architecture*. Lond. 1822. 3 vols. 8.—*A. Gordon*, History of the Ancient Amphitheatres, translated from the Italian of *Maffei*. Lond. 1730. 8.

II. CIVIL AFFAIRS.

§ 240. In order to understand properly the civil constitution of Rome it is necessary to consider distinctly the different periods of its history; particularly to notice the three different forms of government which were successively established, the regal, consular, and imperial. The first continued 244 years to B. C. 510; the second 479 years, to B. C. 31; and the third 506 years to the overthrow of the western empire, A. D. 476, and afterwards in the eastern.—Under the *Kings* the government was of a mixed character, and we should estimate the powers of the kings by a reference to the early kings and princes among the Greeks, the chiefs of particular tribes (§ 34), rather than according to more modern ideas of an unlimited authority. The essential prerogatives of the Roman kings were the control of the religious worship, the superintendence of the legislation and of judicial decisions, and the assembling of the senate and the people; yet even in the exercise of these prerogatives, they were in most cases much restrained by the part which the senate and the people had in the public concerns.

1 *u.* The ensigns of regal dignity were borrowed from the Etrurians, and consisted of a golden crown, a chair (*sella*) of ivory, or highly ornamented with ivory, a scepter of the same material, with an eagle on its extremity, a white robe (*toga*) with purple embroidery or borderings, &c., a body of twelve attendants (*lictors*), who went before the king, carrying each a bundle of rods (*fusces*) with an ax (*securis*) in the middle.

In our Plate XXXI. fig. 1, is a cut representing the *securis* bound up in the *fusces*. The *fusces* are often represented on the consular coins.—Fig. 3, is a group of royal scepters, drawn from Egyptian monuments; showing various forms and ornaments at the extremity. *Cf. Plate XI. fig. 1, and fig. 3*, where scepters are seen in the hands of Jupiter and Juno.

2 *u.* The time, during which the regal form is said to have continued, is too long for the probable reigns of only seven kings, which is the number specified in the traditions respecting this period. But it must be remarked that the whole of the early Roman history is at least uncertain, and is by some considered as purely fabulous. *Cf. P. V. § 510.*

§ 241. On the abolition of monarchy the constitution became aristocratical. Two magistrates were annually chosen, with the authority and influence which the kings had possessed, and called *Consuls* (*consules*). No particular age was originally requisite for this office, but a law (*lex annalis*) was enacted 180 B. C., that it should be held by no person under forty-three. Those, who sought the office, were called *candidati*, from their peculiarly white shining robe (*toga candida*). The election took place in the assembly of the people, voting by Centuries, usually towards the end of July or the beginning of August. From that time until January of the following year, the person chosen was called *consul designatus*, and then he entered upon his office under many solemnities. The two consuls had equal power. At first, both were chosen from the patricians; afterwards, however, one was often taken, and sometimes both, from the plebeians.

1 *u.* Their badges of office were the same as those of the kings, excepting the golden crown, and the robe with purple ornaments; the latter was allowed them on certain public solemnities, as e. g. a triumph.

2 *u.* The duties of the consuls consisted in taking the auspices, assembling the senate, declaring the votes, among which they first gave their own, in proposing business to

the senate and the people, fixing the comitia, appointing the judges, and preparing declarations of war. They were also usually commanders of the army, and were required to attend to all its wants, and inform the senate of all important occurrences. After completing the year of their office they were usually proconsuls or governors of provinces. The power of the consuls was gradually diminished, partly by the institution of the office of dictator and tribunes, and partly by the law which authorized appeals from the decisions of the consuls to the people. Under the emperors nothing more than the mere name remained; they were merely the agents to execute the imperial will, to whom a few privileges were secured. In the later ages also, their number was increased, and the term of continuance very short. The office was preserved until A. D. 541 (after the overthrow of the western empire, cf. P. I. § 214. 6), when it was conferred upon the reigning emperor for life.

§ 242. The issue of the battle of Pharsalia, B. C. 48, between Pompey and Cæsar, prepared the way for introducing the *imperial* government; which was established in the hands of Augustus by the issue of the battle of Actium, B. C. 31. The government now became in fact, a military monarchy; although the first emperors adhered, in form, to the old usages and customs in a great degree. But under Tiberius, the immediate successor of Augustus, the real nature of the change began plainly to appear, and under succeeding emperors became more and more obvious. As the emperors concentrated in their own persons many of the offices of the state, and various new offices were created for adherents and partisans, the whole system of government was at length turned into a grand scheme for individual aggrandizement and luxury.

De la Bietterie, on the Roman Government under the Emperors, in the *Mem. Acad. Inscr.* vol. xix. 357, and xxi. 299, power of Emperors; vol. xxiv. 261, power of Consuls; vol. xv. 392, of Tribunes; xxvii. 433, of Sena e.—*Göttling*, *Geschichte der Rom. Staatsverfassung*. Halle, 1840.

§ 243. *Prætor* was in early times the name for any magistrate, signifying merely an overseer, superintendent, or leader (from *præire*). But, in the year B. C. 365, the name was appropriated to an officer appointed to attend to the administration of justice. The *Prætor* was at first chosen from patricians, when the consulship was communicated to the plebeians. Two *Prætors* were chosen after the year B. C. 243, one to attend to the business of the citizens (*Prætor urbanus*), the other the business of strangers (*Prætor peregrinus*). Afterward there were four *Prætors*, and six, then ten, fourteen, sixteen, and even eighteen, until Augustus, it seems, limited the number to twelve.

1 *u.* The dignity of the city-*Prætor* was next to that of Consul, and his principal business was holding courts of justice in the *Tribunal* (*in* or *pro tribunali*), a building appropriated to the purpose in the Forum (§ 261). The *Prætor* on entering upon his office, always published a statement of the rules and principles by which he should be guided in his trials and decisions; this was called his edict (*edictum Prætoris*). The usual form in giving his decisions was *do, dico, addico*.—In the absence of the Consul, the city-*Prætor* took his place: he could also call meetings of the senate and hold Comitia; he had the care also of some of the great public games.—The insignia of the *Prætor* were the *toga prætexta*, a sword and a spear (*gladius et hasta*), and an attendance of six lictors. In the provinces the *Proprætors* had similar rank and authority, in the same manner as the *Proconsuls* took the place of Consuls.

2. Besides the general edict above mentioned, the *Prætor* published particular edicts from time to time. Such as he copied from those of his predecessors were termed *tralatitia*; those framed by himself, *nova*. An edict published at Rome, *edictum urbanum*; in a province, *provinciale*; sometimes named from the province, as *edictum Siciliense*. Other magistrates (*honorati*) published edicts also. The law derived from all the various edicts was termed *jus honorarium*; this term or phrase, in later times, was applied to a collection of *Prætor's* edicts regularly arranged by order of the emperor Hadrian; the same was also called *edictum perpetuum*.

Boucharé, Sur les Edits des magistrats Romains, *Mem. Acad. Inscr.* vol. xxxix. 279, edicts of Consuls; vol. xli. p. 1. of *Prætors*; xlii. 149, of *Ædiles*; xlv. 439, of *Præfects*.—D. E. Schader, Die Prætorischen Edicte. Weim. 1815.—Rein, Das Römische Privatrecht, &c. Leipzig. 1836.

§ 244. *Ædiles* were the magistrates, whose principal duty was the care of the buildings (*ædes*). They were of two classes, *plebei* and *curules*, two of each. The former were created first, B. C. 493; the latter, B. C. 266. At a later period, Julius Cæsar added two others, called *Cereales* who had the oversight of the stores of grain and provision. In the Roman provinces, also, there were *Ædiles* whose office was usually but for a year.—The office seems to have continued until the time of Constantine the Great.

1 *u.* The *Ædiles Plebei* had originally the care of the public and private buildings, and were required to make arrangements for the public games, see also the preservation

of the public roads, regulate the markets, prove the justness of weights and measures, and in short attend to the police of the city.

2 u. The *Ædiles Curules* were distinguished from them by the *toga prætexta*, and the *sella curulis*. They were at first taken solely from the patricians, but afterwards also from the people. Their chief care was of the great public games. They had also the oversight of the temples, except that of Ceres, which always belonged to the plebeian *Ædiles*, with whom the *Curules* probably shared, without distinction, the business of the police.

For the history, duties, &c. of the *Ædiles*, see *Schubert*, *De Romanorum Ædilibus*. *Regiom.* 1828. 8.

§ 245. Of the *Tribunes* there were different kinds. The *Tribunes* of the people (*tribuni plebis*) were the most remarkable. The office originated from the general disaffection and secession of the plebeians, B. C. 493. The number was first two, then five, finally ten. One of them always presided at the *Comitia* for electing tribunes. Their proper object was the protection of the people against the encroachments of the Senate and Consuls. In order to obtain this office, patricians allowed themselves to be adopted into plebeian families. In the earliest times, the tribunes could not enter the Senate, but had their seats before the door of the Senate-room, where they heard all the deliberations, and could hinder the passage of any decree by the single word *veto*. By the *Atinian* law, B. C. 131, it was decreed that the *Tribunes* should be of the rank of Senators. Their power and influence constantly increased, although it was confined to the city and the circuit of a mile around it, beyond which they could not be absent over night.

1 u. The *Tribunes* had no lictors, nor any insignia of office, except a kind of beadles called *viatores*, who went before them. Their persons were regarded as inviolable. *Sylla* abridged their power; he took from them the right, which they had exercised, of assembling the people by tribes, and thereby passing enactments (*plebiscita*) binding upon the whole nation, and left them only the power of their negative or intercession (*intercedere*). Their authority, however, was afterwards elevated again, but under *Julius Cæsar* it was small; it became still more insignificant under the emperors (cf. § 242), who appropriated to themselves the tribunitial power, so that the tribunes annually elected had but merely the name and shadow of it. The office was abolished in the time of *Constantine the Great*.

2. The office of the *Military Tribunes* was highly important, but is not ranked among the permanent offices. Cf. § 248.

§ 246. The *Quæstors* were among the earliest magistrates of Rome, first appointed by the kings, then by the consuls, afterwards by the people. They were charged with receiving and managing the revenues, and with the scrutiny of certain kinds of bloodshed. Those for the city were called *Quæstores urbani*; those for the provinces, *Quæstores provinciales*; and those for the examination of capital offences, *Quæstores rerum capitalium*, or *parricidii*. Originally there were but two, afterwards four, and then eight; *Sylla* raised the number to twenty, and *Julius Cæsar* to forty.

1 u. The *Quæstors* had also the oversight of the archives, the care of foreign ambassadors, the charge of monuments, presents and other tokens of respect publicly authorized, and the preservation of the treasures acquired in war. They were at first taken only from the Patricians, but afterwards partly from the Plebeians.

Under the emperors there was a kind of *quæstors*, called *quæstores candidati*, who were, properly speaking, nothing more than imperial messengers or secretaries, and were afterwards called *juris interpretes*, *precum arbitri*, &c., from their employment. Still later there was another kind, of considerable importance, styled *Quæstores palatii*, or *Magistri officiorum*.

2. The age requisite for the *Quæstor* was 30, or at least 25, until reduced by *Augustus* to 22. The office was one of the first steps to preferment in the commonwealth, although sometimes held by those who had been Consuls.

Dodwell, de *Quæstoræ obeundæ tempore legitimo*, in his *Prælect. Acad.* p. 362, as cited P. V. § 542. 7.—*Walter*, *Geschichte des Röm. Rechts*.

§ 247. The office of the *Censors* (*Censores*) was established at an early period, B. C. 442. There were two at a time, holding their office originally for five years, but afterwards only a year and a half. Their duties were various; the following were some of the principal; to take the census of the people, an accurate account of the age, property, and descent of each head of a family, to divide the people into their tribes and rectify existing errors in the distribution,

to decide the taxes of each person, to enroll those who were obligated to military service, to make account of the revenues in the provinces, to inspect the morals of the citizens, to superintend the leasing of public lands, to attend to contracts respecting public works, such as streets, bridges, aqueducts and the like.

1 *u.* The censors were authorized to inflict marks of disgrace (*nota censoria*, *ignominia*), from any evidence and for any cause, which appeared to them suitable. The luxury of the Romans, which in later times became so excessive, was considerably restrained by the censors. In order to escape the censorial rebukes or punishments, the office seems to have been left vacant for some time.

2. The censorial power was, however, vested in Julius Cæsar, first with the title of *Præfectus morum*, afterward, for life, with the title of *Censor*. Augustus also assumed the power, although he declined the title. The same was done by several of his successors down to the time of Decius, A. D. 250, when the corruption of morals was too great to allow any magistracy or power of the kind.

De Valois, On the Roman Censors, in the *Mem. Acad. Inscr.* vol. i. p. 63.—*Niebuhr's Hist. of Rome*, vol. ii. p. 296, ed. Phil. 1835.

§ 248. The Roman magistrates were variously divided. A common division was into ORDINARY and EXTRAORDINARY (*Magistratus Ordinarii* and *Extraordinarii*). The chief of the former have been noticed: Consuls, Prætors, Ædiles, Tribunes of the people, Quæstors, and Censors.—The chief of the extraordinary magistrates (whose office was not permanent, but occasional, being necessary only in particular circumstances) were the following; Dictator, Decemvirs, Military Tribunes, Præfect of the City, and Interrex.

1 *u.* The first Dictator was created on occasion of the same sedition or insurrection which occasioned the appointment of tribunes of the people (§ 245); and similar disturbances, difficult wars, and other important emergencies occasioned the appointment of the subsequent Dictators. Sometimes they were appointed for less important reasons, e. g. for regulating the public games and sports in the sickness of the Prætor, not by the people, but by one of the Consuls. The Dictator was indeed always appointed by the consul by order of the people or senate, and must be a man of consular rank. The power of the Dictator was very great, in some respects supreme. War and peace, and the decision of the most important affairs, depended on him. Citizens, who were condemned to death by him, could appeal to the people (cf. *Liv.* viii. 33). The power and office of the Dictator was limited to six months. He could not appropriate without consent of the senate or people any of the public money. As commander of the army, he was confined to the limits of Italy. No one ever abused the power of this office so much as Cornelius Sylla. Cæsar by this office opened his way to absolute power, and after his death the dictatorship was abolished. It was, however, offered to Augustus, who refused the odious name or title, although he exercised all the power.

2. Plutarch and Polybius state that the Dictator was attended by twenty-four lictors; but in the epitome of the 89th book of Livy, Sylla is said to have unwarrantably assumed this number (*Kennett*, p. 123). The Dictator appointed (usually from among those of consular or prætorian dignity) an officer, styled *Magister equitum*, whose business was to command the cavalry, and execute the orders of the Dictator; but this officer was sometimes appointed by the senate, or the people; he was allowed the use of a horse, but the Dictator could not ride without the order of the people.—Sometimes a Consul, or other existing magistrate, was invested with the power of Dictator, by decree of the senate (*ne quid detrimenti cupiat respublica*).

3 *u.* The discontent of the people under the use, which the Consuls made of their power, led to the creation of a new office in the year B. C. 451, that of the *Decemviri*, with consular authority (*decemviri consulari potestate*, s. *legibus ferendis*). They were appointed for the special purpose of forming a code of laws. This gave rise to the laws of the twelve tables (cf. § 265). As they soon began to abuse their great power, the office was abolished, B. C. 449, and that of Consul restored.

4 *u.* From the same cause (the popular discontent) originated the office of Military Tribunes (*tribuni militum consulari potestate*), who, in the year B. C. 445, were appointed in the place of Consuls; but were dismissed after three months. Originally they were six in number, three patricians and three plebeians; afterwards the number varied, sometimes three, sometimes four, six, or eight; sometimes military tribunes and sometimes consuls were elected, as the plebeian or the patrician interests prevailed, until the year B. C. 366, when the plebeians were quieted by the choice of a consul from among themselves.

5 *u.* The Præfect of the city (*Præfectus urbi*) was the officer to whom the Consuls in their absence, especially in war, intrusted the charge of the police. Under the emperors this became a regular and permanent office of great influence.

6. The *Interrex* was an officer created to hold elections when there was no consul or magistrate, to whom it properly belonged. The name was drawn from the title of the temporary magistrate appointed by the senate, when there was a vacancy in the throne under the regal government.

§ 249. Less important occasional magistrates were the following; the *Præfectus annonæ*, charged with the procuring and distributing of grain, in cases of scarcity: the

Quinqueviri mensarii, whose chief business was to reduce public expenses (*in inuendis publicis sumptibus*); the *Quinqueviri muris turribusque reficiendis*, to see to repairs in the walls and fortifications; the *Triumviri ædibus sacris reficiendis*, to repair the sacred buildings; *Triumviri monetales*, having charge of the mint; *Triumviri nocturni*, to superintend the nightly watch; *Duumviri navales* (*classis ornandæ reficiendæque causa*), for equipping and repairing the fleet, &c.—Some of these, however, were not magistrates in the proper sense, but they were chosen from among the most respectable men.

The servants or attendants of magistrates were called in general *apparitores*; under which were included scribæ, notarii, actuarii, accensi, coactores, præcones, interpretes, lictores, viatores, &c.—The *Carnifex* was the executioner or hangman.

§ 250. Besides the magistrates which have been named, permanent or occasional, there were various others whose authority pertained to the provinces of Rome, **PROVINCIAL** magistrates. These were in part such as have been named. Among them were the proconsuls, proprætors, proquæstors, the legates, conquistors, &c.

Proconsuls were either (1) such as being consuls had their office prolonged beyond the time fixed by law; or (2) such as were raised from a private station to govern some province or to command in war; or (3) such as having been consuls went, immediately at the legal expiration of their consulship, into provinces assigned to their charge under the commonwealth; or (4) such as were appointed governors of the provinces under the empire; as all these were called proconsuls. But the name and dignity properly belonged to the third of these classes.—The senate decided from year to year what provinces should be consular; and then the consuls, while only *designati* (cf. § 241), agreed by lot which of them each should take on the expiration of his consulship. A vote of the people afterwards conferred on them the military command in their provinces. Their departure to their provinces and return to the city was often attended with great pomp. They enjoyed very absolute authority both civil and military, but it was limited to a year, and they were liable to a rigid trial on their return; the offences most commonly charged were (1) *crimen peculatus*, ill use of the public money, (2) *majestatis*, treachery or assumption of powers belonging to the senate or people, and (3) *repetundarum*, extortion or oppression towards the inhabitants.

The *Proprætors* were such as, after their prætorship, received provinces, in which for a year they had supreme command, usually both civil and military. Their creation, administration, and responsibility were similar to those of the *Pr. consuls*; only they had but six lictors instead of twelve, and the prætorian provinces were usually smaller than the consular; cf. § 260. 3. (4).—The *Legati* were the chief assistants of the Proconsuls and Proprætors. The number depended on the rank of the chief officer, and the circumstances of the provinces. They at length obtained important authority as military commanders.—One *Quæstor* or more attended each Proconsul or Proprætor. His business was to superintend the public accounts, and the supplies of the army. Proquæstors were such as the chief officer appointed temporarily, on the absence or death of the provincial Quæstor (cf. § 246). The duties of the Quæstor were assigned under the emperors to the officer styled *Procurator Cæsaris*.—The *conquistores* were inferior officers not properly civil, who were employed to raise soldiers, and by force if necessary.

§ 251. We may notice here the *division* or *classification* of the people, which had throughout an important influence on the government.—At the beginning, Romulus divided the city itself and the whole people into *three tribes*, and each of these into *ten Curiæ*. The tribes were the *Rhamnensis*, consisting of native Romans, the *Tatiensis*, of Sabines, and the *tribus Lucerum*, of all other foreigners.—Servius Tullius altered this division and made thirty tribes, 4 of the city (*tribus urbanæ*), and 26 for the territories (*tribus rusticæ*). The latter at length gained the precedency of the former, and were considered as more honorable. Five tribes were added at a later period; and also others, which were not permanent.

The four *city tribes* were Suburana or Succusana, Esquilina, Collina, Palatina; the *rustic tribes*, Romilia, Lemonia, Pupina, Galeria, Pollia, Voltinia, Claudia, Æmilia, Cornelia, Fabia, Horatia, Menenia, Papiria, Sergia, Veturia, Crustumina; these belonged to the proper Roman territory; in addition there were the *Etrurian tribes*, Vejentina, Stellatina, Tromentina, Sabatina, Arniensis, Pomptina, Publilia or Papilia, Mœcia, Scaptia, Ufentina, Falerina; and the *Sabine tribes*, Anlensis, Terentina, Velina, Quirina; making thirty-one.

Boivin, On the Rom. Tribes, in the *Mém. Acad. Inscr.* vol. i. 72.—G. C. T. Francke, De Tribuum Curiarum, atque Centuriarum ratione. Schlesw. 1824.—Respecting the buildings termed *Curie*, cf. P. I. § 61.

§ 252. Servius Tullius also divided the Roman citizens, for the sake of an equitable distribution of the public burdens, into *six classes* according to property. These classes were subdivided into *centuries* amounting in all to 193. In

order to preserve this distribution, an ordinance was established requiring the census and valuation to be taken every five years (cf. § 247).

"The first class consisted of those whose estates in lands and effects were worth at least 100,000 *asses*, or pounds of brass; or 10,000 *drachmæ* according to the Greek way of computing; which sum is commonly reckoned equal to £322, 18s. 4d. sterling; but if we suppose each pound of brass to contain 24 *asses*, as was the case afterwards, it will amount to £7750. This first class was subdivided into eighty centuries or companies of foot, forty of young men (*juniorum*), from seventeen to forty-six years of age, who were obliged to take the field (*ut foris bella gererent*), and forty of old men (*seniorum*), who should guard the city (*ad urbis custodiam ut præsto essent*). To these were added eighteen centuries of *Equites*, who fought on horseback; in all ninety-eight centuries.—The second class consisted of twenty centuries, ten of young men, and ten of old, whose estates were worth at least 75,000 *asses*. To these were added two centuries of artificers (*fabrum*), carpenters, smiths, &c. to manage the engines of war.—The third class likewise contained twenty centuries; their estate was 50,000 *asses*.—The fourth class likewise contained twenty centuries; their estate was 25,000 *asses*. To these Dionysius adds two centuries of trumpeters (vii. 59).—The fifth class was divided into thirty centuries; their estate was 11,000 *asses*, but according to Dionysius 12,500.—The sixth class comprehended all those who either had no estates, or were not worth so much as those of the fifth class. The number of them was so great as to exceed that of any of the other classes; yet they were reckoned as but one century.—Thus the number of centuries in all the classes was, according to Dionysius, 193.

Each class had arms peculiar to itself, and a certain place in the army according to the valuation of their fortunes.—Those of the first class were called *Classici*; all the rest were said to be *Infra Classem*; hence *classici auctores*, for the most approved authors (*A. Gell.* vii. 13. xix. 8).

By this arrangement the chief power was vested in the richest citizens who composed the first class, which, although least in number, consisted of more centuries than all the rest put together; but they likewise bore the charges of peace and war (*munia pacis et belli*) in proportion. For as the votes of the *Comitia*, so likewise the quota of soldiers and taxes, depended on the number of centuries. Accordingly the first class, which consisted of ninety-eight, or, according to Livy, of one hundred centuries, furnished more men and money to the public service than all the rest of the state besides. But they had likewise the chief influence in the assemblies of the people by centuries. For the *Equites* and the centuries of this class were called first to give their votes, and if they were unanimous the matter was determined; but if not, then the centuries of the next class were called, and so on, till a majority of centuries had voted the same thing. And it hardly ever happened that they came to the lowest (*Liv.* i. 43. *Dionys.* vii. 59). (*Adam.*)

Huschke, Die Verfassung des Servius Tullius. Leipz. 1838.—Zumpt, Ueber die Abstimmung des Röm. Volkes in Centuriat Comitien.—Unterholzner, De Mutata Centuriatorum Comit. a Serv. Tu. Reg. institutorum Ratione. Bresl. 1835.

§ 253. Another division of the Romans, existing from the earliest times, was into *Patricians* and *Plebeians*, according to family descent. The *Patricians* were the descendants of the Senators appointed by Romulus, the Fathers, *Patres*, of whom he selected three from each tribe, and three from each curia, making ninety-nine; to these he added a man of distinguished merit, so that the Senate originally consisted of 100 members. Afterwards the *Sabini* were admitted into it, and the number was doubled. *Tarquinius Priscus* increased this number by a third hundred from the *Plebeians*, who were termed *Patres minorum gentium*, to distinguish them from the original Senators, and their descendants were called *Patricii minorum gentium*.

1 *u.* The word *populus* had among the Romans a more general meaning than *plebs*; the former signified the whole body of the Roman people; the latter, a particular portion distinct from the senators and the knights, and called also, *ordo plebeius*. In early times, this order consisted of such as were proprietors of land, but in the times of the republic it was composed mainly of the lowest class, which we denominate the *populace*.

2. There is some disagreement as to the time when the formal distinction between *Patricians* and the *Plebeians* really commenced. The existence of *Plebeians* in the time of Romulus is implied in some passages of ancient authors (cf. *Liv.* i. 8. *Dionys.* i. 8. ii. 9). But Niebuhr and others have maintained that the *Plebeian* commonality arose out of the removing to Rome of the citizens of Alba, after its destruction in the reign of Tullus Hostilius; that before that time the *Patricians* included the whole body of the *populus Romanus*; that in the time of Servius the *Plebeians* were established in their distinctive character as free hereditary proprietors; and that from this time the Roman nation consisted of two estates, the *populus* or body of burghers, and the *plebs* or commonality.

See Niebuhr, Hist. of Rome, vol. i. p. 234, 309. ed. Phil. 1835.—Rein, in Ersch und Gröber, Encyclopædie; und Schmidt, in Smith's Dict. of Antiq. p. 726, 765.

§ 254. The patricians and plebeians were from the beginning greatly at variance. The former at first held all the public offices exclusively. The plebeians gained a share in them B. C. 493, as has been already mentioned (cf. § 245). After this the patricians often allowed themselves to be adopted into plebeian families, in order the more easily to secure offices, which were common to both ranks, or confined to plebeians, as was the office of tribunes. The power of the people rose to a great height during the time of the republic, and often was perverted to the greatest abuses.

1 *u.* Intermarriage between the two classes took place first B. C. 445. Previously to intermarriages the only mutual relation was that of *patron* and *client*; in which the plebeian made free choice of some patrician as his guardian and patron, and this patrician in turn was obligated by certain duties to the plebeian as his client. At last this relation existed chiefly between masters and freedmen.

2. It was esteemed highly honorable for a Patrician to have many clients, both hereditary and acquired by his own merit. The duties of this relation (*clientela*) were considered as of solemn obligation. Virgil (*Æn.* vi. 605) joins the crime of injuring a client with that of abusing a parent; the client on the other hand was expected to serve his patron, even with life in an extremity. Amidst all the dissensions which mark the Roman history, there seems to have been a mutual and faithful observance of these duties. In later times cities and nations chose as patrons distinguished families or individuals at Rome.

§ 255. It is necessary to distinguish between the Patrician rank, and what was called Roman nobility (*nobilitas Romana*). The latter was a dignity resulting from merit, either personal or derived from ancestors, and acquired especially by holding a *curule* office. Patrician descent was not necessary for this, although when united with merit it heightened the nobility. Such as acquired this nobility themselves, were styled *novi homines*.

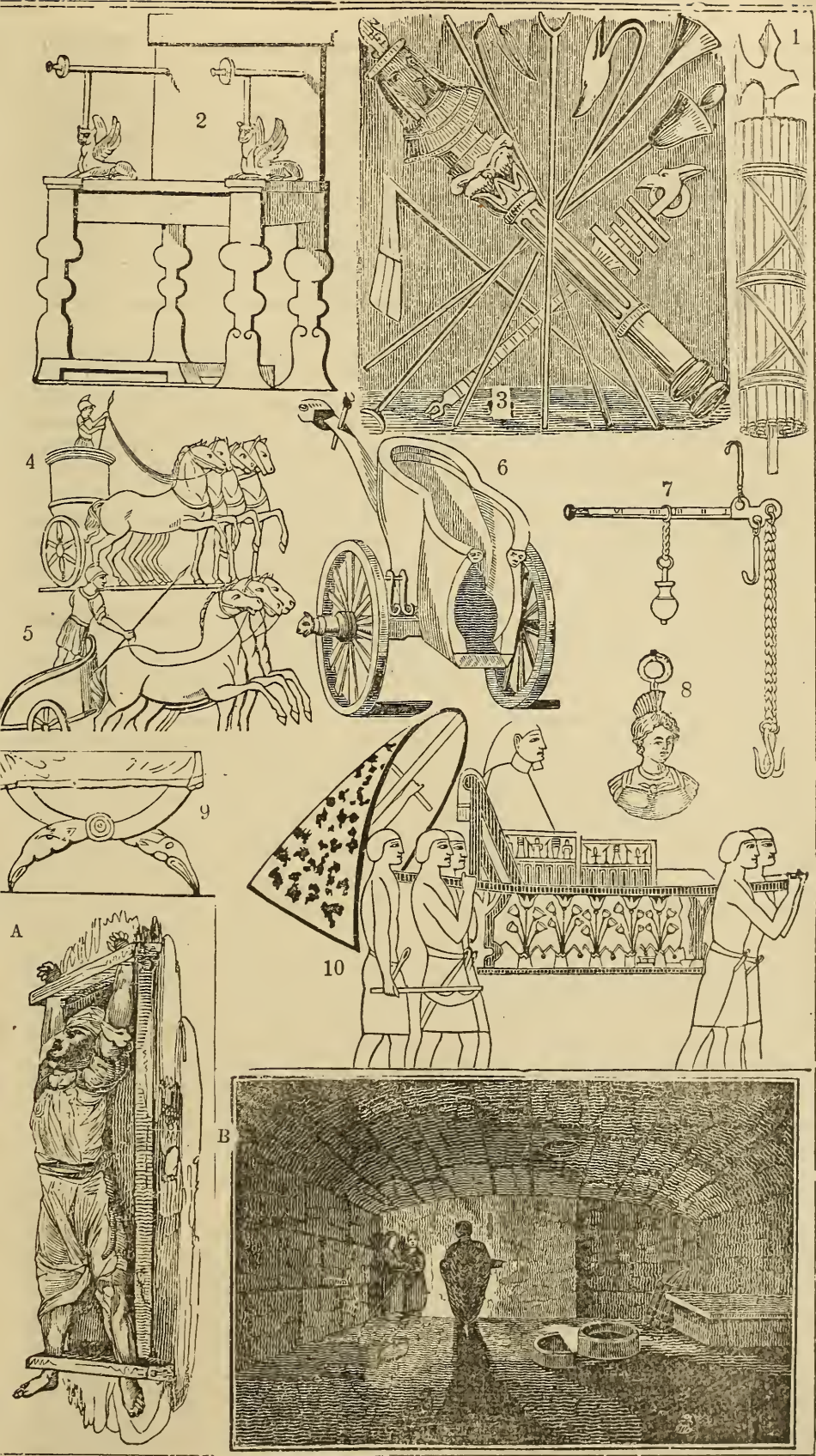
1 *u.* One of the principal distinctions of those possessing this nobility (*nobiles*) was the *jus imaginum*, which allowed them to form images or busts in painted wax of their ancestors, placing them in cases in their halls (*atria*), and carrying them in funeral processions (cf. § 340. 3), and at other solemnities. The right was sometimes conferred as a reward, by an assembly of the people, and received with public thanks. The Roman history is filled with contests between the old and the new nobility.

2. A *curule* office was one which entitled the person holding it to use the *sella curulis* or chair of state. Such was the office of dictator, consul, prætor, censor, and curule ædile.

The chair was composed of ivory, or at least highly adorned with it, commonly being a sort of stool without a back, with four crooked feet, fixed to the extremities of cross-pieces, joined by a common axis, somewhat in the form of the letter X, and covered with leather; so that it might be folded together,* and thus easily carried by the magistrate in his chariot; hence the epithet *curulis*. (*Aul. Gell.* iii. 18.) In our Plate XXXI. fig. 9 is a representation of one answering the above description. But the *sella* appears to have been sometimes of a less portable form and size, as seen in fig. 2 of this plate. These two figures are from monuments found, the one at Pompeii, the other at Herculaneum.—The chair above described must be distinguished from the *sella portatoria*, or *cathedra*; this was a sedan in which a person sat and was carried by slaves, in the manner still common in the east. They were used by private persons as well as rulers and officers. They were very frequent in the time of Cæsar. (*Suet. Cæs.* 43. Claud. 23.)—Fig. 10, in Plate XXXI. is from an Egyptian monument, and serves well to illustrate the *sella portatoria*. There are four bearers; a fifth attendant bears a staff in his right hand, perhaps the badge of his office as conductor of the palanquin. A sort of parasol richly embroidered is stretched behind the occupant of the chair, on a frame for the purpose. The sedan itself is of elegant carved work, adorned with lotuses and other devices.—The magistrates in the colonies and municipal towns sat on public occasions in a large chair called *bisellium*; two of these have been found at Pompeii, made of bronze, inlaid with silver, of extraordinary workmanship.

* See the *Museo Borbonico*, cited P. IV. § 213. vol. ii. tav. 31. vi. tav. 28.—*Pompeii*, p. 265, as cited P. IV. § 226.

§ 256. The Equites formed a distinct body of high rank in Rome (*ordo equester*). They were originally composed of 100 young men taken from each of the three tribes, thus making three centuries (300). Their number was greatly increased by the kings, so that there were eighteen centuries under Servius Tullius. They became at length a distinct order, not including all who served on horseback, but only such as were chosen into the rank. In the year 124 B. C., the order received some important prerogatives, being chosen to act as judges, and to farm the revenues. The property requisite to qualify one for election as a knight, at this period, was 400 thousand sesterces (*census equester*); the age about eighteen; nobility of descent was not sufficient to secure it. The Censors were intrusted with the scrutiny, and they presented to those found worthy a



norse at the public expense; hence the phrase, *equo publico merere*. The order was under the constant supervision of the Censors.

1. Plebeians as well as Patricians were eligible to this order. The term *illustres* was applied to those descended from ancient families. The number of equites greatly increased under the early emperors. Persons were admitted into the order, if they possessed the requisite property, without inquiry into their character, or the free birth of their father and grandfather.

2 *u.* The knights were distinguished by a golden ring (*annulus aureus*) or rings, and by the *tunica angusticlavia*, a white tunic with its purple stripe, or border, narrower than that of the senators. At the spectacles, their seat was next to the senators, who were frequently chosen from the equestrians. They made annually, on the 15th of July, a splendid procession (*transvectio*) through the city to the Capitol.

Marquardt, Historia Equitum Romanorum. Berl. 1840. — Zumpt, Ueber die Römischen Ritter und den Ritterstand in Rom. Berl. 1840. — Eybenius, De Ordi. equestri Vet. Romanorum, in Sallengre, vol. i. — P. Burmann, as cited § 338. 2.

§ 257. The Senate, as has been already stated (§ 253), originally consisted of 100 members, afterwards of 200, and finally, before the regal office was abolished, of 300. Sylla added 300 Equites, raising the whole number to 600. Towards the end of the republic, the number was as great as 1000. Augustus reduced it to 600. Under his successors the number was not uniformly the same.—The Senators, when assembled in council, were called *Patres Conscripti*. Their election was at first made by the kings, next by the consuls, afterwards by the censors, and in one instance, after the battle of Cannæ, by a Dictator. Under the emperors, a Triumvirate was sometimes formed to attend to the election. In the choice of senators, regard was had to character, property, and age, which must not be less than twenty-five.

1 *u.* The Senators were distinguished in their dress particularly by two things; the *tunica laticlavia*, a tunic or waistcoat with a broad stripe of purple (*latus clavus*) attached to it, and high black buskins (*calcei* or *ocrea nigri coloris*), which had the letter C marked on them. At public spectacles the Senators also sat in the foremost part of the Orchestra.

2 *u.* The Senate was assembled by the Kings, Consuls, Dictators, Prætors, or Tribunes of the people, by public summons (*edictum*), or by means of a herald. In the former case the object of assembling was specified. There were, besides, certain days fixed for regular meetings of the senate, the Calends, Nones, and Ides of every month. On festivals and in time of the Comitia when the whole people were assembled, the senate could not meet. Augustus restricted the regular meetings to the Calends and Ides. The place of assembling was not exclusively fixed, but it must be set apart and consecrated for the purpose by the Augurs. The temples, and the Capitol amongst them, were usually selected, excepting always the Temple of Vesta.—The number of members necessary (*numerus legitimus*) to pass a decree (*Senatus consultum*) was 100; and, from the year B. C. 67, 200. The meetings were opened early in the morning and continued until near or after midday; before and after the light of the sun no lawful decree could be enacted. Sacrifices were always offered and the auspices taken by the magistrate, who was to hold the senate, before entering the place of meeting. The magistrate, then, Consul, Prætor, or whoever assembled the senate, proposed the business, and the members gave their opinions usually in an established order. In important or interesting cases, questions were decided by the Senators separating into two parts (*itio in partes*). The emperors had the right of proposing questions to the senate, not properly, but at first only by special permission.—A distinction was made between a decree of the Senate, *Senatus consultum*, and a judgment or opinion, *Senatus auctoritas*; the latter term was applied, when the sentence was less decisive, or was not passed without some person's intercession or veto, or was attended with some informality; decrees were ratified by being engrossed or written out, and lodged in the treasury (*in Ærarium condebantur*) in the place of public records (*tabularium*), in the temple of Saturn.

3. “Although the supreme power at Rome belonged to the people, yet they seldom enacted any thing without the authority of the Senate. In all weighty affairs, the method usually observed was, that the Senate should first deliberate and decree, and then the people order. But there were many things of great importance which the Senate always determined itself, unless when they were brought before the people by the intercessions of the Tribunes. This right the Senate seems to have had, not from any express law, but by the custom of their ancestors.—1. The Senate assumed to themselves guardianship of the public religion; so that no new god could be introduced, nor altar erected, nor the Sibylline books consulted, without their order.—2. The Senate had the direction of the treasury, and distributed the public money at pleasure. They appointed stipends to their generals and officers, and provisions and clothing for their armies.—3. They settled the provinces, which were annually assigned

to the Consuls and Prætors; and, when it seemed fit, they prolonged their command.

They nominated out of their own body all ambassadors sent from Rome, and gave to foreign ambassadors what answers they thought proper.—5. They decreed all public thanksgivings for victories obtained; and conferred the honor of an ovation or triumph, with the title of *Imperator*, on victorious generals.—6. They could decree the title of King to any prince whom they pleased, and declare any one an enemy by a vote.—7. They inquired into public crimes or treasons, either in Rome or other parts of Italy, and heard and determined all the disputes among the allied and dependent cities.—8. They exercised a power, not only of interpreting the laws, but of absolving men from the obligation of them, and even of abrogating them.—9. They could postpone the assemblies of the people, and prescribe a change of habit to the city, in cases of any imminent danger or calamity. But the power of the Senate was chiefly conspicuous in civil dissensions or dangerous tumults within the city, in which that solemn decree, *Ultimum* or *Extremum*, used to be passed (cf. § 248. 2), *That the consuls should take care that the republic should receive no harm.*" (*Adam.*)

C. Middleton, Treatise on Rom. Senate. Lond. 1747. 8. Also in his *Miscell. Works*. Lond. 1755. 5 vols. S.—T. Chapman, Essay on the Rom. Senate. Cambr. 1750. S.—N. Hooke, Observations on the Roman Senate, as treated by Middleton, Chapman, &c. Lond. 1758. 8.—*Spelman*, Dissertation, &c. in his *Trans. of Dionys. Hal.* cited P. V. § 247. 4.—*Bleuetrie*, as cited § 242.—*Walter*, Geschichte des Rom. Rechts.—*Bach*, *Zimmerlin*, &c. cited P. V. § 571.

§ 258. Assemblies of the whole Roman people were termed *Comitia*. The word *comitium* originally signified the place of assembling, which was an open space in the Roman forum, in front of the court-house of Hostilius; it was afterwards applied to the assembly itself, consisting of three ranks or orders of the Roman people, and held at that place, or the Campus Martius, or the Capitol. Assemblies of one or two orders were called *Concilia*; and less formal ones, where merely notices or addresses were given to the people, and nothing was decided, were termed *Conciones*. The *Comitia* were appointed only by the higher magistrates, a Consul, Dictator, or, in the Consul's absence, a Prætor. The most important subjects were considered in these assemblies, some of which have been already mentioned incidentally.

§ 259. The days of the year, on which such assemblies could be held, 184 in number, were called *dies comitiales*. Romulus established the *Comitia Curiata*, in which the votes were given by *Curiæ* (§ 251); Servius Tullius the *Comitia Centuriata*, in which the people voted by centuries, and which were the most important; and the Tribunes, B. C. 491, instituted the *Comitia Tributa*, in which the votes were given by tribes. The decrees passed at the last mentioned were termed *Plebiscita*, and at first were binding only on the plebeians.—The election of officers, which became the principal business of the *Comitia*, was chiefly made at the *Comitia Centuriata*. These were held in the Campus Martius, where more than 50,000 persons might assemble.

1. u. The consul or presiding magistrate at the *Comitia of Centuries* occupied an elevated wooden erection, called *Tribunal*. There were 193 small slips or narrow passages (*pontes*, *ponticuli*) raised for the 193 centuries to ascend upon as they went to vote. Both these and the tribunal were surrounded by a balustrade, forming what was called the *Septa* or *Ovile*. Outside of this the people stood until they were called in (*intro vocatæ*) to vote century by century through the six successive classes. The order, in which the centuries voted, was determined by lot (*sortitio*), the names being thrown into a box (*sitella*) and drawn out by the presiding magistrate. The votes were by means of ballots (*tabellæ*), which were given to each citizen by persons (*diribitores*) standing at the entrances of the passages just named, and were cast by the citizens into a box or chest (*cista*) at the end of the passage. The manner of voting was the same in the case of elections, of enacting laws, and of passing decrees or judicial sentences. Only persons between 17 and 60 years of age were allowed to vote.

2. "By the chests were placed some of the public servants, who, taking out the tablets of every century, for every tablet made a prick or point (*punctum*) in another tablet, which they kept by them. Thus the business being decided by most points gave occasion to the phrase, *Omne tulit punctum*, and the like." (*Kennett.*)—It is obvious, that in the *Comitia Centuriata* the mode of voting must give the higher classes an entire preponderance over the others.

Respecting the *Comitia*, see *Huschke*, *Zumpt*, &c. cited § 252.—*Walter*, Geschichte d. Röm. Rechts.—Respecting the Campus Martius, cf. P. I. § 65.—*G. Piranesi*, Campus Martius antiquæ Urbis. Rom. 1762. fol.

§ 260. The rights of Roman citizenship included several important privileges, especially during the freedom of the state. The life and property of a citizen were in the power of no one but of the whole people appealed to thereon: no

magistrate could punish him by stripes; he had a full right over his property, his children, and his dependents; he had a voice in the assemblies of the people and in the election of magistrates; his last will and testament had full authority after his death. The right of voting was the most valued; full citizenship including this could be bestowed only by the people; citizenship embracing the other rights could be conferred by the senate also. All freedmen and their children were excluded from this right, which is what was properly meant by the *Jus Quiritium*.

1 *u.* Whoever once acquired Roman citizenship, could not be deprived of it, even by banishment; it was lost only by voluntary resignation or by taking a foreign allegiance. The *Jus Quiritium privatum*, conferred on the colonies and municipal towns, comprehended in it fewer or less important privileges; in the case of the Latin colonies it was called *Jus Latii* or *Latinitatis*; of the Italian, *Jus Italicum*. Still more limited were the privileges included in the *Jura provinciarum* and *Jura prefecturarum*.

2. The rights of a Roman citizen have been divided into *private* and *public*; both are included under the common designation *Jus Quiritium*, and sometimes under that of *Jus civitatis*; and sometimes these phrases seem to be limited respectively to the rights termed private or public.—To the *PRIVATE*, belonged the following; 1. *Jus libertatis*, which secured to each the control of his person; 2. *Jus gentis et familiæ*, which secured the peculiar privileges of his descent; 3. *Jus patrum*, the entire control over his children; 4. *Jus domini legitimi*, the possession of legal property; 5. *Jus testamenti* and *hereditatis*, the right to inherit or bequeath property by will; 6. *Jus tutelæ*, the right to appoint by will guardians for his wife and children. To the *PUBLIC*, belonged the following; 1. *Jus census*, the right of being enrolled by the censor; 2. *Jus militiæ*, none but citizens being enlisted at first, a restriction which was afterwards abolished; 3. *Jus tributorum*, which secured to the citizen taxation proportioned to his wealth; 4. *Jus suffragii*, the right of voting, so highly valued; 5. *Jus honorum*, eligibility to public offices, a right originally confined to patricians, but finally extended to plebeians also; 6. *Jus sacrorum*, which included certain rights in relation to religious worship.—Those who did not possess the rights of citizens (*cives*) were generally termed foreigners (*peregrini*) wherever they resided.

3. This is a proper place for a brief view of the rights and privileges, which were allowed by the Romans to the cities or nations conquered by them. The forms of government established in such cases may be divided into four.

(1.) The *Coloniæ* or colonies were cities or tracts of country, which persons from Rome were sent to inhabit. These persons, although mingling with the conquered natives and occupants, gained the whole power in the administration of affairs. In the later periods of the republic and under the emperors, many colonies were planted with soldiers, who had served out their legal time (twenty years, in the foot, or ten in the horse, cf. § 277), and who after thus laboring for their country were permitted to receive possessions in a colony, and spend their age in ease and plenty.—The colonies were scattered over the empire, and governed by laws prescribed to them by the Romans.

Niebuhr's Rome (ed. Phil. 1833), vol. ii. p. 32.—Frontinus, De Coloniis.—Essay in Madvigii Opuscula (Hauuiz, 1834), De Jure et Conditione Coloniæ Pop. Romani.—Smith, Dict. of Antiq. p. 256

(2.) The *Municipia* were cities, which enjoyed the right of governing themselves by their own laws; retaining, if they chose it, such as were in use before their subjection to the Romans. They were in some respects like the corporate cities of our country, and their inhabitants had the name and some of the rights of Roman citizens. Originally confined to Italy, they were subsequently formed even in the provinces. The *coloniæ* and *municipia* had similar magistrates; the *Duumviri* were the chief officers; the senators were called *Decuriones*.

Savigny, Geschichte des Röm. Rechts.—Savigny, Ueber das Jus Italicum, in the Zeitschrift, &c. vol. v.—Smith, Dict. of Antiq. p. 259.—Niebuhr, as above cited, vol. ii. p. 37.

(3.) The *Prefectura* were certain towns in Italy, whose privileges were curtailed for offences against the Roman government. They were not suffered to frame their own laws as did the *municipia*, nor to choose their own magistrates, as did both the *municipia* and the *coloniæ*. They were governed by a prefect sent annually from Rome.—All the other cities of Italy, which were not either *coloniæ*, *municipia*, or *prefectura*, were called *civitates fœderatæ*, enjoying their own rights and customs, and joined to the Romans only by confederacy or alliance.

Zumpt, Ueber den Unterschied der Benennungen Municipium, Colonia, Prefectura. Berl 1840. 8.

(4.) The *Provinciæ* were foreign countries of larger extent, which, when conquered, were remodeled as to their governments, at the pleasure of the Romans. They were compelled to pay such taxes as were demanded, and subjected to the authority of governors annually sent out from Rome. The provinces were termed *Prætorian* or *Proconsular* according as *Prætors* or *Proconsuls* were governors; provinces belonging to the emperors were governed by *proprætors*: those belonging to the senate, by *proconsuls* (cf. § 250). These governors were often tyrannical and always oppressive; and the provincial system became one of the most odious features in the Roman administration.

For illustrations of this provincial tyranny, cf. Cicero's Orations against Verres.—Middleton's Life of Cicero, vol. i. p. 94, as cited P. V. § 404. 1.—On the Roman provinces, cf. C. Sigonius, De antiquo Jure Provinciarum. Ven. 1568. 4. contained in Grævius, vol. ii.—Burigny, on Gov. of Rom. Provinces, in the Mem. Acad. Inscr. xxvii. 64.—On the general subject of Roman rights Walter, Geschichte des Römischen Rechts.—Zimmern, cited P. V. § 571.—C. Sigonius, De Antiquo Jure Populi Romani Bon 1574. fol. Also in his Opera Omnia. Mediz. 1737. 6 vols. fol.

§ 261. The *judicial proceedings* of the Romans included trials of public and private cases, criminal and civil. The former involved the general peace and security; the latter, the claims and rights of individuals. The *public* or criminal trials (*judicia publica*) were either ordinary or extraordinary.—The latter were such as belonged not to any regular jurisdiction, or fixed time or place, but had a special day of trial assigned, or a special assembly of the people appointed for them. Sometimes the people selected certain persons, as a sort of commissioners in cases of this kind; such were the *Duumviri perduellionis* or *Quæsitores*.—The ordinary public trials were also called *quæstiones perpetuæ*, and were first established in the year B. C. 149, for the most common state offences. In these the *Prætor* presided (cf. § 243), by whom assistant judges (*judices assessores*) were chosen annually, originally from the senate, then from the knights, and at last from all conditions. The judges were divided into several *decuriæ*, from which the requisite number of them were taken by lot for each trial. Under the emperors, the judges were appointed by them.

1 *u.* In all public trials a certain order of proceeding and a series of established usages were observed. The plaintiff (*actor, accusator*) commonly spoke against the defendant (*reus*); the witnesses were then heard; the opinion of the judges was given orally or in writing, and judgment was pronounced. The person acquitted could, when he had ground for it, bring his accuser to trial for slander (*calumniæ*); the person condemned, on the other hand, was punished according to the law.

2. Public trials of a *capital* kind were held before the *Comitia Centuriata*; such as involved only the question of some minor punishment, before the *Comitia Tributa*. In these cases some magistrate must be the accuser. Having called an assembly, he announced that on a certain day he should accuse the person of a certain crime; doing this was expressed by the phrase *dicere diem*; the person named must procure bondsmen (*vades, prædes*) or be kept in custody to the day named; on that day the magistrate made his accusation, which was repeated three times, each after one day intervening; then a bill (*rogatio*), including the charge and the punishment proposed, was posted up for three market-days; on the third market-day, the accuser again repeated the charge, and the criminal or his advocate (*advocatus, patronus*) made a defence; after which the *Comitia* was summoned, for a certain day, to decide the trial then by suffrages.

On the *judicial affairs* of the Romans, the fullest authority is C. Sigonius, de *judiciis*, in his *Opera Omnia*, cited § 260. vol. iii.; also in 2d vol. of *Grævius*, cited § 197.—Cf. *Beaufort*, *Republique Romaine*. 2d vol.—*Dunlop*, *Rom. Lit.* vol. ii. p. 111, as cited P. V. § 299. 8.—H. F. *Salmon*, *De Judiciis et Pœnis Romanorum*, in *Sallengre*, vol. iii.—*Walter*, *Geschichte des Rom. Rechts*.—*Götting*, *Geschichte der Rom. Staatsverfassung*.—*Tigerström*, *De Judiciis apud Romanos*. Berl. 1826. "Valuable only for the collection of the original authorities."

§ 262. In *private* affairs, the accusation was commonly called *petitio*; the plaintiff *petitor*, and the defendant, *is unde petitur*. The plaintiff could compel the other party to appear at court, not usually, however, without calling in some one as witness to the step (*antestatio*). If the defendant chose not to go, he must give security or bail (*salisdare*). The plaintiff himself stated the matter or object of his complaint (*causa*); if the defendant denied the thing charged, it led to a formal trial (*actio*).—There were two principal kinds of actions; viz.: *actiones in personam*, which related to the fulfilment of obligations; and *actiones in rem*, which related to the recovery of property in possession of another. The proceeding, in a case of the latter kind, was termed *vindicatio*; of the former kind, *condictio*. All private trials belonged to the jurisdiction of the *Prætor*.

1 *u.* The *Prætor* named the judges, who, when the dispute was about the restitution of property, were called *recuperatores*. Often for this purpose a hundred or a hundred and five were appointed from the different tribes, called *centumvirale judicium*. The judges or jury, as well as the litigating parties, were put under oath. Then the action was carried forward orally, and after examination, judgment was pronounced, and provision made for its execution.—It may be important to distinguish judges properly so called from arbitrators (*arbitri causarum*), who made awards in cases which were not to be decided on the exact principles of law but to be adjusted by accommodation, or by their best discretion; such cases were termed *causæ fidei bonæ et arbitrariæ*.

2 *u.* The usual places for trials were, in public cases, the *Forum* or the *Campus Martius*; and in private actions, other free places, or more frequently the *Basilicæ* (cf. P. I. § 61).

§ 263. Among the principal *penal offences*, which demanded public trials were the following: *Crimen majestatis*, or an offence against the dignity and

security of the state and its magistrates; *perduellionis*, high treason against the freedom of the people; *peculatus*, embezzling in any way the public property, sacrilege, counterfeiting money, or falsifying records; *ambitus*, bribery or corruption of the people to procure votes in an election; *repetundarum*, extortion, when a Prætor, Quæstor, or other provincial magistrate, made unjust exactions, for which compensation was demanded; *vis publicæ*, public violence, including conspiracies, personal assaults, and various similar offences.—There were various more private offences of which cognizance was taken in public trials; e. g. *crimen inter sicarios*, assassination; *crimen veneficii*, poison; *parricidii*, parricide; *falsi*, forgery; *adulterii* and *plagii*, adultery and man-stealing.

§ 264. The punishments (*pænæ*) inflicted on those found guilty were various. The following were the principal; *damnum*, *multa*, fines, which at first never exceeded thirty oxen and two sheep, or the value of them, but afterwards were increased; *vincula*, imprisonment with bonds, which were cords or chains upon the hands and feet; *verbera*, blows inflicted on the freeborn with the rods of the Lictors (*virgis*), upon slaves with whips (*flagellis*); *talio*, satisfaction in kind, i. e. the punishment similar to the injury, e. g. an eye for an eye; *infamia* or *ignominia*, disgrace or infamy, which generally rendered the person incapable of enjoying public offices; *exilium*, banishment, which was either voluntary or inflicted, and was attended with a deprivation of all honors. When the person was banished to no particular place, he was said to be *interdictus*; when banished to a certain place, *relegatus*. The form termed *deportatio* was the most severe, as the persons were then sent into perpetual exile in distant and desolate places or islands. Two other punishments should be noticed; *servitus*, slavery, into which offenders of a certain class were sold; and *mors*, death, inflicted for heinous crimes.

1. Under the term *vincula* were included several varieties; as *catenæ*, chains; *boiæ*, cords or thongs; *manicæ*, manacles for the hands; *pedicæ*, fetters for the feet; *nervus*, iron shackles for the neck; *columbar*, a sort of stocks, a wooden frame with holes in which the feet were fastened and sometimes the hands.—The confinement of criminals was either in prison, or in private custody under a soldier or officers (cf. Acts xxviii. 16); the right wrist of the prisoner being fastened by a chain to the left wrist of the keeper; the prisoner was sometimes chained to two soldiers.—The ancient state-prison of Rome, by the name of the *Mamertine Prison*, is still pointed out to travelers.

In our Plate XXXI., fig. A, is a cut showing a kind of stocks now used in the East, in which the criminal prostrate on his back is confined by his feet and hands; it may serve to illustrate the Roman stocks above named.—Fig. B, of the same Plate, is a cut representing one of the stories of the *Mamertine Prison*. The structure is under a small edifice called the Church of St. Joseph; it consists of two stories; the lower one is called *Tullianum*, after Servius Tullius, who is said to have built it; this is formed of heavy blocks of stone, arched over without cement, and defying the assaults of time; here *Jugurtha* was stoned to death; and here, according to tradition, *Paul* and *Peter* were imprisoned; the dungeon presents a most appalling appearance.

Cf. *Eustace*, *Tour*, &c. cited P. IV. § 190. 1.—*Fish*, *Travels*, &c. p. 300, as cited P. IV. § 186 6.

2. The *flagellum* (μάστιξ) was made of leathern thongs (*loræ*) or twisted cords (*funes*) fastened to the end of a stick, and sometimes loaded with pieces of iron or lead. The *scutica* was a simple thong or strap, and the *ferula* a mere rod or stick. Cf. *Hor.* i. iii. 119.—The punishing of Roman citizens by the *virga* (ῥάβδος) was prohibited by the *Lex Porcia*, many years before the time of Christ (cf. Acts xvi. 22).

3. The modes of inflicting death were various. Slaves were usually crucified (*cruci affigere*); others it was customary at first to hang (*arbori suspendere*), afterwards to behead (*securi percutere*), or to strangle in prison (*strangulare*), or to throw from the Tarpeian rock (*de saxo Tarpeio dejicere*), or cast into the sea or a river (*projicere in profluentem*). The latter mode was used in the case of parricide, or the murder of any near relative. The criminal was first whipped, then sewed up in a leather sack (*culeus*, cf. *Dionys. Hal.* iv. 62), sometimes along with a serpent, or an ape, or a dog and a cock, and then thrown into the water.—The bodies of executed criminals were not burned or buried, unless, as was sometimes permitted, their friends purchased the privilege of doing it; but were usually exposed before the prison, on certain stairs (*scalæ*) called *gemoniæ* or *gemonii gradus*; down which they were dragged with a hook and cast into the Tiber. The innocent victims of popular violence or civil war were sometimes thrust down these steps of infamy (*Tac. Hist.* iii. 74). Three other modes of capital punishment were also practiced, especially under the emperors; *ad ludos*, in which the criminals were obliged to fight with wild beasts in the amphitheatre (*bestiarii*), or with each other as gladiators; *ad metalla*, in which the offenders were condemned to work in mines; *ad bestias*, in which they were thrown to wild

beasts to be devoured. These forms were often inflicted on those who embraced and would not renounce Christianity. There was also another form, still more horrid, which was to wrap the offender in a garment covered with pitch and set it on fire; thus Nero murdered the Christians, on whom he charged his own crime of burning Rome.

§ 265. The system of laws was in general very loose and indefinite in the early times of Rome. The kings, and likewise the first consuls, decided all cases according to their own judgment, or according to usage in similar instances. The abuses growing out of this state of things occasioned, according to the common accounts, the sending of three commissioners, B. C. 455, to Athens and Sparta in order to collect the laws of Solon and Lycurgus. They returned B. C. 453; and in the year following, ten patricians (cf. § 248. 3) were appointed to devise and propose a body of laws.

1 u. The laws proposed by the Decemviri were embodied at first in *ten*, then in *twelve tables*, and by the people in the *Comitia Centuriata* were adopted and established as the ground and rule of all judicial decisions (cf. P. V. § 561).—To these were afterwards added many particular laws, which were usually named from their authors, the consuls, dictators, or tribunes who proposed them; e. g. *Lex Atinia*, *Lex Furia*, &c.; also from their contents; e. g. *Leges agrariæ*, *frumentariæ*, &c.

2 u. It was necessary that every law proposed for enactment should be previously posted up in public for seventeen days (*per trinundinum*), and then be submitted to the decision of the people in the *Comitia Centuriata*, that they might adopt it (*legem jubere, accipere*), or reject it (*legem antiquare*). When a previous law was abolished, they were said to abrogate it (*legem abrogare*). Laws thus adopted were engraved on brass and lodged in the archives.—Under the emperors, however, their own ordinances had the force of laws, called *Constitutiones principales*, and including not only their formal edicts (*edicta*), but answers to petitions (*rescripta*, or *epistolæ*), judicial decisions (*decretu*), and commands to officers (*mandata*).

3. Originally laws were enacted by the people in the *Comitia Curiata*; such laws were termed in general *Leges Curiatæ*. But afterwards the *Comitia Curiata* fell almost into disuse, and laws were enacted in the *Comitia Centuriata*, and thence were termed *Leges Centuriatæ*. Enactments in the *Comitia Tributa* were termed *Plebiscita* (cf. § 259). Decrees of the Senate were called *Senatus consulta* (cf. § 257). Under the early emperors, these decrees were often based on proposals made by the emperors, called *orationes principum*, which were sometimes delivered orally, but generally were sent in written messages; in later times the *orationes* seem to have been synonymous with the *constitutiones*.—The Roman law included the *Leges*, the *Plebiscita*, the *Senatus consulta*, and the *Constitutiones Principales*; and also besides these, the various edicts forming the *Jus honorarium*; and likewise several early collections of laws and usages, viz. the *Jus Papirianum*, the *Tabulæ Duodecim*, *Jus Flavianum*, and *Jus Ælianum*, of which some account is given under the history of Roman Literature (cf. P. V. § 561). It is obvious, therefore, that in the lapse of years the system of laws must have become exceedingly cumbrous and perplexing. The emperor Justinian first reduced the Roman law to something like order (cf. P. V. § 569).

Repecting the *Orationes principum*, cf. Dirksen, Ueber die Reden der Röm. Kaiser, in: *die Rheinisch Mus.* für Jurispr.—On the general subject of the Roman Law and Jurisprudence, we may refer to Heinemann, *Antiquitatum Romanarum Jurisprudentiam Floustrantium Synagoga*. Argent. 1755. 8.—Savigny, *System des heutigen Röm. Rechts*—Brockmann, *Instituti nes Juris Romani*.—Hugo, *Lehrbuch der Geschichte des Röm. Rechts*. Berl. 1832. 8.—See also in this Manual, P. V. §§ 558–571.

§ 266 u. One thing especially noticeable in the legislation and regular policy of the Romans was their care to provide sufficient supplies of grain. A general scarcity, as in the year B. C. 440 and at other times, occasioned the appointment of a special officer to attend to the subject, called *Præfectus Annona*, although the *Ædiles* had previously been charged with this care, and it continued afterwards to be a duty of their office (cf. § 244). Augustus ordained, that two men should be annually elected to perform this duty, *duumviri dividundo frumento*. The annual contributions in grain, which were exacted of the provinces, served likewise to prevent the occurrence of a scarcity of bread, and the provincial officers, especially the *Quæstors* (cf. § 246), were required to attend carefully to the business.—In this respect, Egypt was the most productive province, and it was on account of its grain, that the annual voyage was made by the Alexandrine fleet, with which the African fleet was afterwards joined. The distribution of grain among the people, at a low rate, was practiced in Rome from the earliest times.

§ 267. The sources of income to the Roman treasury (*ærarium*), and afterwards to the imperial exchequer (*fiscus*), were the *tributa*, taxes imposed on the citizens according to their property, or on the provinces as an annual tribute, and the *vectigalia*, which included all the other forms of taxes. There were three principal kinds or branches of the *vectigalia*; the *portorium*, duties on ex-

ports and imports, the person taking lease of which was called *manceps portuum*; *decumæ*, tithes or tenth-parts of the produce; and the *scriptura*, or pasture tax, paid for feeding cattle on the public lands. There were also taxes on mines, and on salt works, which yielded considerable revenue. Less important were the taxes on roads, on the value of freed slaves (*vicesima*, a twentieth), on aqueducts, on artisans, and the like.

1 *u.* The *vectigalia* were let by auction (*locabantur sub hasta*). Those who hired or farmed them were called *publicani*, the rent or hire paid being called *publicum*; they were usually Roman knights, who of course possessed property, and on taking the lease advanced a large sum, or gave landed securities (*prædes*). Leases of the revenues of whole kingdoms and provinces were often taken by several knights associated (*societas* or *corpus*), who had in Rome a superintendent of the concern (*magister societatis publicanorum*), with a subordinate one in each province or region (*promagister*), and a multitude of subalterns to collect the revenue, keep the accounts, &c.

The *publicani* so often mentioned in the New Testament were of the class of subaltern collectors above described, who were guilty of great extortion in all the provinces. Zaccheus, described by Luke (xix 2), as "chief among the publicans" (*αρχιτελώνης*), was probably a *promagister*.—Bouchard, Sur les Publicains, &c. in the *Mém. Acad. Inscr.* xxxvii. 241.

2. Salt-works (*salinæ*) are said to have been established first at Ostia, by Ancus Martius (*Plin. Hist. Nat.* xxxi 41). In later times they were numerous in Italy, and in the provinces. Rock-salt (*ἄλς ὀρυκτοῖ*) was known to the ancients; salt was also gathered from springs and lakes, where it was formed by a natural process; yet most of the salt used was made by artificial evaporation of sea-water. The salt-works were usually public property, and were let by the government to the highest bidder.—Among the most productive mines belonging to the Romans, were the gold mines near Aquileia (*Polyb.* xxxiv. 10); the gold mines of Ictimuli near Vercelli, in which 25,000 men are said to have been employed (*Plin. H. Nat.* xxxiii. 4); and the silver mines of Spain near Carthago Nova. In Dacia were gold mines and silver mines belonging to the Romans. Macedonia, Illyricum, Thrace, also Sardinia, and Africa, contained mines from which the Romans derived an income. Those in Dacia are said to have yielded in the time of Nero fifty pounds of gold daily.

On the mines of Dacia, cf. *Lond. Quart. Rev.* Oct. 1841, p. 10.—On those of Spain, *Rollin, Anc. Hist.* vol. i. p. 32, ed. N. York, 1835.—On the ancient mines generally, *B. Caryophilus, De antiquis Auri, Argentis, Stanni, Æris, Ferri, Plumbique Fodinis.* Vienn. 1757. 4.

3. Besides the taxes above named, we may mention under the *Vectigalia*, the following: a tax on the value of things sold (*centesima rerum venalium*); a tax on liberti living in Italy (called *octavæ*); a tax on the doors of houses (*ostiarium*). Sometimes on the pillars (*columnarium*); a tax on bachelors (*uxorium*), first imposed A. D. 403.

4. After the conquest of Macedonia, the revenue from the provinces became so great that the *tributa* previously assessed on Roman citizens were abolished. They were renewed again by Augustus, and continued by his successors. Caracalla bestowed the name and privilege of Roman citizens on all free inhabitants of the empire, in order to increase the income from these taxes; this was done without lessening the taxes levied on them as provincial subjects.

5. Respecting the amount of income to the Roman treasury at different periods not much is known (cf. *Pliny, Hist. Nat.* xxxiii. 17). The annual revenue is said to have been fifty millions of drachms before the time of Pompey, and to have been by him increased to eighty-five millions (*Plut. Pomp.* 45). In later times vast sums must have been required to meet the various expenses of the civil government, the army, the navy, the public buildings, the aqueducts, the great roads, and other works.—It does not appear that regular annual salaries were given to public officers until the time of Augustus; but afterwards they were common. Alexander Severus is said to have established a salary (*salarium*) for rhetoricians, grammarians, physicians, haruspices, mathematicians, mechanicians, and architects. The term *salarium* was derived from *sal*: salt being one of the things essential in supporting human life.

D. H. Hegewisch, Histor. Versuch über die Römischen Finanzen. Altona, 1804. 8.—*R. Bosse, Grundzüge des Finanzwesens im Röm. Staate.* Braunschweig, 1803-4. 2 Bde 8.—*Cf. Gibbon, Rom. Emp. ch. vi. xvii.*—*P. Burmann, Vectigalia Populi Romani.* Leid. 1734. 4.

§ 268*. In connection with the Civil Affairs of Rome, we may speak of the principal employments and regular pursuits which were publicly authorized or sanctioned.

1. Under the heads of Teacher, Priest, Lawyer, and Physician, may be included whatever among the Romans corresponded to the learned professions of modern times.—Respecting the business of instruction, conducted by grammarians, rhetoricians, and philosophers, we only refer to the notices given in other parts of this work (cf. P. IV. §§ 123—128. P. V. §§ 407—412, 416—422, 446—455).—The established system of idolatry required a large number of priests of different grades; a sufficient account has been given in former sections of their business (cf. §§ 207—219) and emoluments (§ 219 b).—The employment of the lawyer was highly honorable and profitable. The jurisconsult or the pleader, who could distinguish himself by his knowledge of law or his talents and skill in managing causes, was sure to obtain honor and wealth; although exposed, of course, the orator especially, to suffer in the violence of party revolutions (cf. P. V. §§ 390—406, 558—571).—The profession of medicine, at first not much encouraged, had great patronage from the time of Augustus (cf. P. V. §§ 543—552). Some statements of *Pliny (Hist. Nat.* xxix. 5) show that the employment was very lucrative; a physician, named Quintus Stertinus, received from the emperor

500,000 sesterces per annum, yet represented himself as making a sacrifice thereby, as he could have obtained 600,000 by private practice.

We may here remark that a number of surgical instruments were found in 1819, in a house in Pompeii; among them were the probe (*specillum*, μήλη), the cautery (*καυτήριον*), the forceps (*vusclia*), the cateter (*καθετήρ. πνεύσ. fistula*), different sorts of knives, &c.—An account of them is given in Kühn, in the *Opuscula Academ. Med. et Philolog.* Lips. 1828. 2 vols. 8.

2 u. Although commerce could not flourish much at Rome in early times, when the spirit of war and conquest engrossed every thing, yet there existed a body of merchants, who were Roman citizens. The Roman commerce was also extended, on the expulsion of the kings, by a treaty with the Carthaginians. Yet commercial pursuits were regarded as unbecoming for the higher classes, who nevertheless covertly and through agents not unfrequently engaged in them and indulged in speculations. They did this especially in connection with the slave-trade, which was very lucrative. The merchants at Rome were styled *mercatores*; those abroad in the provinces, *negotiatores*. There were also brokers and bankers (*argentarii* and *mensarii*), and contractors of various kinds, besides the *publicani* (mentioned in the preceding section), whose contracts may be viewed as a sort of commercial transactions. Yet Rome never acquired a high rank among the states of antiquity in point of commerce.

The *argentarii* were ordinary brokers; they were divided into corporations (*societates, corpora*). The *mensarii* were public bankers, appointed by the state, who loaned money from the public treasury to such as could give security for it. Both classes had their offices in the buildings by the forum.

On Commerce, &c. among the Romans, Gibbon, Fall of Rom. Emp. ch. ii.—The *Hist. of Rom. Emp.* (given in Lardner's *Cab. Cyclopædia*) bk. iii. ch. 9.—*De Pastore*, Sur le commerce et le luxe des Romains. &c. in the *Mém. de l'Institut, Classe d'Hist.* et Lit. Anc. vol. iii. p. 285; vol. v. p. 76; and vii. p. 125.—*Ernesti*, De negotiatoribus Rom. Lips. 1772. 8.

3 u. Other trades were still less reputable than commerce. The mechanics and artisans were slaves, or foreigners, although they sometimes acquired Roman citizenship. Under Numa there were formed certain corporations of them, or colleges (*collegia*), which afterwards became more respectable and numerous. Of this kind were the *collegia fabrorum, tignariorum, dendrophorum, sagariorum, tabulariorum*, &c. The overseer of such a body was called *præfectus*; they had also their *decuriones* and *magistri*, whose office was usually for five years. They performed work for the state, or for individual citizens, who were not able to hold slaves.

Respecting these corporations, see G. Pancirollus, De corporibus Artificum, in 2d vol. of Grævius, cited § 137.

4. Among the various arts and trades pursued, the following should be here noticed more particularly.

(a) The making of glass (*vitrum*, ὑάλος).—It has been a question of some interest how far the ancients understood the making of glass. Pliny (*Hist. Nat.* v. 19. xxxvi. 26) states that the art originated in accident, on the banks of the river Belus; and that glass vessels were first made in Sidon. It was known, however, in Egypt, for pieces of blue glass have been found in the tombs at Thebes, and some of the mummies are decorated with glass. Lachrymatories and paternæ of glass have been discovered in the catacombs of the Greek island Milo (cf. § 186. 1). The allusions and comparisons of Virgil and Horace (cf. *Virg. Æn.* vii. 759. *Hor. Od.* i. xvii. 20. *Sat.* ii. iii. 222) indicate an acquaintance with glass (*vitrea*) in a state of at least considerable perfection. Colored glass is said to have been used in mosaic decorations (cf. P. IV. § 220. 2) in the time of Augustus. Imitations of gems were formed also by means of glass (cf. P. IV. § 210). The story related by Tacitus (*Ann.* v. 42) of a vase of malleable glass shown to Tiberius, however incredible, shows that glass-making had been introduced at Rome. Numerous vessels of glass, and even panes of glass in a window, have been found at Pompeii (cf. § 325). The celebrated Portland Vase has lately been pronounced to be glass (cf. P. IV. § 173); this was found in the tomb of Alexander Severus, in whose reign a special tax was laid, A. D. 220, upon the glass-makers of Rome, who were then so numerous. It is said, as to require the assignment of a particular quarter of the city for the place of their labors.

See Wilkinson, Ancient Egyptians, vol. iii. p. 88, as cited P. I. § 177.—Boudet, Sur l'Art de la Verrerie, &c. in the *Description de l'Égypte* vol. ix. p. 213.—Belzoni, cited P. IV. § 231. 1.—Mazois, Ruines de Pompéi. Par. 1830.

(b) The making of earthenware (*figtile*, κεράμιον, ὑστράκινον) or the art of pottery (*ars figlina*).—This was early known among the Jews (*Jerem.* xviii. 3, 4). The vessels found at Volaterræ and other places (cf. P. IV. § 173. 3) prove its existence among the Etrurians and the Greeks in Italy. There can be no doubt it was early introduced among the Romans. The wheel (*τροχός, rota figularis*) of the potter (*figulus, κεραμεύς*) is a subject of allusion in Plautus (*Epid.* iii. 2. 35). Molds (*τύποι, formæ*) were used to decorate the vessels with figures in bas-relief (cf. P. IV. §§ 158, 188) and for forming the images on the architectural appendages called *antefixa* made of terra cotta (cf. P. IV. §§ 239, 241); some specimens of these molds have been found near Rome. According to Vitruvius the Romans made their water-pipes of potter's clay. They established potteries in England; vestiges of which, it is said, are still discernible in some parts of the island, especially in Staffordshire. If their *vasa murrhina* were porcelain (cf. P. IV. § 195. 4) the art must have reached a high degree of perfection; some have attempted to show that these vessels were made of a transparent stone dug from the earth in the eastern part of Asia.—The manufacture of bricks (*lateres coctiles*) was well understood. Bricks are found in very ancient Roman ruins, which are said to be superior to the modern both in solidity and beauty.

Lardner's *Cab. Cyclopædia*, the vol. on Porcelain and Glass.—S. Parker, Chemical Essays, &c. Lond. 1830. p. 304, 346.—Notices of Roman earthen vessels are found in W. Skerry, Description of the discoveries at Heraclea, translated, &c. Lond. 1750. 8.—Cf. Seroux d'Agincourt, Recueil de Frazmens.

(c) The baking of bread (*ponificium, ars pistoria*).—The bakers (*pistores*) at Rome formed, like persons of other trades, a collegium. No one had made baking a trade it is said, until B C

173. In a bakehouse (*pistrinum*, or *pistrilla*) discovered at Pompeii, were found several loaves of bread apparently baked in moulds (*artoptæ*); they were flat and about eight inches in diameter. Before the invention of the mill (*mola*), corn was pounded in a sort of mortar (*mortarium*) called *pistum*; whence the name *pistor*, and *pistrinum*. Two varieties of the hand-mill (*mola manuaria*) were found in the ruins of a bakehouse at Pompeii; grinding with this was done by slaves, chiefly females. The "cattle-mill" (*mola asinaria*, *μύλος ὄνικος*, cf. *Matth.* xviii. 6) was also used; likewise the water-mill (*mola aquaria*, *ὕδραλέρης*), having above the stones a hopper (*infundibulum*) from which the corn fell down between them. In the later periods there appear to have been public mills turned by the water of the aqueducts. When Rome was besieged by the Goths, A. D. 536, and the aqueducts were intercepted, Belisarius is said to have constructed floating mills upon the Tiber.

Cf. *Vitrivius*, x. 5.—*Ausonius*, Poem. iii. 10.—*Præcypius*, De Bello Gothico, i. 15 (cf. P. V. § 257).—*Mongez*, Sur les meules de moulin, &c. as cited § 59.—*F. L. Goetzius*, De Molis et Pistrinis Veterum, and C. L. *Hoheisel*, De Molis Manualibus, &c. in *Ugolinius*, vol. xxix. as cited § 197. 1.

(d) The business of the fuller (*fullo*, *γναφεύς*), the dresser of cloth and washer of clothes.—The fullers, like the bakers and other tradesmen, formed a collegium. A fuller's establishment was termed *fullonica* or *fullonium*; the mode of performing the work was sometimes a subject of attention from the censors (cf. *Pliny*, Hist. N. xxxv. 5). On the walls of a *fullonica* at Pompeii were found paintings which serve to explain the way in which dresses were cleansed. It would seem that the Romans in the cities sent their clothes to the fuller, instead of having them washed at home.

The paintings above mentioned are given in the *Museo Borbonico*, cited P. IV. § 212. vol. iv.—Some of them in *Gell*, *Pompeiana*, vol. ii. as cited P. IV. § 213. 2; also in *Smith*, Dict. of Antiq. p. 432.—Cf. *Shöttgen*, *Antiquitates Trituræ et Fulloniæ*. Traj. ad Rhen. 1727.

(e) The art of dyeing (*ars tinctoria*, *tinctura*).—This seems to have been a subject of special regard in the time of the empire. Establishments for dyeing were supported in various places; at Tarentum, e. g. celebrated for its woolen manufactures, there was an imperial dye-house (*baphium*, *βαφεῖον*); these establishments were under a superintendent (*baphiis præpositus*). The whole work of making the cloth appears to have been performed in them, both the spinning (*lanificium*) and the business of weaving (*textrina*). A dye much used was the purple obtained from the shell of the Murex. Dyers from various places resorted to Phœnicia to improve themselves in the art.

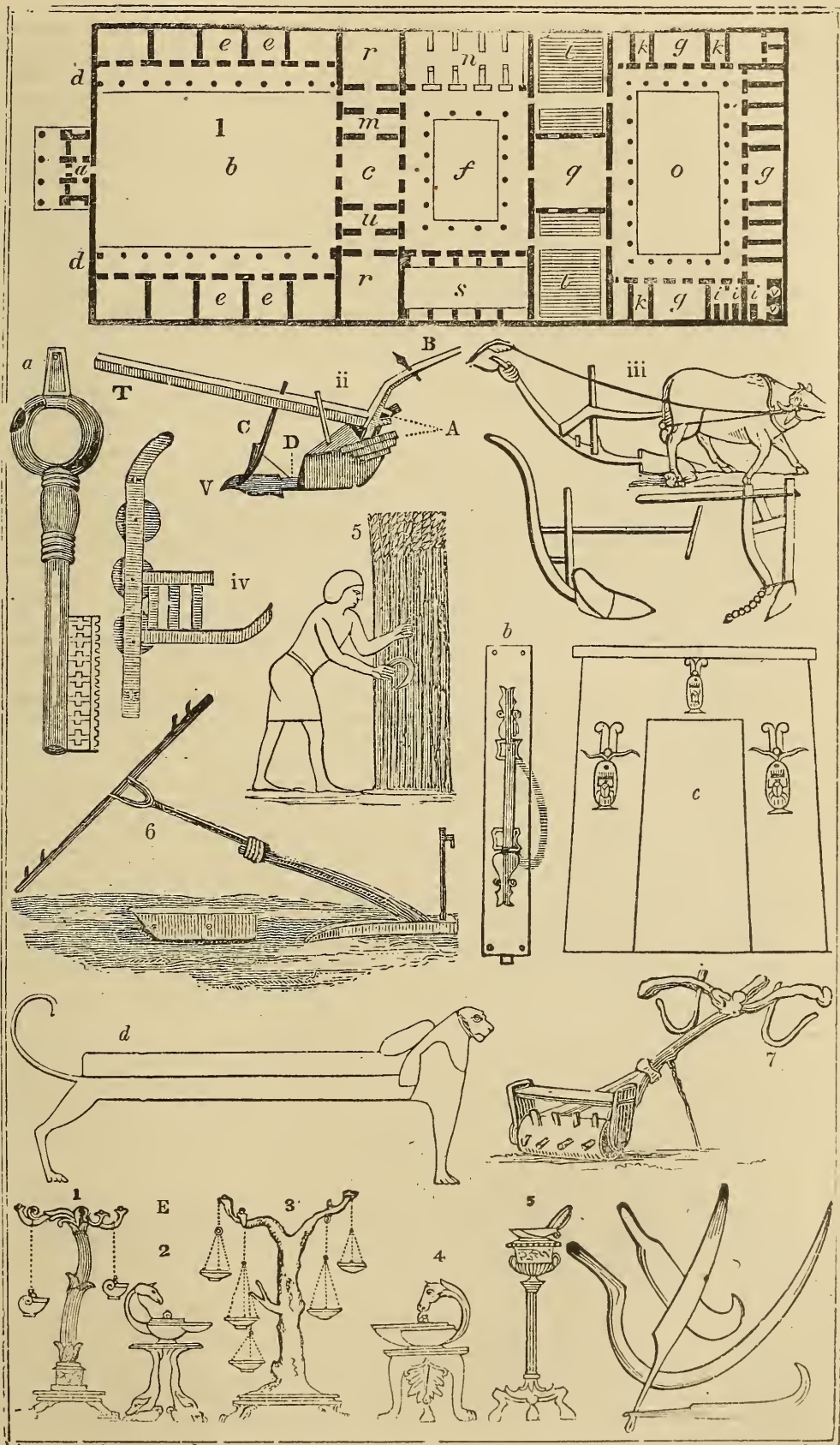
See *Ameilhau*, Sur la teinture des Anciens, in the *Mem. de l'Institut*, Classe de Lit. et Beaux-Arts, vol. i. p. 549; vol. iii. p. 357.—Cf. notice of the color of the toga, § 332. 2.

§ 269 *u.* Agriculture was in much higher estimation than commerce or any of the trades; and the fields of the wide Roman territory, as well as those taken in war, were chiefly possessed by respectable Roman citizens. Many noble Romans lived upon their own lands, and made the cultivation and improvement of them a special study. The ornamenting of their estates proved, in the flourishing periods of the state, an important part of Roman luxury.

1. The grain chiefly cultivated was wheat, but of various kinds; *triticum* was a common name; *far* is put for any kind of corn, and *farina* for meal. Barley, *hordeum*, and oats, *avena*, were also raised. Flax, *linum*, was an article cultivated considerably. Meadows, *prata*, were cultivated for mowing; they seem to have yielded two crops of hay, *fenum*.—The breeding of cattle was an object of attention usually included under husbandry; chiefly, oxen, horses, sheep, and goats. Much care was also bestowed on bees (*apes*). Trees, also, both forest, fruit and ornamental, received their share of attention. The Romans were acquainted with most of the various methods now practiced for propagating the different species and varieties.—But the culture of the vine finally took the precedence of all other cultivation (cf. § 331 b).

Respecting the attention paid by the Romans to agriculture as a science, and the care taken in defining the boundaries of lands by means of professional surveyors (*agrimensores*), see P. V. § 483—489. cf. P. II. § 91. 1.

2. Among the agricultural instruments the plow, *aratrum*, ranks first; its chief parts were the *temo*, beam, to which the *jugum* or yoke for the oxen was attached; *stiva*, plow-tail or handle, having on its end a cross-bar (*manicula*) of which the plowman took hold to direct the instrument; *buris*, a crooked piece of wood between the beam and plowshare; *dentale* or *dens*, the piece of timber which was joined to the *buris* and received on its end the share; *vomer*, the share; *aures*, affixed to the *buris*, and answering to mold-boards to throw the earth back; *cutter*, the colter. The *rallum* was a staff used for cleaning the plow, or beating off clods from it. In some plows wheels were attached; but the plow most commonly used was more simple, having neither colter nor mold-boards.—Other instruments were the *ligo*, spade; *batillus*, shovel; *rastrum*, rake; *sarculum*, hoe or weeding-hook; *bidens*, a sort of hoe, with two hooked iron teeth; *occa* and *irpex*, different kinds of harrows; *marra*, a mattock or hoe for cutting out weeds; *dolabra*, a sort of adz; *securis*, ax; *fulx*, pruning-knife; *falx messoria* and *falcula*, sickle.—The implements for beating out grain were the *pertica*, a sort of flails; *traha*, a sort of sledge; *tribula*, a board or beam, set with stones or pieces of iron, with a great weight laid upon it, and drawn by yoked cattle. These were all used upon the threshing-floor, *area*, which was a round space, elevated in the center; sometimes paved with stone, but commonly laid with clay carefully smoothed and hardened. Sometimes the threshing was done by merely driving oxen or horses over the grain spread on this floor, as among the Greeks and Jews.



In Plate XXXI., fig. ii. exhibits the Roman plow; T is the *temo*; B, the *stiva*; A, points to the *uices* on the *buris*; D, to the *dentale*; V, is the *vomer*; C, the *cutter*. In fig. iii. are seen forms of the Syrian plow, cf. § 172. 3.—On the Roman plow, cf. *Dickson*, as cited P. V. § 489. 3.—Fig. 8, in Plate XXXI., is a cut showing varieties of the *futz*, pruning-knife, and sickle. Fig. 5 is from an Egyptian monument, and shows the use of the sickle in cutting wheat in the field.—Fig. 7 is a Persian *drag*, for the purpose of threshing grain; a roller with teeth, fitted so as to be drawn by cattle over the grain; it is taken from Sir R. K. Porter.—Fig. iv. is another instrument for the same purpose, taken from *Nibuhr*; it has three wheels with iron teeth, or with serrated edges, drawn by cattle, the driver sitting on it. These figures may partially illustrate the Roman *traha* and *tribula*.—*Pontedera*, *Antiquitatum Rusticarum*, &c. Patav. 1738.

3. The carriages used for agricultural purposes were chiefly the *plaustra* or *vehæ*, which had usually two wheels, sometimes four, and were drawn commonly by oxen, but also by asses and horses. These often had wheels without spokes, called *tympana*. The body of these carriages (and indeed of any carriage) was termed *capsum*, and the draught-tree or beam, *temo*. The *jugum* was the yoke, fastened to the beam and also to the cattle by thongs, *lora subjugia*.—The *sarracum* was a cart or wagon used in conveying wood, and the various products of the farm.—Pack-horses (*caballi*) were sometimes used for carrying burdens; more frequently asses or mules; called *clitellarii*, from the packages (*clitellæ*) on their backs.

We may remark in this connection, that the Romans had various carriages for convenience and amusement.—The chariot, *currus*, was the most common; always with two wheels, but either two, three or four, or even six horses. Those with two were termed *bigæ*; those with four, *quadrigæ*; in the races, the horses were always yoked abreast.—The *carruca* was a sort of private coach of the rich, sometimes of solid silver, curiously carved.—The *pilentum*, was an easy soft vehicle with four wheels, used in conveying women to public games and rites. The *carpentum* was a carriage with two wheels and an arched covering. The *thensa* was a splendid carriage with four wheels and four horses, in which the images of the gods were taken to the *pulvinaria* in the Circus, at the Circensian games (§ 233). The *cisium* was a vehicle with two wheels, drawn by three mules, used chiefly for traveling. The *rhedæ* was a larger traveling carriage with four wheels.—The horses were guided and stimulated by the bit (*frænum*) and reins (*habenæ*) and whip (*flagellum*). Bells (*tintinnabula*) were sometimes attached to the necks of the chariot-horses in a string similar to those now used.

Fig. 6, in our Plate XXXI. is an ancient *biga*, preserved in the Vatican at Rome; it is covered with leather. Fig. 5 shows a *triga*. Fig. 4 is a *quadriga*, which very nearly corresponds to a representation on a medallion (*nummus moduli maximi*) belonging to the Royal Cabinet at Paris, on which Augustus appears holding a standard with the eagle at its top, and driving four horses. Cf. *Montfaucon*, Sup. vol. i. p. 64.

Conveyance was also made on horseback, in which case the spur (*calcar*, *κέντρον*, cf. *Virg. Æn.* xi. 714) was the stimulus. Saddles of some kind (*ephippia*, *ἐπιππιον*) were used; sometimes perhaps merely of cloth (*cestis stragula*); yet sometimes consisting, as is now supposed to be shown by some monuments, of a wooden frame, stuffed and covered with a soft material, and fastened by a girth (*cingulum*, *zona*). Stirrups (*stapia*) were also known², in later times at least.—It has been questioned whether the ancients used to shoe their horses. But the allusions of the classical writers seem to indicate clearly the fact that they did³, although, in the remains of ancient art the shoe is scarcely found, if ever, in the representations of the horse. Some have supposed that a plate of metal was attached to the hoof, not by nails, but by some other means.

¹ See *Ginzrot*, Ueber Wägen ("a valuable work on the history of Carriages").—² Cf. *Archæologia*, vol. viii. p. 111 as cited P. IV. § 32. 5.—³ *Archæologia*, vol. iii. p. 35.—See the passage from *Johnson*, given in § 329. 3.—Respecting bridles, bits, &c. cf. *B. Clark*, Chalinography. Lond. 1835.—On the vehicles of the ancients, *Scheffer*, *De Re Vehicul.*

§ 270. Here will be the place to notice what is most important respecting the weights and circulating coins of the Romans.

1. The principal Roman weight was the *libra* or pound. This was divided like the *as*, into twelve ounces; and the parts bore the same names with those of the *as*, mentioned below. Various weights, both parts and multiples of the pound, were used in transacting business. They were often made of a black stone which some have called *Lydius lapis*. Scales (*libræ*) and steelyards (*trutinæ*), like the modern, were employed in weighing.

Various specimens of Roman weights are given by *Montfaucon*, vol. iii. p. 166, as cited § 13. Some are rectangular solids; but most of them are in a degree spherical.—Fig. 7, in our Plate XXXI. is a steelyard found at Pompeii; the original has an inscription, bearing a date which corresponds to A. D. 77, and asserting that the instrument had been legally tested and proved in the Capitol.—Fig. 8 is the movable weight belonging to another steelyard found at the same place.—Roman steelyards and weights have been found also in England. Cf. *Archæologia*, cited P. IV. § 32. 5. vol. ix. p. 131.

2 u. Servius Tullius was the first who caused money to be coined (cf. P. IV. § 134), by stamping on brass the image of cattle (*pecudes* whence the term *pecunia*). Previously, exchanges were made by barter, or by means of uncoined metal. The most common brass coin, the *as*, was originally a Roman pound in weight and was divided like that into twelve ounces (*uncie*). Two *uncie* made a *sextans*; three, a *quadrans*; four, a *triens*; five, a *quincunx*; six, a *semis*; seven, *septunx*; eight, *bes* (*his triens*); nine, *adrians*; ten, *decunx*; and eleven, *deunx*. Afterwards the *as* was gradually

reduced (*Plin. H. N. xxxiii. 3*) to an ounce in quantity, and finally even to a half-ounce. Silver coin was first stamped B. C. 269; the most common coins were the *Denarius*, *Quinarius*, and *Sestertius*. The *Denarius* was originally reckoned as equal to ten pounds of brass, and marked X, or $\frac{1}{10}$, but after the reduction of the *as* to an ounce, B. C. 217, it passed as equal to sixteen asses. The proper value of it also varied at different times. The *Quinarius* was half the *Denarius*, and marked V. The *Sestertius* was a fourth part of the *Denarius*, and originally equal to $2\frac{1}{2}$ asses (hence its name *semis tertius*), and marked LLS, i. e. *Libra Libra Semis*, abbreviated IIS or HS. After the reduction of the *as* to one ounce, the *Sestertius* passed for four asses. The *Sestertius* was often called *Nummus*.—Gold coin was first stamped at Rome B. C. 207; the most common coin was the *Aureus* or *Solidus*, equal in weight to two *Denarii* and a *Quinarius*, and in value to twenty-five *Denarii*.

J. Ward, De Asse et Partibus ejus. Lond. 1719. 8.—Cardwell, Lectures on the Coinage of the Greeks and Romans.

3. The temple of Juno Moneta was the place of the Roman mint, where their money was coined; the term *moneta* (whence *money*) referred originally to the image, or stamp, impressed on the coin and reminding one of the person or thing represented. The mint was under the care of the *Triumviri monetales*; the coins were examined by the *Nummularii*. The impression on the *As* or *Assipondium* was a *Janus bifrons* on one side and on the reverse the *rostrum of a ship*; on the *Semis* and *Quadrans* (called also *Sembella* and *Teruncius*) was a *boat* instead of the *rostrum*. The silver coins *Denarius*, *Quinarius*, and *Sestertius*, often had on one side a chariot with two or four horses, and on the other the head of *Roma* with a helmet; but other devices were sometimes impressed (cf. P. IV. § 139. 2).—The value of the *Denarius* was about 15 cents, as deduced from the experiments of *Letronne*, who carefully weighed 1350 *consular denarii*; that of the *Sestertius*, being one-fourth of it, was therefore about 3 cents and 8 mills.—The ratio of gold to silver in the republic was about 10 to 1:

E. Brerewood, De Ponderibus et Pretiis Veterum Nummorum Lond. 1614. 4.—Mongez, sur l'art du Monnayage chez les anciens et chez les modernes, &c. in the Mem. de l'Institut, Classe d'Hist. et Lit. Anc. vol. ix. p. 187.—Cuniger, Böckh, as cited § 174.—Hussey, as cited § 274. 2.

4. The usual rate of interest (*fœnus*) was one *as* for the use of a hundred a month, or 12 per cent. a year, and was paid monthly on the Calends. It was called *usura centesima*, as in a hundred months the interest would equal the capital (*caput* or *sors*). Horace speaks (*Sat. i. iii. 12*) of a usurer, who took 60 per cent. For money invested in property exposed at sea (*fœnus nauticum*) the lender might demand any interest he liked while the vessel was out; but after she reached harbor, only the usual rate of 12 per cent.—When a person, borrowing money, pledged himself and property in the form of a sale, he was said to be *nexus*; a person failing to discharge his debt within the legal term was by the law consigned to the creditor, and was then said to be *addictus*.

See Niebuhr, Hist. of Rome, ed. Phil. 1835. vol. i. p. 437.—Hudtwalker, De fœno nautico Rom. Hamb. 1810. 4.

§ 271 *u.* The Romans usually reckoned money by *Sestertii*. The sum of 1000 *Sestertii* they called *Sestertium*; *duo Sestertia*, e. g. signifies the same as *bis mille Sestertii*. When the sum was ten hundred thousand or over, they used the word *Sestertium* in the case required, prefixing only the numeral adverb to the first number, *ten*, *twenty*, &c., and leaving the hundred to be supplied by the mind; e. g. *Decies Sestertium* signified 10,00,000 *Sestertii*; *Quadrages Sestertium* signified 40,00,000, or 4 million *Sestertii*.—They sometimes reckoned by *talen's*, in case of large sums. The *talentum* was equal to 60 *libræ* or pounds.

1. Kennet gives the following rule for interpreting the Latin expressions for sums of money: if a numeral agree, in case, number, and gender, with *Sestertius*, then it denotes precisely and simply so many *sesterces*; if a numeral of another case be joined with the genitive plural, *Sestertiūm*, it denotes so many *thousand sesterces*; if a numeral adverb be joined to the same, or be used alone, it denotes so many *hundred thousand sesterces*.

We have on record some statements, from which we may form a notion of the Roman wealth and luxury. Crassus, for instance, is said to have possessed lands to the value of *bis millies*, i. e. by the above rule. $2000 \times 100,000 = 200,000,000$ *sesterces*; taking the value of the *sesterce* obtained as mentioned in the preceding section, we have $38 \times 200,000,000 : 1000 = \$7,600,000$, for the value of the land owned by Crassus; he is said to have had, in slaves, buildings, furniture, and money, as much more.—Caligula laid out upon a single supper, *centies*, i. e. $100 \times 100,000$ *sesterces* = $3.8 \times 10,000,000 : 1000 = \$380,000$.—Cleopatra is said to have swallowed, at a feast with Antony, a pearl worth the same sum, *centies HS*.—Cicero is said to have had a table which cost *centum sestertiūm*, i. e. $100 \times 1,000$ *sesterces* = \$3800.

Cf. *Adam, Rom. Ant. (ed. Foyd) Edinb. 1834. p. 432.*—Perhaps these sums would be much larger, if due allowance were made for the depreciation in the value of the precious metals. Cf. *Say's Polit. Economy, bk. i. ch. xxi. sect. 7.*

2. In the Roman system of notation, seven letters of the alphabet were employed for expressing numbers; viz. I for 1, V for 5, X for 10, L for 50, C for 100, D for 500, and M for 1000. Instead of D, they sometimes used IC to signify 500; and instead of M, they also used $\mathbb{M}$ or CIC, or CC , to signify 1000. Sometimes a line drawn over a letter indicated that it was to be multiplied by 1000; e. g. $\overline{\text{X}}$ stood for 10,000; $\overline{\text{L}}$, 50,000; $\overline{\text{C}}$, 100,000.—Combinations of these letters usually signified the *sum* of the numbers represented by the several letters separately; e. g. VIII, 8; XV, 15.

I X, 60; CX, 110. But when I, V, or X was placed before a letter representing a larger number, the combination expressed the *difference*; e. g. IV, 4; XL, 40; XC, 90; and when to IC another C was annexed, it indicated a multiplication by 10; e. g. IC, 500; ICC, 5000; ICCC, 50,000: in order to signify the same multiplication of CIC, a C was also prefixed as well as I annexed e. g. CIO, 1000; CCIOO, 10,000; CCCIOOO, 100,000. For any multiple, however, of this last, 100,000, the Romans did not employ letters: but prefixed to this expression a numeral adverb; as *bis*, to signify 200,000; *ter*, to signify 300,000; *decies*, to signify 10,00,000, &c.

§ 272. It may be in place to speak here of the modes of acquiring or transferring property (*res privatæ*), or methods of gaining the ownership (*dominium*). The following may be named; 1. *Mancipatio*, when a regular compact or bargain was made, and the transfer was attended with certain formalities used among Roman citizens only; 2. *Cessio in jure*, when a person transferred his effects to another before the Prætor, or ruler of a province; chiefly done by debtors to creditors; the *cessio extra jus* was when an insolvent debtor gave up his property to his creditors; 3. *Usucapio*, when one obtained a thing by having had it in possession and use (*usus auctoritate*); 4. *Emptio sub corona*, the purchasing of captives in war, who were sold at special auction, with garlands (*corona*) on their heads; 5. *Auctio*, public sale or auction; 6. *Adjudicatio*, which referred strictly either to dividing an inheritance among co-heirs or dividing stock among partners, or settling boundaries between neighbors, but is applied also to any assignment of property by sentence of a judge or arbiter; 7. *Donatio*, when any thing was given to one for a present; 8. *Hæreditas*, when property was received by inheritance; and this was either *by bequest*, from a testator, who could name his heirs in a written will (*testamento*) or in a declaration (*viva voca*) before witnesses; or *by law*, which assigned the property of one dying intestate to his children and after them to the nearest relatives on the father's side.

§ 273 *u.* The public sale of property (*auctio*, also called *proscriptio*) was very common among the Romans. In the place where such sale was held, a spear was set up, whence the phrase *sub hasta venire* or *vendere*. A notice or advertisement of the goods to be sold (*tabula proscriptionis*, *tabula auctionaria*) was previously suspended upon a pillar in some public place. Permission for such sales must be obtained of the city Prætor. The superintendent of the sales was termed *magister auctionum*: in cases where the sale was to meet the demands of debt, he was selected by the creditors, and was generally the one who had the highest claim against the debtor. The sale of confiscated goods was termed *sectio*; the money arising therefrom went to the public treasury.

Various distinctions were made of things constituting property. One, of early origin, and considered important, was into *Res Mancipi* and *Res Nec Mancipi*; the *Mancipi* were all such as could be transferred by the form called *Mancipatio*; the *Nec Mancipi* were such as could not be thus transferred. Under the *Res Mancipi* were included *firms* within Italy (*prædia rustica*, also *urbana*), and in any place which had obtained the *jus Italicum*; also *slaves*; and *quadrupeds* which were trained to work with back or neck; *pearls* (*margaritæ*); and country *prædial servitudes* (or *servitutes prædiorum rusticorum*). By a *prædial servitude* was meant a right of making a particular use of the land of another, as the right of going through it on foot (*servitus itineris*); of driving a beast (*actûs*); of driving a loaded carriage (*viæ*); of conducting water (*aqueductus*); making lime (*calcis coquendæ*), &c.

On the subject of property among the Romans, see *Unterholzen*, Ueber die verschiedenen Arten des Eigenthums, &c. in the *Rhein Mus.*—*Dirksen*, Ueber die gesetzlichen Beschränkungen des Eigenthums, in the *Zeitschrift*, vol. ii.—*Bynkershoek*, Opusculum de Rebus Mancipi et Nec Mancipi.—*Savigny*, Das Recht der Besitzes.—*Smith*, Diet. of Antiq. under *Dominiun*, *Mancipatio*, *Prædium*, *Servitus*, &c.—On the form in auctions, *J. Rabirius*, De Hastarum et Auctionum Origine, in *Grævus*, vol. iii.

§ 274. The principal Roman measures of extent and capacity should be explained here.

1 *u.* The measures of length and surface were the following; *digitus*, a finger's breath; *four* of which made a *palmus*, or handbreadth; and *sixteen*, a *pes* or foot; 5 feet were equal to a *passus* or *pace*; 125 of the latter formed a *stadium*, and 1,000 of them, or 8 stadia, a *milliare*.—In *land-measures*, the following were the most common denominations; *jugerum*, what could be plowed in a day by one yoke (*jugo*) of cattle, 240 feet long, 120 broad, or containing 28,800 square feet; *actus quadratus*, equal to half the *jugerum*, being 120 feet square and containing 14,400 feet; *clima*, equal to an eighth of the *jugerum*, 60 feet square, containing 3,600 feet.

The smallest measure of capacity for liquid and for dry things was the *ligula*, 4 of which made a *cyathus*, and 6 an *acetabulum*; the *acetabulum* was the half of a *quartarius*, which was the half of a *hemina*; and the *hemina*, half of a *sextarius* nearly equal to our pint. For dry things there was also the *Modius*, equal to 16 sextarii. In liquids the sextarius was a sixth of the *congius*; 4 congii made an *urna*; two urnæ, an *amphora*; and 20 amphoræ, a *culeus*.

For a fuller view of the subject, the Tables presented in Plate XXXII a. may be consulted.

2. Various methods have been adopted to determine the value of the *Roman foot*, which is important in learning the values of the several measures of length, extent, and capacity. 1. One means is furnished by specimens of the Roman foot on tombstones; there are four of these preserved in the Capitoline Museum. 2. Several foot-rules also have been discovered. The foot-rules were bars of brass or iron of the length of a *pes*, designed for use in actual measurements. 3. The length of the Roman foot has likewise been deduced from the distances between the milestones on the Appian Way. 4. Attempts have been made to ascertain the Roman foot likewise from the *congius*, the measure of capacity, of which two are yet in preservation, one at Rome, the other at Paris; the solid contents of the congius are said to have been the cube of half a *pes*. From the same measure, it may be remarked in passing, there have been attempts

ROMAN
MONEYS, WEIGHTS, AND MEASURES.

The value in our denominations is given from
Conger's Tables.

Measures of Surface.

1. *Below the Versus.*

Below the Versus.										Poles.	sq. ft.
Per	Quadratus	.	.	.	.	.	.	.	.	0	00.94
100	Decempeda	Quadratus	.	.	.	.	.	.	.	.	94.23
400	4	Sextula	.	.	.	.	.	.	.	1	104.69
480	4 8	1.2	Actus	Simplex	.	.	.	.	.	1	180.08
600	6	1.5	1.25	Scilicquus	.	.	.	.	.	2	21.91
2400	24	6	5	4	Uncia	.	.	.	.	8	83.65
3600	36	9	7.5	6	1.5	Clima	.	.	.	12	125.48
10000	100	25	20.83	16.6	4.16	2.7	Versus	34	167.05		

2. *Above the Versus.*

Versus										Acres. r. poles. sq. ft.			
1.44	1	Actus	Quadratus	-	-	-	-	-	-	0	0	34	167.05
2.55	2	Jugerum	(As)	-	-	-	-	-	-	•	1	9	229.67
5.76	4	2	Heredium	-	-	-	-	-	-	1	0	39	101.83
576	400	200	100	Centuria	-	-	-	-	-	124	2	17	109.79
2304	1600	800	400	4	Silvius	-	-	-	-	498	1	29	166.91

Subdivisions of the Jugerum and the Libra.

The *Uncia* is a 12th part of the *Libra* and also of the *Jugum*; and ten intervening divisions have the same name.

<i>Unciæ</i>	<i>Unciæ</i>	<i>Unciæ</i>	<i>Unciæ</i>
2 Sextans	5. Quincunx	8. Bes	11. Deunx
3. Quadrans	6. Semis	9. Dodrans	12. Jugerum,
4. Triens	7. Septunx	10. Dextrans	and <i>Libra</i> .

Moneys.

										<i>Dolls. cts. m.</i>	
Teruncius		-		-		-		0 00		3.87	
2	Sembella	-		-		-		• •		7.74	
4	2	Assipondium As, Libella		}		-		-		• 1 54 8	
8	4	2	Dupondius	-		-		-		• 3 0.95	
10	5	2.5	1.25	Sestertius		-		-		• 3 8.68	
20	10	5	2.5	2	Quinarius or Victorriatus		}		• 7 7.98		
40	20	10	5	4	2	Denarius		-		• 15 4.76	
1000	500	250	125	100	50	25	Aureus or Solidus		3 86		8.46

Weights.

1. *Below the Siciliquous.*

										(Troy Weight.)	
										<i>Lwts. grs.</i>	
Siliqua	-	-	-	-	-	-	-	-	-	0	2.92
3	Obolus	-	-	-	-	-	-	-	-	•	8.76
6	2	Scrupulum	-	-	-	-	-	-	-	•	17.53
12	4	2	Semisextula	-	-	-	-	-	-	1	11.06
24	8	4	2	Sextula	-	-	-	-	-	2	22 13
36	12	6	3	1.5	Scilicquus	-	-	-	-	4	9.19

2. *Above the Siciliquous.*

Sciliquus	-	-	-	-	-	-	-	-	-	Lb. oz. dwts. grs.	0	0	4	9	19
13	1	1	1	1	1	1	1	1	1		•	•	5	20	26
4	3	3	3	3	3	3	3	3	3		•	•	17	12	79
48	36	12	Libra	-	-	-	-	-	-		•	10	10	9	53
4800	3600	1200	100	Centum	pedium						87	7	19	17	06

Measures of Capacity.

1. *For Liquids.*

													<i>Gall. qts. pts.</i>		
<u>Ligula</u>	.	.	.	.	.	.	.	.	.	.	.	.	0	0	0.019
<u>4</u>	<u>Cyathus</u>	.	.	.	.	.	.	.	.	.	.	.	.	.	0.079
<u>6</u>	<u>1.5</u>	<u>Acetabulum</u>	.	.	.	.	.	.	.	.	.	.	.	.	0.118
<u>12</u>	<u>3</u>	<u>2</u>	<u>Quartarius</u>	.	.	.	.	.	.	.	.	.	.	.	0.237
<u>24</u>	<u>6</u>	<u>4</u>	<u>2</u>	<u>Hemina</u>	.	.	.	.	.	.	.	.	.	.	0.475
<u>48</u>	<u>12</u>	<u>8</u>	<u>4</u>	<u>2</u>	<u>Sextarius</u>	.	.	.	.	.	.	.	.	.	0.950
<u>2⁸</u>	<u>2</u>	<u>48</u>	<u>24</u>	<u>12</u>	<u>6</u>	<u>Congius</u>	.	.	.	.	.	.	.	.	2.1704
<u>1152</u>	<u>2⁸ x</u>	<u>192</u>	<u>96</u>	<u>48</u>	<u>24</u>	<u>4</u>	<u>Urna</u>	.	.	.	.	.	.	.	2.3
<u>2304</u>	<u>5</u>	<u>6</u>	<u>384</u>	<u>192</u>	<u>96</u>	<u>48</u>	<u>8</u>	<u>2</u>	<u>Amphora</u>	.	.	.	.	.	5.2

2. For Things Dry.

[illegible]

Measures of Length.

1. *Below the Pes.*

									<i>Inches.</i>
Sextula	.	.	.	.	.	.	.	.	0 16
1.5		Scilliqua	.	.	.	.	.	.	0.24
3		2		Semiuncia	.	.	.	.	0.48
4.5		3		1.5		Digitus	.	.	0.72
6		4		2		1.3		Uncia	0.97
12		12		6		4		3 Palmus	2.91
72		48		24		16		12 4 Pes	11.6;

2. *Above the Pes.*

Pes (11.64 inches =)										Yds. ft	
1.25	Palmipes									0	0.97
1.5	1.2	Cubitus								0	1.45
2.5	2	1.6	Pes Sestertius							0	2.42
5	4	3.3	2	Passus						1	1.85
10	8	6.6	4	2	Decempeda					3	0.70
120	96	80	48	24	12	Actus				38	2.49
5000	4000	3333.3	000	1000	500	41.6	1	Milliare	1617		2.75

to deduce the value of the Roman *libra*, as the *congius* is said to have held ten pounds of wine or water. 5. The actual measurement of ancient buildings now standing at Rome is a method which is thought to be most satisfactory. By these various methods the Roman foot is made nearly equal to 12 inches.

Gassendi's experiment to ascertain the *Libra* from the *Congius* is related in *Diss. I.* appended to vol. iii. of *Goguet's Origin of Laws*, &c.—Among the authorities on the Roman money, weights, and measures, the following may be named in addition to those cited § 270.—*Kistner, Matthiæ, and Wurm*, as cited § 174.—*G. Budæus*, *De Asse et partibus ejus. libri v.* Lugd. 1551. 8.—*J. F. Gronov.* *De Sese tiis.* L. B. 1691.—*R. Beverini*, *Synagoga de ponderibus et mensuris Rom.* Leipz. 1714. 8.—The treatises of *Pattu* and others in the 11th vol. of *Grævius*, cited § 197.—*G. Hooper*, *State of the Ancient Measures, the Attic, Roman, and Jewish*, with an Appendix concerning the old English Money, &c. (published 1721). Also in his works. Oxf. 1757. fol.—*J. Greaves*, *Description of the Roman Foot and Denarius*.—*J. Arbuthnot*, *Tables of Ancient Coins*, &c. Lond. 1727. 4.—*B. Langwoith*, *Observations on Dr. Arbuthnot's Dissertation on Coins, Weights, &c.* Lond. 1734. 4.—Of later authors in Metrology, *Letronne* and *Wurm* (cf. § 174) are most eminent. Cf. *Bouillet's Dictionnaire Classique*; in which (as also in *Conger's Essay*) are good tables of the Greek and Roman weights and measures.—Cf. also *Freret*, *Les mesures longues des anciens*, in the *Mém. Acad. Inscr.* vol. xxiv. p. 432.—*Gosseïn*, *Systèmes métriques lineaires d'antiquité*, in the *Mém. de l'Institut, Classe d'Hist. et Lit. Anc.* vol. vi. 44.—*R. Hussey*, *Essay on the ancient Weights and Money*, with an Appendix on the Roman and Greek Foot. Oxf. 1837. 8.

III. AFFAIRS OF WAR.

§ 275. The Romans were of all the nations of antiquity pre-eminently warlike; and by an uninterrupted series of great military enterprises made a rapid and remarkable advancement in power and dominion. Hence an acquaintance with what pertains to their military antiquities must aid in forming a just idea of their character and the original sources of their greatness.

1 *u.* This knowledge is to be drawn from their chief historians as the primary source; particularly from the commentaries of Julius Cæsar, and the historical works of Livy and Tacitus; to which we may add the Greek writers on Roman history, Polybius and Appian, on account of their constant reference to military affairs. Besides these sources, there are the Roman writers who have made it their chief object to describe the Roman art of war, in its various particulars; viz. Hyginus, Frontinus, and Vegetius.

2 *u.* It is from these sources that those who have formed treatises and manuals of Roman antiquities have derived their materials on this branch of the subject.

J. Lipsius, *de Militia Romana* (a comment. on Polybius). Antv. 1606. 4.—*C. de Aquino*, *Lexicon Militare.* Romæ, 1724. 2 vols. fol.—*Nast und Risch*, *Römische Kriegsalterthümer, aus echten Quellen geschöpft.* Halle, 1782. S. A good manual on this branch of antiquities.—The 10th vol. of *Grævius* (cited § 197) consists of treatises by *R. H. Schelius* and others, on the military affairs of the Romans.—Cf. also *Rollin*, on the Art military, in *The History of the Arts and Sciences of the Ancients*; found in his *Ancient History.* N. York, 1835. 2 vols. 8.—*Duncan's Disc.* on the Rom. Art of War, in his *Transl. of Cæsar*, cited P. V. § 528. 7.—*C. Guiscard*, *Mémoires crit. et hist. sur plus. points d'antiquités militaires.* Berlin, 1773. 4 vols. 8. Cf. § 42.—*Le Beau*, *Mémoires on Roman Legions*, &c. in the *Mém. de l'Acad. des Inscr.* in different vols. from 25th to 42d.—*De Maizeroi*, to complete the design of *Le Beau*, in same *Mém.* &c. vol. xlii.—*Heyne*, on the Roman Legion, &c. Cf. *Class. Journ.* xi. 169.—*Gibbon*, in his *Rom. Emp.* ch. i.

§ 276. On account of the frequent changes in the military system of the Romans in the successive periods and revolutions of their history, the antiquary must, in treating of this subject, pay constant attention to the order of time. Of the Roman art of war in its earliest state, we have but imperfect accounts; but we know that the warlike spirit of the nation showed itself under the kings, and gave no dubious intimations of their future career.—In the division of the people into three tribes, made by Romulus, a thousand men for foot soldiers and a hundred for horsemen were taken from each tribe, and thus originated the *first Roman legion* [containing therefore 3,000 foot soldiers, besides the 300 horsemen]. The 300 horsemen, called *celeræ*, and constituting in time of peace a bodyguard of the king, were disbanded by Numa, but reorganized by Tullus Hostilius, and increased by the addition of 300 noble Albani; the whole number of 600 was doubled by Tarquinius Priscus; and the body of horsemen at last comprised 2,400 men.

There is not a perfect agreement in the accounts given respecting the number of men in the cavalry at different periods (cf. *Livy*, i. 30, 36; *Plutarch*, *Romul.* 13, 20; *Cicero*, *De Republ.* ii. 20); and there is room for some doubt, whether the whole number at the close of the regal power and in the flourishing times of the republic should be stated as 24,00, or as 36,00, or as 54,00.—See *Zumpt* and *Marquardt*, as cited § 256. 2.

§ 277. No one could be a soldier under 17, and all between 17 and 45 were enrolled among the class of younger men, and liable to service; while those over 45 were ranked among the elder men, excused from military duty. They were always received to service under a formal oath (*sacramentum*). The regular time of service was 16 years for foot soldiers, and 10 for horsemen; it was not customary, however, to serve this number of years in succession, and whoever, at the age of 50, had not served the prescribed number of campaigns was still

excused from the rest. Persons of no property (*capite censi*) were not included in the rule of requisition as to service, because having nothing to lose, they were not supposed to possess sufficient bravery and patriotism. In protracted wars the time of service was sometimes extended four years longer, and under the emperors 20 years became the regular period, except for the imperial guard, who were required to serve but 16. As all the soldiers were Roman citizens and free-born, the rank of soldier was in high estimation; and their peculiar rights and privileges were termed *jus militiæ*. Freedmen could be admitted only into naval service.—In the earliest times the Roman order of battle resembled the Grecian phalanx. Subsequently it was a custom to form several platoons or divisions. At a later period the method of three lines was adopted, which will be described below (§ 286).

§ 278. During the freedom of Rome, as has been mentioned, the army was usually commanded by one of the consuls. A consular army commonly consisted of two legions of foot, and six hundred horse, all native Romans. For two consuls a double number was requisite, 4 legions and 1,200 horse. The legion contained originally 3,000 foot-soldiers, but gradually increased to 6,000 and higher. In the second Punic war it consisted of 6,200 foot with 300 horse; and each legion had at that time six tribunes, of whom there were of course as many as 24 in all. These tribunes were chosen by the people, partly from the equites, partly from the plebeians.

1. The number of foot-soldiers in a legion appears to have varied much at different times. Cf. *Livy*, vii. 25; xxix. 24; xlv. 21; *Polybius*, iii. 12.

2 u. In cases of great urgency, those who had served their time and were over six-and-forty years of age, were yet bound to defend their country, and to fill vacancies in the city legions; in such emergencies, freedmen and slaves were sometimes enlisted. Soldiers received at such times of sudden alarm (*tumultus*) were called *tumultarii* or *subitarii*; those of them enlisting voluntarily were called *volones*.

3 u. Entire freedom from military duty was enjoyed only by the senators, augurs, and others holding a priestly office, and persons suffering some bodily weakness or defect. Remission of some part of the legal term of service was, however, often granted as a reward of bravery; this was called *vacatio honorata*.

§ 279. In the levying of the soldiers (*delectus*), the following were the usages most worthy of notice. The consuls announced by a herald the time of a levy (*diem dicebant*); then every citizen, liable to service, must appear, on peril of his property and liberty, at the Campus Martius; each consul elected for himself two legions, assisted by the military tribunes. The common soldiers were taken from all the tribes, which were called successively and separately in an order decided by lot. Four men were selected at a time, of which the tribunes of each legion, in rotation, took (*legerunt*) one. Afterwards the oath of fidelity (*sacramentum*) was taken, first by the Consuls and Tribunes, then by the Centurions and the Decuriones, and lastly by the common soldiers. Then the names of the latter class were placed in the roll of the legion, and under the emperors a mark was branded on the right hand, that they might be recognized, if they attempted desertion. Compulsory levying, resorted to in necessities, was called *conquisitio*; the same thing among the allies was termed *conscriptio*.

§ 280. After the levy was made, the legions were directed to another place of assembling, in which they were formed into divisions and furnished with arms. The younger and feebler were placed among the light troops, *velites*; the older and richer among the heavy-armed; to which class belonged the *hastati*, *principes*, and *triarii*.

1 u. The *hastati* were young men in the flower of life, named from the long spear used by them at first, and occupying the foremost line in battle; the *principes* were the men in full vigor of middle age, standing in the second line in battle; the *triarii* the more advanced in age, veterans, constituting the third line in battle and taking thence their name. A legion, when it consisted of 3,000, had 1,200 *hastati*, 1,200 *principes*, and 600 *triarii*. The last number always remained the same; the two former were variously increased, and light-armed troops (*velites* or *militēs leves*) were added according to pleasure.

On the three ranks, *hastati*, &c., *Le Beau*, as cited § 275. *Mém.*, &c. vol. xxix. p. 325.

2 u. On this occasion when the troops were formed into divisions, the colors or stand-

ards were brought forth from the Capitol and treasury, and committed to the proper officers (cf. § 282).

§ 281. The subdivisions were originally *manipuli* or *centuriæ*, containing each a hundred men; and the leader and captain of this number was called *Centurio*.—When the legion was divided into the three ranks of the *hastati*, *principes*, and *triarii*, each rank had at first fifteen maniples; and the whole legion, of course, forty-five maniples. These maniples were all equal, consisting of 60 regular privates, two centurions, and a standard-bearer. The maniples of the *hastati* had 300 men of the *velites*, distributed equally among them; to the *triarii* also were allowed thirty companies of the same; the *principes* had none.

1 u. At another period the legion was divided into 30 maniples, and each of the three ranks into 10. The maniples of the *triarii* contained still the same number, 60 men in each, 600 in all; those of the *hastati* and *principes* contained double the number, 120 men in each, 2,400 in all of both ranks; among these were divided 1,200 light-armed soldiers; thus making a legion of 4,200. Each maniple was now divided into *two centuries*, sometimes called *ordines*. The tenth part of a legion, three maniples of each rank, and therefore including 300 men, was called a *cohors*, and from the number of men contained, *tricennaria*; when the legion contained 4,200, the cohort had 420, and was termed *quadrigenaria*; so also when larger, *quingenaria* and *sexcenaria*.

On the cohort, *Le Beau*, as cited § 275. *Mem.* &c. vol. xxxii. p. 279.

2 u. Each maniple had now two centurions, distinguished as *prior* and *posterior*; and every centurion had his assistant, called *uragus*, *subcenturio*, and *optio*.—The 300 horsemen belonging to a legion were divided into 10 *turmæ*, and each *turma* into 3 *decuriæ*, consisting of 10 horsemen, whose head or chief was called *decurio*.

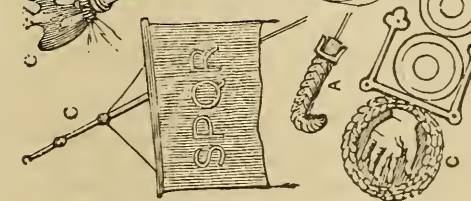
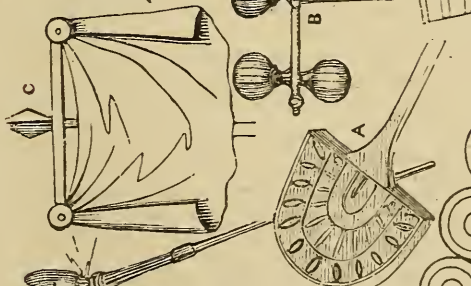
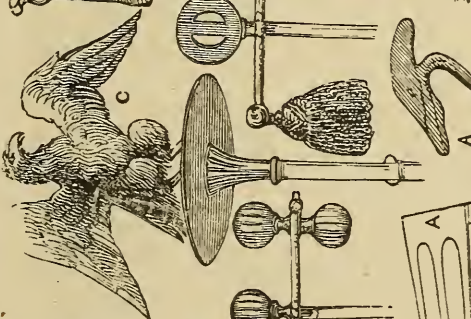
§ 282. Each maniple had its standard, placed in its midst when in battle. The chief standard was always in the first maniple of the *triarii*, which was styled *primus pilus*. The images and figures upon the Roman standards were various; but the principal standard, common to the whole legion, was a silver eagle on a staff or pole, sometimes holding a thunderbolt in his claws, an emblem of the Roman power or success. Those of the infantry were usually termed *signa*; those of the cavalry, *vexilla*; the bearers, *signiferi*, or *vexillarii*.

1. The *vexillum*, a flag or banner, was a square piece of cloth, hung from a bar fixed across a spear near its upper end. It was used sometimes for foot-soldiers, especially for veterans, who were retained after their term of service; these were by distinction called *vexillarii*, as they fought under this peculiar standard (*sub vexillo*); they were also called *subsignarii*. On the flag were commonly seen the abbreviations for *Senatus populusque Romanus*, or the name of the emperor, in golden or purple letters.—The *signum* was originally a *handful of hay*, expressed by the word *manipulus*, and it was from this circumstance that a division of soldiers came to be so called. Afterwards it was a spear or staff with a crosspiece of wood, sometimes with the figure of a *hand* above it, in allusion perhaps to the word *manipulus*; having below the crosspiece a small shield, round or oval, sometimes two, bearing images of the gods or emperors. Augustus introduced an ensign formed by fixing a globe on the head of a spear or staff, denoting the dominion of the world. When Constantine embraced Christianity, he adopted a new imperial standard which was termed the *Labarum*; it is described as a long pike with a transverse yard at the top, in the form of a cross; from this yard was hung a silken veil or banner, of purple color, richly embroidered and ornamented; the portion of the standard above the cross-yard was wrought into a monogram for the word *Χριστός*.—The standards and colors were regarded with superstitious veneration by all classes of the army.

In our Plate XXXIII. eleven different forms of Roman standards are given, in the figures marked by the letter C.—Fig. D is the *hand of Mohammed*, a sort of sacred standard or sign of the prophet's power among his followers; it is taken from *Murier* (cited P. V. § 213. 3), who represents it as carried in religious processions in Persia. Two forms of ancient Persian standards are also given, in the figures marked B.—The eight marked A are Egyptian.—Several Roman standards are seen also in Plate XXIX; cf. § 224.

Respecting the *Labarum*, see *L. Colman*, *Antiquities of Chr. Church*, Note prefixed to Explanation of Plates.—Cf. *Class. Journ.* vol. iv. p. 222.

2. Near the standard was usually the station of the musicians.—“The Romans used only wind-music in their army; the instruments which served for that purpose may be distinguished into the *tubæ*, the *cornua*, the *buccinæ*, and the *litui*.—The *tuba* is supposed to have been exactly like our trumpet, running on wider and wider in a direct line to the orifice.—The *cornua* were bent almost round; they owe their name and original to the horns of beasts, put to the same use in the ruder ages.—The *buccinæ* seem to have had the same rise, and may derive their name from *bos* and *corno*. It is hard to distinguish these from the *cornua*, unless they were something less and not quite so



crooked.—The *litui* were a middle kind between the *cornua* and *t bæ*, being almost straight, only a little turning in at the top, like the *lituus* or sacred rod of the augurs; whence they borrowed their name.—These instruments being all made of brass, the players on them went under the name of *æneatores*, besides the particular terms of *tubicines*, *cornicines*, *buccinatores*, &c.; and there seems to have been a set number assigned to every manipulus and turma; besides several of higher order, and common to the whole legion. In a battle, the former took their station by the ensign and colors of their particular company or troop; the others stood near the chief eagle in a ring, hard by the general and prime officers; and when the alarm was to be given, at the word of the general, these latter began it, and were followed by the common sound of the rest, dispersed through the several parts of the army.—Besides this *classicum*, or alarm, the soldiers gave a general shout at the first encounter, which in later ages they called *barritus*, from a German original.” (*Kennet*.)

A form of the Roman *cornu* is seen in Plate XXVI. fig. B; of the *lituus*, probably, in fig. n.—See *Galand*, *La Trompette chez les anciens*, in the *Mém. Acad. Inscr.* vol. i. p. 104.—*Galand*, *De Tubæ origine et usu apud Veteres*, in *Uginus*, vol. xxxii as cited § 197.

§ 283. The weapons of the soldiers differed according to the class to which they belonged. The *velites* had a round shield (*parma*), about three feet in diameter, a spear for hurling (*hasta velitaris*), a helmet of ox-hide (*cudo*), or of the skin of a wild beast (*galerus*), and in later times a sword.—The *hastati* bore a large shield (*scutum*), three and a half and four feet long and over, of thin boards covered with leather and iron plate; a short but stiff and pointed sword (*gladius*), on the right hip; two javelins of wood with iron points (*pila*), one longer and the other shorter; an iron or brazen helmet (*galea*), with a crest adorned with plumes (*crista*); greaves for the legs, plated with iron (*ocreae*), used in later times only for the right leg; a coat of mail (*lorica*), formed of metal or hide, worked over with little hooks of iron, and reaching from the breast to the loins, or a breastplate (*thorax*) merely.—The *principes* and *triarii* used weapons of the same kind; excepting that the *triarii* had longer spears, called *hastæ longæ*, in later times *lanceæ*, and long swords, called *spathæ*, or when of smaller size, *semi-spathæ*.—The shield was marked by the name of the soldier and the number of the legion and maniple to which he belonged. Whoever returned from battle without his shield, forfeited his life.—The weapons of the cavalry were similar to the Grecian (cf. § 138): a war cap (*cassis*), a coat of mail, an oblong shield, greaves or boots, a lance or javelin, and sword and dagger, which last was used only in close fight.

The horsemen in fig. 1, of Plate XXX. have a small round shield. Cf. § 235. 3. A sort of shield is also seen in fig. 2 of the same Plate; which represents a Roman knight attacking a barbarian soldier; from an antique gem. Both these figures show the horseman's spear.—The *scutum* and *gladius* of the soldier are seen in Plate XXXIII. fig. 1, which is a Roman legionary, taken from Trajan's Pillar (cf. P. IV. § 188. 2).—The shield is likewise seen in fig. 2, which represents a legionary with the accoutrements and baggage, which he was obliged always to carry in marching (cf. § 298. 2).—The *lorica* or coat of mail may be seen in Plate XXII. fig. 5, in which the legs as well as the body are defended by mail; this is the figure given in *Calmet* to illustrate the armor of *Goliath*, the Philistine; it presents also his shield-bearing attendant. Cf. 1 Sam. xvii. 4-7.—In fig. 8, a coat of mail covers the arms; the helmet here seen extends down behind to defend the neck as well as head; the figure is drawn from Trajan's Column. In Plate XXX. fig. n, is a Dacian horseman completely covered with scale armor; as is his horse also.—For other articles of armor, see Plates XVII. and XXII. Cf. §§ 45 and 139.

On the Roman armor, see *Meyrick*, as cited § 139.—Also, *Le Beau* (as cited § 275) in the *Mém. de l'Acad. &c.* vol. xxxix. p. 457.

§ 284. According to the common accounts, the Roman soldiery received no pay during the first three hundred years of the city, and wages (*stipendium*) were first given to foot-soldiers B. C. 405, and to horsemen three years after. Each soldier had a monthly allowance (*demensum*) of about two bushels of wheat, and a stipend of three asses per day. The stipend was afterwards greater; Julius Cæsar doubled it, and under the emperors it sometimes rose still higher. The wages were sometimes doubled to particular soldiers or bodies of them as a reward; such were called *duplicarii*. Certain days were fixed for the distribution of the allowance of corn. Whatever any one saved of his pay was called *peculium castrense*; half of which was always deposited with the standards, until the term of service expired.

1 n. Various extraordinary rewards were given to those who distinguished themselves in war, called *dona militaria*. Donatives, *donativa*, on the other hand, were gifts or largesses distributed to the whole army on particular occasions, as e. g. in cases of success, when also sacrifices and games were celebrated. Among the rewards, golden and gilded crowns were particularly common; as, the *corona castrensis* or *val-*

laris to him who first entered the enemy's entrenchments; *corona muralis*, to him who first scaled the enemy's walls; and *corona navalis*, for seizing a vessel of the enemy in a sea-fight; also wreaths and crowns formed of leaves and blossoms; as the *corona civica*, of oak leaves, conferred for freeing a citizen from death or captivity at the hands of the enemy; the *corona obsidionalis*, of grass, for delivering a besieged city; and the *corona triumphalis*, of laurel, worn by a triumphing general.

The various crowns above named are exhibited in Plate XVI. Fig. 1 is the *civica*; fig. 2, the *castrensis*; 3, the *obsidionalis*; 4, the *muralis*; 5, the *navalis*; 7, the *triumphalis*.—Fig. 6 is the *radiata*, such as appears to have been worn by the emperors.

2. "There were smaller rewards (*præmia minora*) of various kinds; as a spear without any iron on it (*hasta pura*); a flag or banner, i. e. a streamer on the end of a lance or spear (*vexillum*), of different colors, with or without embroidery; trappings (*phaleræ*), ornaments for horses, and for men; golden chains (*aureæ torques*), which went round the neck, whereas the *phaleræ* hung down on the breast; bracelets (*armillæ*), ornaments for the arms; *cornicula*, ornaments for the helmet in the form of horns; *catellæ* or *catenulæ*, chains composed of rings; whereas the *torques* were twisted (*tortæ*) like a rope; *fibulæ*, clasps or buckles for fastening a belt or garment." (*Adam*). Another form of reward was an exemption from service (*vacatio*) by release before the legal term was finished (cf. § 278. 3). At the expiration of the term of service, the soldiers received a bounty or donation in land or money, which was sometimes called *emeritum*; those who had served their time out being also called *emeriti*.

The *torques* is seen on the Dying Gladiator (cf. P. IV. § 186. 9).—See *Archæologia* (as cited P. IV. § 32. 5), vol. xxii. p. 285, on an ancient bronze bracelet.

§ 285. The punishments inflicted for misdemeanors and crimes were very severe, both in garrison and in camp. Theft, false testimony, neglect of watch, leaving a post assigned, or cowardly flight, was visited with the punishment called *fustuarium*, in which, on a signal from a tribune, the whole legion fell to beating the offender with sticks, usually until his death; if he escaped, his disgrace was scarcely preferable to death. When a whole manipule had fled, this punishment was inflicted on every tenth man, being taken by lot, and the rest were chased from the camp, and received only barley instead of wheat for their allowance. Often disgrace was inflicted in other ways, as by loss of pay (*stipendio privari*), or loss of rank, e. g. when a soldier of the *triarii* was degraded into the *hastati*. The tribunes could inflict punishments only after investigation of the case; the general, on the other hand, could immediately and absolutely pronounce sentence, even to death. The latter was the sentence for wilful disobedience of orders, for insurrection and desertion. The mode of inflicting death was not uniform.

§ 286. Of the Roman order of battle (*acies*) a general idea may be given here; a minute detail would belong rather to a system of tactics. The legions were commonly ranged in three lines, the foremost occupied by the *hastati*, the next by the *principes*, and the last by the *triarii*. Between each two maniples a space was left, so that the maniples of the second line stood against the spaces of the first, and the maniples of the third against the spaces of the second. These spaces were termed *rectæ viæ*, and were as broad as the maniples themselves.

1 *u.* This arrangement was called *quincunx*. It had the advantage both of stability and of being easily changed; it avoided all confusion and interruption, and was especially put in opposition to the Grecian phalanx (§ 142), which it could easily penetrate and route. It was less fitted to resist a violent onset, and therefore was often, in anticipation of attack, changed so as to close up the spaces. But in this form of arrangement the soldiers were mutually sustained and relieved by being in different lines, and by means of their separate maniples could easily change the positions for attack and defence. Originally the lines were ranged six feet apart, and the men in the maniples three feet from each other; in later times the space was diminished till the soldier had scarcely more than room for his shield.

2. To the disposition of the soldiers in the three lines of *hastati*, *principes*, and *triarii*, as above described, some have applied the phrase *triplex acies* (cf. *Sallust. Bell. Jug.* 49); others consider the phrase as sometimes at least meaning simply an arrangement in three lines; an arrangement in two lines being called *acies duplex*. Other methods of drawing up the army for battle were occasionally used. We mention here the *cuneus*, in which the army was arranged in the form of a wedge in order to pierce and break the enemy's lines; the *globus*, in which the troops were collected into a close, firm, round body, usually adopted in case of extremity; the *foræx*, in which the army took a form something like that of an open pair of shears or the letter V, in order to

receive the enemy when coming in the shape of a wedge; the *serra*, in which the lines were extended, and in making the engagement some parts of the front advanced before the other parts, thus presenting an appearance a little like the teeth of a saw.

§ 287. The first attack in a battle was customarily made by the *light-armed* troops, which in earlier times were ranged in front of the first line; but afterwards they were stationed in the intervals between the maniples, behind them, or on the wings, and made attack in connection with the *hastati*. A considerable part of the light-armed were stationed behind the *triarii*, to support them. The attack commenced when the legion was at the distance of an arrow-shot from the enemy. As the *light-armed* now discharged their arrows, the *hastati* advanced, hurled their javelins, and fought with their swords. If the enemy were not forced to give way, or they were themselves pressed hard, the signal was given for retreat; on which the *light-armed* and the *hastati* drew back through the intervals of the second line, and the *principes* advanced to the fight. In the mean while, the *triarii* continued in a stooping posture, leaning on their right knee with the left foot advanced, covering themselves with their shields, and having their spears stuck in the ground with the points upwards; the line thus presented the appearance of a sort of wall. If the *principes* were compelled to retreat, the *triarii* then rose, and both the *principes* and the *hastati* being received into their intervals, renewed the action with close ranks (*compressis ordinibus*) and all three in a body (*uno continente agmine*). This united attack was then sustained by the *light-armed* troops in the rear of the whole.

§ 288. Of the light-armed troops a few things further may be noticed. They were commonly called *velites*; in early times, however, *rorarii* and *accensi*, sometimes also *adscriptitii*, *optiones*, and *ferentarii*. They carried no shields, but slings, arrows, javelins, and swords. They were usually divided into fifteen companies (*expediti manipuli*, or *expeditæ cohortes*), and besides these there were 300 usually distributed among the *hastati* of the old legions. The light-armed often sat behind the horsemen, and when these approached the enemy, sprang off and sought to wound and push them by the javelin and sword.

1 *u.* They were sometimes distributed among the maniples of the three lines, about forty being joined to each maniple.—They were of three different classes, designated by their principal weapon; *jaculatores*, who hurled the javelin; *sagittarii*, who shot the arrow; and *funditores*; who cast stones or balls with the sling. There were also afterwards *tragularii* and *balistarii*, who threw stones by the aid of machines.

In Plate XXXIV. fig. a, is a Roman *funditor*; fig. b, a *sagittarius*.

2 *u.* Those called *antesignani* were not the light-armed, but probably were the soldiers of the first, or of the first and second line.—The position of the light-armed during battle was often changed; but it would seem that most commonly they stood in three lines behind the *hastati*, the *principes*, and the *triarii*, and rushed forward to their attacks through the intervals between the maniples.

§ 289. The Roman cavalry was the most respected part of their army, especially as long as it was composed wholly of knights, and this class of citizens enjoyed a high estimation and rank already noticed (§ 256). Even before the regular establishment of this order in its full privileges, B. C. 124, the cavalry consisted chiefly of the noble and respectable young Romans; such indeed was the case on the first creation of the cavalry by Romulus, who received the most noble youth among his 300 horsemen called *celeres*; the same was true under the following kings, who increased their number. Towards the end of the republic, the Roman knights began to leave the military service, and thus the cavalry of the later armies was made up almost wholly of foreigners, who were taken into pay in the provinces where the legions were stationed. The knights of later times served only among the *Prætorians*, or the imperial bodyguard (cf. § 309).

§ 290. At that period also, the cavalry was often separated from the legions, while previously they had been regarded as the same army, and been stationed especially on the wing.—The forces, commonly called *alæ* were different from the legionary cavalry; they were bodies of light-horse, composed of foreigners and employed to guard the flanks of the army.—The number of horsemen connected with a legion has already been named (cf. §§ 276, 278, 281); commonly 300; sometimes 400. The legions of the auxiliaries (cf. § 292) had the same

number of foot soldiers as the Roman legions, but a greater number of horsemen ; although the ratio was not always the same.

1 *u.* The cavalry was divided by the tribunes into 10 *turmæ*, corresponding to the number of cohorts in each legion, and 30 *decuriæ*, corresponding to the number of maniples. For every maniple there were therefore *ten* horsemen. Each *turma* had three *Decuriones*, the first of whom was commander of the whole *turma*; three *uragi* (*ô-payoi*) were under them. In how many lines the cavalry used to be drawn up for battle is not known. In an attack, the first line of *turmæ* endeavored to break the ranks of the enemy ; and were supported therein by the second. If the enemy were arranged in the wedge-form, the cavalry dashed upon them at full speed.

2 *u.* The horses were protected by leather on their bodies and plates of iron on their heads and breasts. In general, the Roman cavalry were of principal service in protecting the flanks of the infantry, reconnoitering the enemy, collecting forage, occupying remote defiles, covering retreats, and pursuing the routed foe. Where the ground was uneven, the horsemen dismounted and fought on foot.

On the Roman cavalry, *Le Beau*, as cited § 275, *Mem. &c.* vol. xxviii.—*Zumpt*, cited § 256 2.

§ 291. In early times, when the line in battle was not yet *threefold*, but the foot were ranged in a *single* line, the horse were placed in a second to support them. In the year of the city 500, B. C. 252, the threefold arrangement of the legion seems to have been adopted. The *cohorts* have already been mentioned (§ 281); these also had their particular arrangement, which probably was formed originally by uniting the maniples, a thing not common until later times, since in the second Punic war the separate position of the maniples was still practiced. Towards the end of the republic, the threefold division of the legionaries was abolished ; and the legion now consisted of *ten cohorts*, each of which contained 400 or 500 men. After the time of Cæsar, the more frequent order of battle was to place four cohorts in the front line and three in each of the two others.—Generally the Roman tactics became gradually more and more like the Greek. Under Trajan the arrangement for battle was a single compact line. Under later emperors, the use of the Macedonian phalanx was adopted, but it was renounced.

§ 292. Of the legions of auxiliaries we only remark further, that these consisted chiefly of inhabitants of the Italian states, which at an early period, either of choice or after subjection, entered into treaty with the Romans, and bound themselves to furnish for the field as many foot-soldiers as the Romans, with more than the Roman proportion of cavalry. The auxiliary legions occupied the two wings when drawn up in battle-array.

1 *u.* A complete consular army, comprising the full quota from the allied states, contained eight legions ; although the number of allies was not always exactly the same. When in process of time the allies (*socii*) were admitted to Roman citizenship, the distinction made between them and the Romans ceased.

2. The number of legions enrolled and assembled for service was different at different times. "During the free state, four legions were commonly fitted up every year, and divided between the two consuls ; yet in cases of necessity we sometimes meet with no less than sixteen or eighteen in Livy.—Augustus maintained a standing army of 23 or (according to some) of 25 legions." (*Kennett.*)

Respecting the military establishment of the emperors, see *Gibbon*, *Rom. Emp.* ch. i.—*Cf.* § 309.

3. The forces of the allies were termed *alæ*, from the circumstance of being usually placed on the flanks. They were under command of officers appointed for the purpose, called *præfecti*. A portion of the foot and horse of the allies, called *extraordinarii*, were stationed near the consul, and one troop, called *ablecti*, served him as a special guard.

§ 293. Besides its proper members, each legion had its train of attendants, and baggage and machines of war. Among the numerous attendants were the following ; the *fabri*, mechanics, workers in wood and metal ; *lixxæ*, sutlers, holding a sort of market ; *chirurgi*, field-surgeons, of which Augustus allowed ten to a legion ; *metatores*, whose business was to mark out and fix the ground for encampments ; *frumentarii*, who had the care of furnishing provisions ; *librarii* and *scribæ*, who were charged with duties such as fall under the care of a quarter-master.—The proper baggage of the army (*impedimenta*) consisted partly of the bundles or knapsacks of the soldiers (*sarcinæ*), partly of weapons, military engines, stores, provisions, and the like, which were carried in wagons

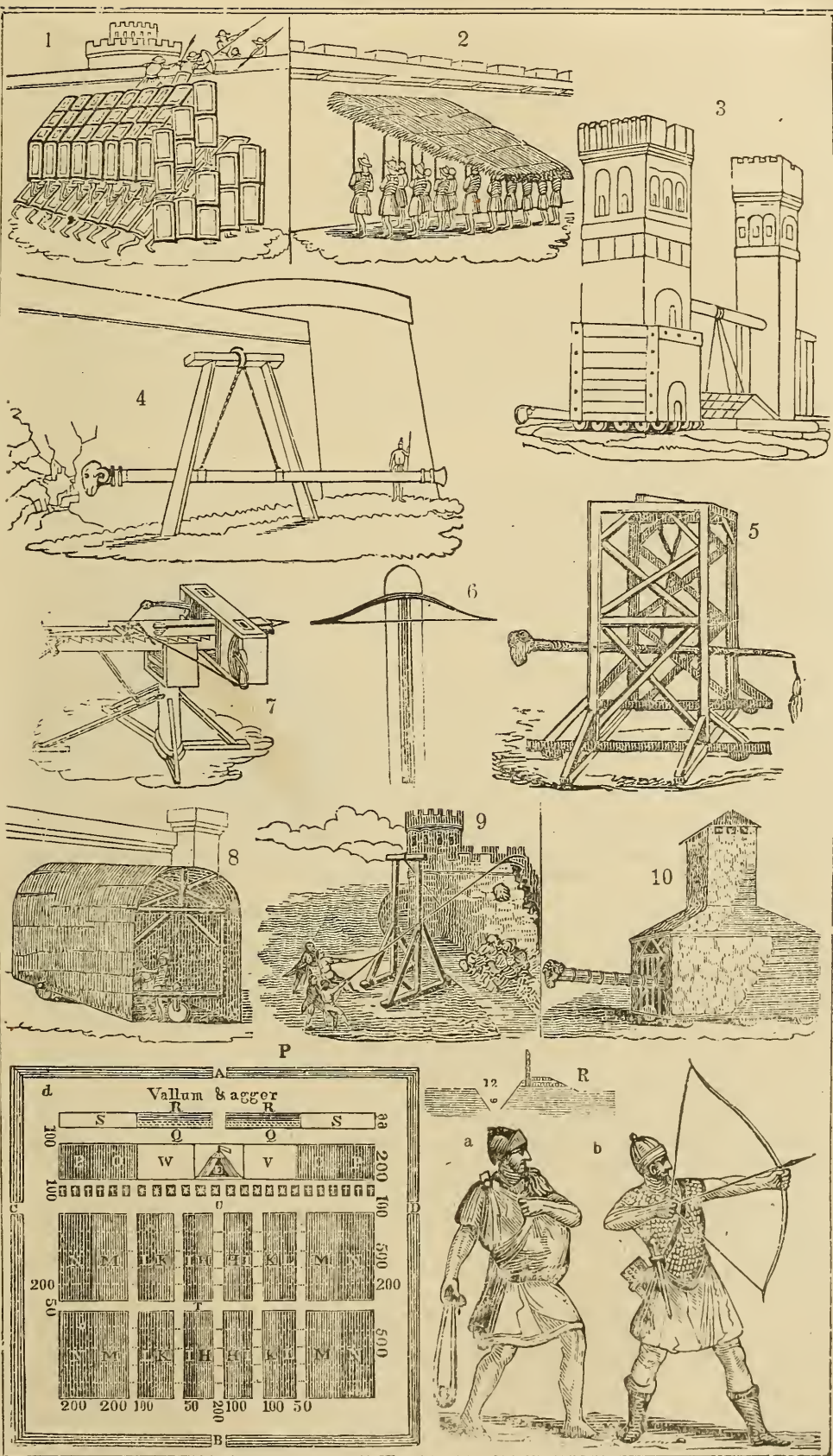
and on beasts of burden. Each person in the cavalry had a horse and a servant (*agasa*) to carry his baggage. The servants and waiting boys of the legions were termed *calones*. Originally there were but few persons of this class, but in later times they were often so many as to surpass the number of proper soldiers.

§ 294. The order of march, when a Roman army moved to the field or into the camp, was usually as follows. The light-armed went in advance; then followed the heavy-armed, both foot and horse; then the persons needed to pitch and prepare the camp, to level the grounds and perform other necessary work; then the baggage of the general (*dux*) and of his lieutenants (*legati*), guarded by horsemen; then the general himself under his usual escort; then 124 horsemen; after which came the military tribunes and other officers. After these followed first the standards, next the choice men of the army, and last the servants and muleteers or managers of the beasts. This seems to have been the usual order of march; but it was of course changed and modified in different cases in reference to the nature of the ground, the country, and other circumstances. The order in marching out of camp was also somewhat different. And in order to equalize the exposure to danger, both the wings and the legions also were required to relieve each other in position.

§ 295. Besides the arrangements for battle mentioned already (§ 286), some others adopted particularly in marching should be mentioned: The *agmen quadratum* was when the army was disposed in a compact form, usually that of a square, with the baggage in the centre, either in expectation of the enemy, or on a retreat; the *agmen pilatum*, or *justum*, was a close array in marching. *Orbis* signified not a circular form, but such a four-sided arrangement as presented a front on every side. The *testudo* was also an arrangement of the soldiers, in which they stood close together, raising their shields so as to form a compact covering over them (like the shell over the tortoise), and in which they approached the walls of the enemy, or waited to receive the enemy at a certain distance. The *turris* was an oblong quadrangular form, with the end or narrow side presented to the foe; *laterculus* was the same, considered only in its breadth.

§ 296. The camp of the Romans resembled in many particulars the Grecian, but had several peculiar advantages. A camp occupied only for a short time during a march was called *castra*, and in the later ages, *mansio*; *castra stativa* signified a more permanent camp, in which the army remained for a length of time, e. g. over a winter, therefore termed *castra hiberna*, or through summer, *castra æstiva*. The tents of such a camp were covered with hides, boards, straw, and rushes. The most convenient site possible was selected for the camp. The highest and freest part of it was chosen for the head-quarters of the general. This was called the *prætorium*, and occupied a space of four hundred feet square. Here the council of war was held. A particular spot in it was appropriated for taking the auspices, *augurale*; and another for the erection of the *tribunal*, whence the commander sometimes addressed the army. In this space were the tents of the *contubernales* of the general (the young Patricians who attended upon him as volunteers), and of other persons belonging to his train. Near the *prætorium* were the tents of the officers and the bodyguards. The entrance to the head-quarters was always next to the enemy.

§ 297. On the right of the *Prætorium* (E), was the Forum (v), an open space for a market, and for martial courts; and on the left the *Quæstorium* (w), where the stores, money, arms, and the like were kept. A select portion of the cavalry, *equites ablecti et evocati* (o, o) were also stationed on each side of the *Prætorium*, and behind them the *pedites ablecti et evocati* (p, p). Next were the tents of the Tribunes (**) and of the Præfects (††). Then was a passage, or free way, called *principia* (v), 100 feet wide, extending through the whole camp from one of the side gates (c) to the other (d). The rest of the camp was what was called the lower part. Through the center of this lower part ran another passage 50 feet wide, extending in the opposite direction. On each side of this last passage, the tents of the *cavalry* (h) and the *triarii* (i) were cast; then beyond these tents, on each side, was another passage 50 feet wide, and then the tents of the *principes* (k) and *hastati* (l); and after another similar passage beyond these on each side, the tents of the auxiliaries, both cavalry (m) and infantry (n). These five passages were crossed at right angles, in the center, by another of the same



width, termed *Via quintana* (T) because five maniples were encamped on each side of it. In each tent there were eleven men, which formed a *contubernium*, one of them having the oversight of the other ten. Around the tents was a free space 200 feet wide, which was the place of assembling to march out of camp, and served also for defense in case of an attack from an enemy.

Around the whole camp was a ditch, *fossa*, and wall or rampart, *vallum*. The ditch or foss was ordinarily nine feet wide and seven deep; the rampart three feet high; these measures, however, varied with circumstances. The rampart was formed of the earth thrown (*agger*) from the ditch, with sharp stakes (*sudes*) fixed therein. On each of the four sides was an opening or gate, *porta*, guarded by a whole cohort. These gates were called *porta prætoria* (A), being near the head-quarters towards the enemy; *porta decumana* (B), on the opposite side of the camp, called also *quæstorica*, as in earlier times the *quæstorium* was near it; *porta principalis dextra* (D), and *porta principalis sinistra* (C), being near the *principia*.

A plan of a consular camp is seen in Plate XXXIV. fig. P, as given in *Boyd's* ed. of *Adam*; it is drawn from the description of Polybius (Hist. vi. 24).—The letters and signs included in parentheses in the above description refer severally to the corresponding marks in the Plan. The letters Q Q. in the Plan, designate the tents occupied by the extraordinary cavalry of the allies; R R, by the extraordinary foot of the allies; S S, by strangers and occasional allies.—In fig. R is a section of a *fossa*, here given as twelve feet broad and nine deep; showing also the *agger* and *sudes*.

§ 298. The watches which were maintained by night were termed *vigiliæ*; *excubiæ* also signifies properly night-watches, but is used in a more general sense; *statio* was the name for each single post. Two tribunes had constantly the oversight of the whole camp, which the same two retained, at the longest, for two months. At their tents all the officers and leaders were required to assemble at daybreak and with them go to the general to receive his commands. The watchword (*symbolum*) was called *tessera*, from the four sides or corners of the little wooden block on which it was written.

1 u. The watchword was given by the general to the tribunes, and by them to the centurions, and by them to the soldiers. Those who carried it from the tribunes to the centurions were called *tesserarii*. Short commands were often written on similar tablets, and in like manner rapidly circulated through the army. Before the head-quarters a whole maniple kept guard, particularly by night. The outworks of the camp were occupied by the light-armed. Every maniple was obliged to place four men upon guard, so that 240 men were always on the watch in a camp of two legions. The night was divided into four parts, of three hours each, also called watches, at the end of which the guards (*vigiles*) were relieved by a new set. The legions of the auxiliaries had also their guards and watchmen. It belonged to the cavalry to inspect the watch on duty, and make the formal round (*circuitio vigilum*) or visit the several posts or stations.

2. In the discipline of the Roman camp, the soldiers were employed in various exercises, whence the army in fact took its name, *exercitus*. These exercises included walking and running completely armed; leaping, swimming, vaulting upon horses of wood, shooting the arrow, hurling the javelin, carrying weights, attacking a wooden image of a man as an enemy, &c.—It was essential to the comfort of the soldier, that he should be able to walk or run in his full armor with perfect ease; in common marching he was obliged to carry, in addition to his arms, a load consisting of his provisions and customary utensils, amounting in weight, it is supposed, at least to 60 pounds.—The exercises were performed under the training of the *campidoctores*.

3. The winter quarters (*castra hiberna*) of the Romans were strongly fortified, and, under the emperors particularly, were furnished with every accommodation like a city, as storehouses, workshops (*fabricæ*), an infirmary (*valetudinarium*), &c. Many European towns are supposed to have had their origin in such establishments; in England, particularly those whose names end in *chester* or *cester*. (*Adam*).—Cf. *Roy's Military Antiquities in Great Britain*.

§ 299. The siege of a city was commenced by completely encircling it with troops, and the encircling lines (*corona*) were, in case of populous cities, sometimes double or triple. In the attacks upon the city they employed various methods, and engines of various sorts.

1 u. The *testudo* before mentioned (§ 295) was frequently used; upon the shields thus arranged other soldiers mounted, and so attempted to scale the walls. Higher walls they mounted by the help of scaling-ladders (*scalæ*).—The *crates*, hurdles, were a kind of basket-work of willow; they were attached as a sort of roof to stakes, borne in the hands of those who used this shelter over their heads, in advancing to make an attack; they were also employed by the besieged as a breastwork on their walls, and on marches they served as fascines to fill or cover soft and miry places.—*Vineæ* were portable sheds or mantlets of light boards, eight feet high, seven feet broad, and sixteen

long. They were filled out and covered with wickerwork or hides, and served to protect from the arrows of the enemy while the soldiers were undermining the walls.

Fig. 1, of Plate XXXIV. shows the use of the *testudo* by a body of soldiers approaching a wall according to the statement above.—Fig. 2 shows the manner of forming the *crates*, and the *vineæ*.

2 u. For a similar purpose were the *plutei*, wooden shelters, covered with hides, and moved upon wheels or rollers. Under these the slingers and archers especially placed themselves, and sought to force the defenders from their walls, in order that the scaling-ladders might be the more easily and effectually applied. Of the same kind, yet stronger were the *musculi*; and also the *testudines* (wooden shelters to be distinguished from *testudo* before mentioned); these were most commonly used to protect the workmen in erecting a fortification, filling up the ditch, or the like. With some of these shelters they often covered the battering ram.

Fig. 8, Plate XXXIV. is a *pluteus*, advancing against a wall.

3 u. The battering ram was a large beam employed to break in the walls of the besieged city, in order to enter it. Originally it was managed immediately by the hands of certain soldiers without protection, but was afterwards placed under the shelters just described, which covered the men who thrust it against the walls. Its name, *aries*, was derived from its front end, which was covered with iron in a form resembling a ram's head. Sometimes it was composed of several pieces united, and so large that 125 men were required to work it.

The *falces murales* and *asserres falcati* were beams with iron hooks, to break and tear down the upper breastwork on the walls; they were managed by the aid of ropes.—Two other instruments, which were probably of a similar use, were termed the *grus* and the *corvus*.—The *terebra* was an instrument employed for opening a hole in the walls.

In fig. 4, of Plate XXXIV. is the battering-ram in its simple form, suspended by ropes from a cross-beam fixed above two posts driven into the ground. In fig. 5, it is attached to a complete and substantial frame placed upon rollers. In fig. 10, it appears under a shelter as above mentioned.—Fig. 9 shows the *asser falcatus*.

4 u. One of the most ordinary operations of a siege was to construct mounds (*aggeres*) as high as the walls of the city, or higher. On these mounds were placed the military engines, also movable *towers* and other shelters of the soldiers. By means of boards, palisades, and wooden grapnels, they were made capable of sustaining such vast weights. On account of the great quantity of wood-work in them, the besieged generally strove to destroy them by fire, which was often applied by mining under ground.

These towers (*turres*) were of various size and structure, often 120 feet high, and of ten or twenty stories. They were moved upon wheels or rollers. From the upper stories were usually cast arrows, javelins, and stones; from the middle, a bridge or passage was sometimes thrown over to the walls; and in the lower one the battering ram was brought forward. When they reached the slope of the mound, they were taken to pieces by stories and reconstructed on its summit. To protect them from fire, they were guarded by plates of iron, or coverings of hides, or moistened with a solution of alum.—A long iron javelin fixed to a shaft of fir, wound with tow, smeared with pitch and resin, then set on fire and hurled upon the enemy from a tower, was called *falarica*, which name was also applied to the *tower itself* from which they were thrown. The *malleoli* were similar, a sort of burning arrows, or bunches of tow attached to javelins, designed to set on fire the works of the enemy.

Fig. 3, Plate XXXIV. is a specimen of the movable towers.

5 u. One of the most common and largest engines was the *catapulta*, by which arrows, javelins, and particularly stones were hurled a great distance. Stakes, sharp-pointed and hardened in the fire (called *acides* or *sudes missiles*) were also thrown from the *catapultæ*.—In a siege there were usually a multitude of these machines. Their construction is not well understood; we only know that ropes and cords or sinews were used in order to shoot the arrows and other weapons, which they threw with fatal efficacy.—Of a similar kind was the *lalista*; called also in later times *onager*, and designed chiefly for throwing the javelin.—For shooting arrows, sometimes poisoned, the Romans made use of an engine termed the *scorpio*, which could be managed by a single man.

Fig. 6, of Plate XXXIV. is the *scorpio*.—Fig. 7 is the *balista*, but on a scale more reduced.

§ 300. The modes of defense on the part of the besieged were various.

1 u. They hurled rocks, often more than a hundred pounds in weight, upon the besiegers, poured upon them boiling pitch or oil, and endeavored to thrust down the scaling-ladder by means of iron hooks, and to kill, force back, or pull up to themselves the soldiers attempting to mount. The thrusts of the battering-ram they sought to baffle or weaken by hanging sacks before it, and in various other ways, and even to seize and draw it up by their ropes and springs. They likewise cast burning torches

upon the wooden engines of the besiegers, and in other ways attempted to set them on fire.

2. "Where they apprehended a breach would be made, they reared new walls behind, with a deep ditch before them. They employed various methods to defend themselves against the engines and darts of the besiegers. (*Liv.* xlii. 63.)—But these, and every thing else belonging to this subject, will be best understood by reading the accounts preserved to us of ancient sieges, particularly of Syracuse by Marcellus (*Liv.* xxiv. 33), of Ambracia by Fulvius (*Id.* xxxviii. 4), of Alesia by Julius Cæsar (*de Bell. Gall.* vii.), of Marseilles by his lieutenants (*Cæs. B. Civ.* ii.), and of Jerusalem by Titus Vespasian (*Joseph. de Bell. Jud.*)."

§ 301. In early times the Romans seldom hazarded a sea-fight, and only in special cases. Afterwards, however, they acquired a permanent naval power, and always kept two fleets ready for sail, each manned with a legion, at the two harbors of Misenum and Ravenna.

1 *u.* The warriors engaged in this service were called *classarii*, and were enlisted in the same way as the legions of the land forces, but often taken from among them. The highest officers or commanders of the fleet (*classis*) were originally the *Duumviri navales*, afterwards a Consul or a Prætor, who was called *præfectus classis*, and stationed in the most distinguished vessel (*navis prætoria*) known by its flag (*vexillum purpureum*). Every other ship had a tribune or centurion for its particular commander (*navarchus*). Upon the upper deck (*stega, constratum navis*) stood the fighting men.

2. Besides the *navarchus* or commander (called also *magister navis*), each ship had a pilot (*gubernator, rector*) and sometimes two, who had an assistant (*proreta*) to watch at the prow. Besides the *classarii* or fighting-men (marines, called also *epibatæ*), there were also the rowers (*remiges*) who were more or less numerous according to the size of the galley; these were under a leader or director (*hortator, κελυστής*, cf. § 158,) who with his voice and a little mallet (*portisculus*) guided their motions.

3 *u.* War-towers were often placed on board the vessels, commonly two, one in the front part, the other in the hinder part. For seizing and boarding a vessel of the enemy the *ferreæ manus*, *harpagones*, and *corvi* were employed; there were also other instruments of this sort; combustible materials and the like were used in order to fire the ships of the enemy.

§ 302 *u.* On engaging in a fight, the sails (*vela*) were usually furled, because they would easily take fire, and the vessel was managed by the rudder alone. The fleet was arranged by the commander in a sort of battle-array, and each vessel was assigned its place, which it must maintain. A position as far as possible from land was usually desired. The larger vessels were usually placed in front, although the order of arrangement for naval combat was by no means uniform, but very various. The following forms are mentioned; *acies simplex, cuneata, lunata, falcata*. Before the battle commenced, the omens were examined, sacrifices and vows were offered. Then upon all the ships was hung out a red flag, or a gilded shield, and the signal for attack was given by a trumpet (*classicum*). The contest consisted partly in the rapid and violent rushing of the vessels against those of the enemy, for the purpose of piercing the hostile ships by means of the *rostra*, which were two strong beams at the prow of the galley, covered with iron at the points, and made fast to both sides of the keel; partly in throwing darts, spears, grappling irons, and the like; and partly in actual close combat.

§ 303. The chief parts of a Roman ship were similar to those of a Grecian (§ 155). The following were some of the terms; *prora*, prow; *puppis*, stern; *alveus*, belly; *statumina*, ribs; *sentina*, pump to draw off bilge-water (*nautea*); *foramina*, holes to put out the oars (*remi*); *sedilia, transtra*, seats of the rowers; *scalmus*, the piece of wood to which the oar was tied by thongs (*stroppi*); *gubernaculum, clavus*, rudder; two rudders were common; *insigne*, the image at the prow; *tutela*, the image at the stern; *aplustria*, ornamental parts at the stern, sometimes at the prow, having a sort of staff with a streamer (*tænia*); *malus*, mast; *modius*, the place in which the mast was fixed; *antennæ, brachia*, yards for the sails (*vela*); *cornua*, extremities of the yards; *pedes*, the ropes fastened to the cornua. The rigging and tackling in general was called *armamenta*; the ropes, *rudentes*, or *funes*; the anchor, *anchora*; sounding-lead, *molybdis*; the ballast, *saburra*.

§ 304. The Roman ships were divided into three principal kinds, the war-galley, the transport, and the ship of burden; the first was propelled chiefly by oars; the second was often towed by ropes; the third depended mostly on sails. These classes were called by various names. Ships of burden had the general name of *naves onerariæ*; they were commonly much inferior in size to modern trading vessels: although some ships are mentioned of vast bulk, as that which brought from Egypt the great obelisk in the time of Caligula, said to be about 1138 tons. Ships of war were often termed *naves longæ*, being longer than others; *naves turratæ* from the towers constructed on them; also *rostratæ, æratæ*, from their beaks; and particularly *triremes, quadriremes*.

&c., from the number of benches of rowers in them severally. As many as ten banks are mentioned; Livy (xlv. 35) speaks of a ship with sixteen banks; and Ptolemy Philopator is said to have built one with forty banks. On the manner in which the benches were arranged in the Roman and Grecian galley we refer to § 156..2.

The *naves Liburnicæ* were light, fast-sailing ships, made after the model of the galley used by the Liburni, a people of Dalmatia addicted to piracy.—The *phaseli*, or *naves actuariæ*, were a kind of yacht or small bark, with few oars, also designed for expedition.—The *Camaræ* were of a peculiar construction, with two prows and rudders, one at each end, so that they could at pleasure be propelled either way without turning; they could be covered with boards like the vaulted roof of a house. (*Tac. Mor. Germ.* 44.)

Fig. 1, of Plate XXIII. is a specimen of the *phaselus*.—Fig. 3 is the *Liburnian* galley.—Fig. 2 is the stern of a Roman vessel, from a painting at Pompeii; it shows the *two rudders*, attached on each side, by bands, as on a pivot, so that the lower and larger ends could be raised out of water by lashing the upper ends down to the deck. Cf. *Acts* xlvii. 40

On the ships of the Romans, see Scheffer, *Holwell, Le Roy*, &c. as cited § 156. 2.—*J. Vissius*. De Liburnicarum Constructione, in *Grævius*. vol. xii.—It was stated, in 1835, that the port of Pompeii had been discovered, presenting vessels thrown upon the sides and covered by the volcanic matter. (Downfall of Babylon, Sept. 22, 1835, citing *London Literary Gazette*.)

§ 305. The great public reward of a Roman commander, who had gained an important victory by sea or by land, was the *triumph*, a pompous show, which was practiced even in the time of the kings. This honor, however, could be acquired only by those who were or had been Consuls, Dictators, or Prætors; it was not awarded to Proconsuls. Yet in later times there were some exceptions to this. He who claimed the honor of a triumph must have been also, not merely commander, but chief commander of the army, and the victory must have been gained in the province assigned to the Consul or Prætor. The importance of the campaign and the victory, and its advantage to the state, also came into consideration; and the general must have brought back his army to share with him in the glory of the triumph and accompany him in procession. If the victory consisted only in the recovery of a lost province, it was not honored with a triumph.

§ 306. The first solemnity which took place at Rome after a victory, was a thanksgiving or *supplicatio* (§ 220). Then the general must apply to the senate in order to obtain a triumph. Permission, however, was often given by the people, contrary to the will of the senate. A law or vote was always passed by the people permitting the general to retain his command (*imperium*) in the city, on the day of his triumph, because in other circumstances he was required to lay down his command before entering the city. The abuse of the honors of a triumph occasioned the enactment, B. C. 63, of the law called *lex triumphalis Porcia*, which prohibited a triumph unless at least five thousand of the enemy had fallen in battle.

§ 307. A general enjoying this honor was not to enter the city until the day of his triumph, and his previous request to the senate must be made out of the city in the temple of Bellona. The expenses were usually defrayed from the public treasury, except in cases where a conqueror held a triumphal procession without public authority, as was sometimes done on the Alban mountain. The expenses were commonly very great. Before a triumph, the general usually distributed presents to his soldiers and to others.—The Senate went to meet the triumphing general as far as the gate by which he entered the city.

1 u. The order of the triumphal procession was as follows. First in the line, ordinarily, were the lictors and magistrates in a body. They were followed by the trumpeters and musicians of various kinds, the animals to be offered in sacrifice, the spoils and booty taken from the enemy, the weapons and chariots of the conquered, pictures and emblems of the country reduced, the captive princes or generals, and other prisoners. Then came the conqueror himself, seated in a high chariot, drawn by four white horses, robed in purple, and wearing a wreath of laurel. He was followed by his numerous train, consisting partly of his relatives, but chiefly of his army drawn out in regular order.—The procession marched amid constant acclamations, through the whole city to the Capitol, where the victims were sacrificed, and a portion of the spoils of the victory were consecrated to the gods. Afterwards were feasting, merriment, spectacles, and games. Often the scenes of the triumph lasted several days. The pomp, expense, and luxury attending them became constantly greater and greater, and the whole custom, on account of its frequent occurrence, and the great abuse of it by some of the emperors, was reduced at last to a common and contemptible affair.

—The first triumph for a victory at sea (*triumphus navalis*) was obtained by the Consul C. Duillius, after his memorable defeat of the Carthaginians, B. C. 261.

2. Respecting the pillar and inscription in honor of Duillius, see P. IV. § 133.—For a fuller view of a triumphal display, read *Plutarch's* description of the triumph of Paulus Æmilius, after the capture of Perseus king of Macedonia.—See also the account of Aurelian's triumph in his *Life* by *Vopiscus* (cf. *Gibbon*, ch. xi). The last triumph recorded is that of Belisarius, at Constantinople, related by Procopius (cf. P. V. § 257.—*Gibbon*, ch. xli.)—The total number of triumphs upon record down to that of Belisarius has been calculated as amounting to three hundred and fifty.

It may be worthy of remark, that the phrase *aurum coronarium* had its origin in a custom connected with the triumph of a general; the cities of the province where his victory was obtained, and those of other provinces also, used to send to him *golden crowns*, which were carried before him in the triumphal procession. Cn. Manlius had two hundred crowns carried before him in his triumph on account of his victories in Asia (*Liv.* xxxix. 7). At length it became customary to send, instead of the crown, a sum of money, which was called *aurum coronarium* (cf. *Aul. Gell.* v. 6).

§ 308. There was an honor lower than that of a triumph, frequently bestowed on victorious generals, the *ovatio*. This did not differ very much in form from the triumph; the essential peculiarities were, that the general entered the city not in a chariot, but on foot or on horseback, robed not in the *trabea*, but the *prætexta* only, and at the Capitol did not offer bullocks in sacrifice, but a sheep (*ovis*). From the last circumstance, the name of the whole scene was probably taken. The triumph on the Alban mount, already alluded to (§ 307), was less pompous. It was held only by those to whom the senate had refused a triumph in the city, and to whom an ovation only had been awarded. The ceremonies were similar to those of a triumph in the city. The procession, it is supposed, marched to the temple of *Jupiter Latiaris*, situated on the mount.

§ 309. The Roman military system underwent various changes under the emperors.

1 *u.* By Augustus a standing army was established; he also created an officer called *Præfectus prætorio*, who was placed over the troops constituting the imperial bodyguard and the prætorian cohorts distributed in Italy. The Roman military service suffered by the new establishment. It soon became merely a system to support the authority of the emperors, not to promote the welfare of the country; and to forward this end, many disorders and abuses on the part of the soldiers were overlooked. From the same cause, likewise, an unhappy line of distinction was drawn between the military and the other classes of citizens.

The prætorian soldiers were, under the first emperors, divided equally into *ten cohorts*, containing 1000 men each. Under the later emperors they were entirely abolished, and 3500 Armenians were enrolled in their stead; these were divided into nine *scholæ*, and commanded by the officer styled *Magister officiorum*.

The *legions*, not including the *auxiliaries*, were under Augustus twenty-five, distributed among the provinces. Besides these he had ten *prætorian cohorts* just named, six *city cohorts* of one thousand each, and seven cohorts styled *cohortes vigilum*, which together amounted to 20,000 men. In after times, the number of troops was greatly increased, as well as the naval force. On the division of the empire, the western comprised sixty-two legions, and the eastern seventy.

At the commencement of the civil wars related by Tacitus in his History, there were *thirty legions*, distributed as follows: three in Britannia; three in Hispania; eight in Gallia, three of them being in the portion called Upper Germany, and four in Lower Germany (cf. P. I. § 17); two in Pannonia; two in Dalmatia belonging to Illyricum; two in Mæsia; four in Syria, with three more in Judea under Vespasian; two in Egypt; and one in Africa (cf. P. I. § 173).

2. The epithet prætorian, in the republic, was applied to the cohort which guarded the pavilion of the general. After the time of Augustus the præfect of the prætorian bands was usually a mere instrument of the emperor, and the office was conferred only on such as the emperors could implicitly trust. The appointment was made or the commission conferred by the emperor's delivering a sword to the person selected. Sometimes there were two prætorian præfects. Their power was at first only military and small; but it became very great, and finally trials were brought before them, and there was no appeal but by a supplication to the emperor. Marcus Aurelius committed this judicial honor to them, and increased their number to three.—The prætorian cohorts had a fortified camp at the city, without the wall, between the gates Viminalis and Esquilina. Under Vitellius sixteen prætorian cohorts were raised, and four to guard the city. Severus new-modeled the body and increased them to four times the ancient number. Constantine the Great finally suppressed them and destroyed their camp. (*Boyd's* Adam, p. 123, 485).

3. Important changes in the military system were made by Constantine. He appointed two general commanders for the whole army, called *Magistri militiæ*; one of whom had command of all the cavalry, *Magister equitum*; the other, of the whole infantry, *Magister peditum*.

Constantine did not abolish the title of *Præfectus prætorio*, when he suppressed the prætorian cohorts, as above mentioned; but he changed the nature of the office, making it wholly a civil one, and dividing the care of the whole empire between four officers of this title; *Præfectus prætorio Orientis*; *Præfectus prætorio per Illyricum*; *Præfectus prætorio per Italiam*; *Præfectus prætorio Galliarum*. The city of Rome also retained her special overseer, *Præfectus urbis Romæ*, and a similar officer, with greater authority, was appointed over Constantinople, which now became the seat of the empire, *Præfectus urbis Constantinopolis*. Under the four præfects were subordinate officers, whose authority was limited to particular dioceses, of which there were thirteen; one of them governed by the officer styled Count of the diocese of the East (*Comes dioceseos Orientis*); another, consisting of Egypt, by an officer styled *Præfectus Ægypti*; and the other eleven by officers styled *Vicarii* or vice-præfects. The dioceses were subdivided into a great number of provinces, whose governors were of four different grades, termed *proconsules*, *consulares*, *correctores*, and *præsides*.

4. The empire was divided into eastern and western between the two sons of Constantine. In the western, the military jurisdiction continued to be vested in two commanders styled *Magister equitum* and *Magister peditum*. In the eastern, it was vested in the officers styled *Magistri militum*, and the number of them was five in the time of Theodosius the Great, who shortly before his death, A. D. 395, united the empire in one; it was divided again after his death and so continued until the final overthrow of the western, A. D. 476. The five *Masters-general of the military* each had command of several squadrons (*vexillationes*) of horse and several legions of soldiers (*palatines comitatenses*) and several corps of auxiliaries (*auxilia*); two of them had also under their command a naval force, consisting of twelve distinct armaments or fleets, six being assigned to each. There was likewise included under this military establishment, in addition to the forces already mentioned, a large body of troops designed particularly to defend the frontiers, called sometimes *borderers*, and commanded by *comites* and *duces*, who seem to have been responsible to the officer, termed *Quæstor sacri palatii*.—The *Masters-general of the West* had under their command forces of a similar description, including also troops designated specially for the defence of the frontier. There was a *Magister militum* in Gaul, but subordinate to the two *Masters-general*.

For a general view of the civil and military arrangements of the empire under Constantine and later emperors, see Gibbon, ch. xvii.—For more minute details, *Tableau Systématique des Empires d'Orient et d'Occident*, &c. in 3d vol. of Schöll's Hist. Litt. Romaine.—The *Notitia Orientis et Occidentis*, as edited by Panciroli, or more recently by Böcking, as cited P. V § 571.—Cf. *Manus Leben Constanz*, d. Gr. Berl. 1817. 8.

IV. AFFAIRS OF PRIVATE LIFE.

§ 310. In order to form a correct idea of the more private civil and social relations of the ancient Romans, it is important to notice the essential distinction which existed between the freemen and the slaves. There were two classes of freemen, the *free-born* (*ingenui*), whose fathers were Roman citizens, and the *free made* (*liberti*) or freedmen who had been enfranchised from servitude, and who did not always enjoy the rights of Roman citizens. The children of the latter class were termed *libertini* and their grandchildren *ingenui*, in early times; at a later period the freedmen were called *liberti* only with reference to their former master, receiving when spoken of otherwise the name *libertini* themselves, while their sons, if born after the father's manumission, were called *ingenui*.—The slaves were such by birth, *vernæ*; or by captivity in war; or by purchase, *mancipia*. Of their different services, their treatment, and the ceremonies of their manumission, we will speak below (§ 322).

On the subjects belonging to the branch of Roman Antiquities upon which we now enter, we may refer to d'Arnay de la vie privée des Romains. Lausanne, 1760. 12. (Consisting chiefly of treatises in the *Mémoires de l'Académie des Inscriptions*.) Trans. Germ. Leipz. 1761. 8. Engl. Trans. Lond. 1764. 12.—*Sketches of the Domestic Manners of the Romans*. R. printed, Phil. 1822. 12. Cf. *N. Am. Rev.* xvi. 163.—*Couture*, La vie privée des Romains, in the *M. m. Acad. Inscr.* vol. i. 303.—Montfaucon, Usages du siècle de Théodore le Grand, in the *Mém. Acad. Inscr.* vol. xiii. p. 474.—Especially W. Becker, Gallus (Roman Life in the time of Augustus).

§ 311. The Romans commonly had three names; the first was called the *prænomen*, and had reference simply to the individual who bore it; the second was called the *nomen*, and was the name of the race or clan (*gens*); the third was the *cognomen*, which designated the family (*familia*): thus, in *Publius Cornelius Scipio*; *Scipio* is the *cognomen* indicating the family name, *Cornelius* the *nomen* pointing out the clan or *gens* to which the family belonged, and *Publius* the *prænomen* marking the particular man. The distinction between *gens* and *familia* was, that the former was more general, denoting a whole tribe or race; the latter more limited, confined to a single branch of it.—The daughter commonly received the name of the tribe or race, e. g. *Cornelia*, and retained it

after her marriage. Sisters were distinguished by adding to this name the epithets *major* and *minor*, or *prima*, *secunda*, *tertia*, &c.

1. Sometimes the Romans had a fourth name, which has been styled the *agnomen*; this however was only an addition to the *cognomen*, and may be properly included under it.—The order of the names was not invariably the same, although they usually stood as above stated. Under the emperors the proper name of the individual was frequently put last.

2 *u.* Even from the first establishment of the city, some among its heterogeneous inhabitants were of noble descent, and the number of noble families was increased by the adoption of plebeians among the patricians. The following were some of the most distinguished races; *Fabia* (gens), *Junia*, *Antonia*, *Julia*, *Emilia*, *Pompeia*, *Tullia*, *Horatia*, *Octavia*, *Valeria*, *Posthumia*, *Sulpicia*, *Claudia*, *Papiria*, *Cornelia*, *Manlia*, *Sempronia*, *Hortensia*.

The names of families were often derived from the employment of an ancestor (cf. P. V. § 483). Names were also applied to individuals by way of ridicule; that which was at first a mere nickname, or *sobriquet*, became permanently attached to a person.

See Mahudel, De l'Autorité que les Sobriquets ou Surnoms burlesques peuvent avoir dans l'histoire, in the *Mem. Acad. Inscr.* vol. xiv. p. 181. — On the Roman names, and illustrious families, see Schöll's *Hist. Litt. Rom.* vol. iv. p. 367, and references there given. — Gibbon, Dec. and Fall of Rom. Emp. ch. xxxi. — Boindin, Les noms des Romains, in the *Mem. Acad. Inscr.* i. 154. — Port Royal Latin Gram. bk. viii. ch. 1. — Cf. Castaldi, De antiquis Puerorum Prænomina-bus, in *Grævius*, vol. ii. — On the subject of the races (*gentes*), see Niebuhr's *Rome*, i. 234. — Malden's *Hist. of Rome*. — Götting, as cited § 242.

§ 312. The increase of these races was much promoted by marriages, in regard to which the Romans aimed to preserve a complete separation between plebeians and patricians, until B. C. 445. Marriage was held to be a duty of every Roman, and those who neglected it were obliged to pay a fine or tax. Citizens were forbidden to marry strangers, except by permission specially granted. Certain degrees of consanguinity were considered as interdicting marriage. Marriage took place at an early age among the Romans, the male being sometimes but *fourteen* and the female only in the *twelfth* year.

1 *u.* The *jus Quiritium* conferred only on Roman citizens the right of marrying a free-born woman. To freedmen this was prohibited, until the enactment of the Poppæan law (A. D. 9); by this law the free-born, excepting senators and their sons, were allowed to marry the daughters of freedmen.

The *Lex Papia Poppæa* was an enlarging and enforcement of the *Lex Julia* “*de maritandis ordinibus*,” by it, whoever in the city had *three* children, in other parts of Italy *four*, and in the provinces *five*, was entitled to certain privileges; while certain disabilities were imposed on those who lived in celibacy. This subject is alluded to by *Horace*, *Carm. Sæc.* vs. 20.

2. A legal marriage was termed *Justæ Nuptiæ*, or *Justum Matrimonium*. The word *connubium* was used as a comprehensive term including all the conditions requisite to the contracting of a legal marriage. Generally it may be stated that there was *connubium* only between Roman citizens. There was no *connubium* between slaves, but only what was called *contubernium*.

See Gierig, Excursus de Contuberniis Romanorum, in *Lemaire's Pliny*, as cited P. V. § 470. 4. vol. 2d. p. 231. — *Ayer*, Diss. de jure connubiorum apud Romanos. Gott. 1737.

§ 313. The marriage was always preceded by a solemn affiancing or betrothment, in which the father of the bride gave his assent (*stipulatio*) to the request (*sponsio*) of the bridegroom. This compact and the ceremonies attending it were called *sponsalia*; it often took place many years before the marriage, even in the childhood of the parties betrothed. The bridegroom was not always present at the betrothing, which was sometimes effected by means of letters, or by an empowered substitute. In early times the father's consent was necessary only for the daughter, but afterwards also for the son. The mutual consent of the parties was the most essential. Friends and relations were usually present as witnesses; the marriage contract was written and sealed (*legitimæ tabellæ*); the bride received from her betrothed a ring as a pledge of his fidelity; and the whole ceremony was concluded with a feast.

§ 314. In fixing the day of marriage, care was taken to select one of those esteemed lucky or fortunate. The transference of the bride from her father's power to the hands of the husband was called *conventio in manum*, and was accompanied by a religious ceremony, and a sort of consecration by a priest (*confurreatio*). Marriages contracted in this form were the most solemn, and could not be dissolved so easily as in other cases. Two other forms or modes are mentioned; one was by prescription (*usus*), the bride being taken home and living with the bridegroom for a year (*usucapio*); the other by a purchase (*co-*

emptio), in which each party gave to the other a portion of money, repeating certain words.

§ 315 *u.* On the day of marriage, the bride was adorned with a sort of veil or peculiar ornament of the head (*luteum flammeum*), and a robe prepared for the occasion (*tunica recta*), which was bound around the waist with the marriage girdle (*cingulum laneum*). The sacrifice ordered on the marriage-day was a sheep of two years of age, presented especially to Juno as the goddess of marriage.

The conducting of the bride to the residence of the husband, which took place in the evening, was attended likewise with ceremonies. She was taken, as it were forcibly, from the arms of her mother, or if the mother was not living, of the next near relative. She went with a distaff (*colus*) in her hand, and was careful to step over or was lifted over the threshold of both houses, as it was ominous to touch it with the feet. She was supported by two youth, one on each side; a third preceded her with a lighted torch or flambeau, and sometimes a fourth followed carrying in a covered vase (*cumerum*) the bride's utensils (*nubentis utensilia*) and also various toys (*crepundia*). She bound the door posts of her new residence with white woollen fillets and anointed them with the fat of wolves (hence *uxor, quasi unxor*). She then stepped upon a sheepskin spread before the entrance, and called aloud for the bridegroom, who immediately came and offered her the key of the house, which she delivered over to the chief servant. Both now touched fire and water, as a symbol of purity and nuptial fidelity. The house was already adorned with garlands of flowers, the work of the preceding day. After their arrival the marriage banquet (*cœna nuptialis*) was held, which was accompanied with music and song. The husband after supper scattered nuts among the youth and boys present. Finally the pair were conducted to the bed-chamber, by the door of which the nuptial hymns (*epithalamia*) were sung by young men and maids. The next day the bride presented a thank-offering to the gods, and the husband gave an evening entertainment (*repotia*), and distributed presents to the guests on their departure.

§ 316. Divorces (*divortia*) were, especially in latter times, quite common. When the espousals and the marriage had been solemnized in full formality, especially with the *confarreatio* just described, particular solemnities were requisite for a divorce, and these were called *diffarreatio*. In case of a less formal marriage contract, the divorce was called *remancipatio* or *usurpatio*. On account of the frequent abuses of divorce, it was restrained by law; and properly the men only enjoyed the right. The formula with which one dismissed his wife was *tuas res tibi habeto*. Sometimes the separation took place before marriage, after the espousals, and then it was called *repudium*; the customary formula was as follows: *conditioe tua non ulor*. If a woman was divorced without having been guilty of adultery, her portion or dowry was returned with her.

The situation of the Roman woman after marriage was in some respects better than that of the Greek woman. The Roman matron presided over the household; she superintended the education of her children (cf. P. IV. § 125); as being the *mater familias*, she shared in the honors paid to the husband. Yet, generally speaking, the condition of females among the Romans was similar to their condition in Greece. The social elevation enjoyed by females in modern times is very justly ascribed in a great degree to Christianity.

See § 181, and references there given.—On the regard to the sex as illustrated by the writings of Tibullus, Ovid, Seneca, &c. cf. Ramdohr, *Venus Urania*. Lips. 1798. 8.—On the influence of Christianity, see Buckminster's *Sermons*—Cushing, *Social Influence of Christianity*, in *Bibl. Repos.* Sec. Series, vol. i. p. 195.—Cf. P. IV. § 83 2.

§ 317. Among the Roman customs connected with the birth of children, that was the most remarkable which left it to the arbitrary will of the father whether to preserve his new-born child or leave it to perish. In reference to his decision of this point, the midwife always placed it on the ground; if the father chose to preserve it, he raised it from the ground, and was said *tollere infantem*; this was an intimation of his purpose to educate and acknowledge it as his own. If the father did not choose to do this, he left the child on the ground, and thus expressed his wish to expose it (*exponere*); this exposing was an unnatural custom borrowed from the Greeks, by which children were left in the streets, particularly at the *columna lactaria*, and abandoned to their fate. Generally the power of the father was very great, but the mother had no share therein. This power extended not only over the life of his children, but the father could three times sell his son and three times reclaim him, and appropriate all his gains as his own. Under the emperors, this power lost much of its rigor, by the regulation allowing the children to hold the inheritance left by their mothers.

§ 318 *u.* The freeing of a son from the power of a father was effected by what was

called *emancipation*, or a fictitious thrice repeated selling of the son; the freedom consequent upon this was termed *manumissio legitima per vindictam*. The father and the son appeared together with the pretended purchaser, a friend of the first, and with a body of witnesses, before the tribunal of the prætor, and here the imaginary thrice repeated sale and thrice repeated manumission was completed with certain established usages, sometimes by only a double sale with a delay of the third. On the third sale, the purchaser was called *pater fiduciarius*; in the first two, *dominus*.—The power of the father over his son was otherwise rarely terminated except by the death or banishment of the father; it belonged to the peculiar rights of a Roman citizen (§ 260). By emancipation the son became his own master, and possessor of his own property, of which, however, he must give the father half as an acknowledgment for his freedom.

§ 319. Another custom among the Romans in respect to children was that of *adoption* (*adoptio*). In this, the actual father of a child renounced his own rights and claims, and committed them to another who received the child as his own.

1 *u.* The ceremony was performed before a magistrate, usually the prætor. The formalities were in part the same as in emancipation, which was always presupposed in adoption, and previously executed. Only in such a case, the son was sold to the adopting father but twice, and did not revert the third time to the real father. There was also sometimes a kind of adoption by will or testament (*adoptio per testamentum*), in order to preserve a family from extinction. In such case the person adopted received a considerable part of the estate left by the person adopting him, and bore his name after his death.

2 *t.* That, which was called *adrogatio* or *arrogatio*, differed from adoption only in the formalities connected, and in the circumstance that the person adopted was previously his own master (*sui juris*) and not in the power of his actual father. The *adrogatio* was not transacted, as was the *adoptio*, before the prætor, but before the assembled people, in the Comitia Curiata, and by the aid of the High-priest; neither was it limited to individuals, but often included a whole family. Upon the consent of the people to the arrangement, the person or persons adopted into a family took a solemn oath, that they would remain faithful to the religion and worship of the family; this was called *detestatio sacrorum*, as the adopted person lost the peculiar rights and was freed from the peculiar duties (*sacra gentilitia*) of his former *gens* (cf. § 311), if different from the one into which he was now introduced.

§ 320 *u.* By what was called *legitimation*, a natural (*naturalis*) or spurious (*spurius*) child was declared to be legitimate (*legitimus*), and instated in all the rights of such. This affected, however, the relation of the child only to the father, and not to other relatives, or to the whole family of the father. Such a child shared in the inheritance an equal portion with the lawful children. But this custom was not known to the early Romans; it came first into practice in the fifth century under Theodosius the second, and then scarcely at all in Rome itself, but in the municipal towns, where it was introduced to supply the want of the *decuriones* or members of the senate (cf. § 260. 2). For, as this office could be received only by sons of *decuriones*, and was also very burdensome, the fathers were allowed to transmit it to their natural sons, by them legitimated.

§ 321. The education of the Roman youth is noticed particularly in treating of the Archæology of Roman Literature (cf. P. IV. §§ 123–125). Here we only remark, that for a long time there were no public schools, but the youth received the necessary instruction from private or family teachers (*pædagogi*). There were, however, those who in their houses gave instruction to a number of youth together. The corporeal exercises, especially in the early times, were viewed by the Romans as a more essential object in education than the study of literature and science. They did not neglect, however, an early cultivation of the manners, and of noble feelings, especially patriotism, love of liberty, and heroic courage.

§ 322 *t.* The household of a Roman was collectively termed *familia*; but by this word was especially meant the body of slaves, of which there was often a large number. Persons in opulent circumstances had them sometimes to the amount of several thousands. The Roman women of rank usually had a numerous body of servants of both sexes.—The slaves of a family were divided into different classes or *decuriæ*, according to their employments, and a particular registry of them was kept, which was, in some instances, read over every morning. Their condition was very hard, and they were treated as mere chattels, rather than persons.

"Slaves in Rome occupied every conceivable station, from the delegate superintending the rich man's villa, to the meanest office of menial labor or obsequious vice; from the foster mother of the rich man's child, to the lowest degradation to which woman can be reduced. The public slaves handled the oar in the galleys, or labored on the public works. Some were lictors; some were jailors. Executioners were slaves; slaves were watchmen, watermen and scavengers. Slaves regulated the rich palace in the city; and slaves performed all the drudgery of the farm. Nor was it unusual to teach slaves the arts. Virgil made one of his a poet, and Horace himself was the son of an emancipated slave.—The *merry-andrew* was a slave. The physician, the surgeon, were often slaves. So too the preceptor and pedagogue; the reader and the stage-player; the clerk and the amanuensis; the architect and the smith; the weaver and the shoemaker; the undertaker and the bearer of the bier; the pantomime and the singer; the ropedancer and the wrestler, all were bondmen. The *armiger* or squire was a slave. You cannot name an occupation connected with agriculture, manufacturing industry, or public amusements, but it was a patrimony of slaves. Slaves engaged in commerce; slaves were wholesale merchants; slaves were retailers; slaves shaved notes; and the managers of banks were slaves."

The following is a specification of some of the principal servants, such as are most frequently mentioned:—1. Of those employed in the house. The *servus admissionalis* received the persons who visited the master of the house, announced their names, and conducted them in; the *servi cubicularii* were a sort of valet or chamber servants, often enjoying the particular confidence of the master; the *tonsor* and *cinerarii* were such as paid attention to the beard and hair of the masters; the *amanuenses* and *librarii* were secretaries and copyists; the *anagnostæ* were readers; the *restiarii* attended to the wardrobe; the *balneatores* waited upon the master at the bath; the *medici* performed the duties of surgeons and physicians; the *nutritii* and *pedagogi* took care of the children.—A multitude of servants were employed in waiting upon table at meals, and were designated from their several functions. Among these were, e. g. the *servus lectisterniator*, couch-spreader; *structor*, arranger of dishes; *carptor* or *scissor*, carver; *diribitor*, distributor; *prægustator*, taster; *potillator*, cup-bearer; *detensor*, table-wiper, &c.—There were others performing another kind of house-service, e. g. the *servus ostiarius*, door-keeper; *atriensis*, hall slave; *dispensator*, or *arcarius*, keeper of the stores; *cellarius*, pantry-keeper; *pulmentarius*, pottage-maker; *dulciarius*, confectioner; *tediger*, torch-bearer; *cunaria*, cradle-rocker; *cosmeta*, perfumer; *flabellifer*, fan-carrier, &c.—2. Others were employed out of doors; the *servus insularis*, who had the oversight over his master's buildings; the *servus a pedibus*, who went with errands; the *lecticarii*, who carried the sedan or litter, &c.—A large number of slaves were kept at the manors or country-seats, to see to the husbandry and fruits; among these were the *villici*, stewards or superintendents; *aratores*, plowmen; *runcatores*, weed-pullers; *ocatores*, clod breakers; *fani-sectores*, hay-cutters; *vindemiatores*, vintagers; *jugarii*, ox-drivers; *opiliones*, sheep-tenders; *piscatores*, fish-catchers; *muliones*, mule-drivers; *gallinarii*, hen-keepers, &c.

For a full list, see Blair's *State of Slavery among the Romans*. Edinb. 1833. 8 Cf. *Am. Quart. Rev.* vol. xv. 71.—On the employment of slaves, see *A. Popma*, *De Operis Servorum*—*L. Pignorius*, *De Servis et eorum apud Veteres ministeriis*. Patav. 1656. 4—*Mongiz*, sur les travaux publ. des Romains, in the *Mem. de l'Institut*, Classe de Lit. et Beaux Arts, i. 492.

§ 323. The slave-trade formed among the Romans, as with most of the ancient nations, an important part of business. Slave merchants (*venalitarii*) were always found attached to the Roman armies, and importers of slaves (*mangones*) often came to Rome from Greece and Asia. There were various laws regulating this traffic; which, however, were often left unexecuted, or were evaded by the arts of those engaged in it. For exposing to view slaves offered for sale, scaffolds (*calastæ*) were erected in the market, and commonly small tablets or scrolls (*tituli*) were suspended from the necks of the slaves, stating their country, age, character, &c. The price varied very much; it was sometimes above a thousand *denarii*. Of still greater value were such as possessed intellectual cultivation, and could be employed as teachers, readers, accountants, musicians, and the like.

One thousand *denarii* would equal (cf. § 270. 3) about one hundred and fifty dollars. In the time of Horace (*Sat.* II. vii. 43) a fair price for an ordinary slave seems to have been about half that sum. In the time of Justinian the legal valuation of a common slave was *twentysolidi*, i. e. five hundred *denarii*, or about seventy-five dollars. But vastly higher prices are mentioned; e. g. beautiful boys are said to have been sold for as much as two hundred thousand *sesterces*, or fifty thousand *denarii* (cf. *Mart.* iii. 6; viii. 13. *Plin.* H. N. vii. 39, 40).

§ 324 u. The liberating of slaves took place in several ways. The most ancient mode seems to have been by will, *manumissio per testamentum*, on the decease of the master. There were two other modes; *censu*, and *per vindictam*; the former was when the slave, with the master's consent, was enrolled in the taxation list as a freedman; the latter was a formal and public enfranchisement before the prætor. In the last case, the master appeared with his slave, before the tribunal, and commenced the ceremony by striking him with a rod (*vindicta*); thus treating him as still his slave. Then a protector or defender (*assertor libertatis*) steps forward and requests the liberation of the slave, by saying *hunc hominem liberum esse aio, jure Quiritium*; upon which the master, who has hitherto kept hold of the slave, lets him go (*e manu emittebat*), and gives up his right over him, with the words, *hunc hominem liberum esse*.

volo. A declaration by the prætor, that the slave should be free, formed the conclusion. To confirm this manumission, the freed slave sometimes went to Terracina and received in the temple of Feronia (P. II. § 91. 5) a cap or hat (*pileus*) as a badge of liberty. The slave to be freed must not be under twenty years of age, nor the person setting him free under thirty.

We may here remark, that on the country farms there was a class of population termed *coloni*, who were not slaves, although sometimes termed *servi terræ*. They were attached to the soil, and could not be separated from it; the land and the coloni could be sold together, but neither of them could be sold without the other. The coloni, like slaves, were liable to corporeal punishment; but they had the right of *connubium* (cf. § 312. 2), which slaves had not. The colonus paid a yearly rent for the land on which he lived.

On the subject of Roman Slavery, see an able and interesting article in the *Biblical Repository* and *Quart. Observer*, No. xx. Oct. 1835.—Burigny, Roman Slaves and Freedmen, in the *Mém. Acad. Inscr.* vol. xxxv. p. 328, and xxxvii. p. 113.—Blair, cited § 322.—Becher's Gallus.

§ 325. The dwellings of the Romans were at first mere huts (*casæ*), and during the first three centuries, even to the capture and plunder of the city by the Gauls, the houses were insignificant (P. IV. § 241). On its being rebuilt, they were larger and more respectable. As luxury increased, especially after the second Punic war, so the private dwellings (*domus*) became more and more costly and splendid, both within and without; although this was not universally the case. In the time of Augustus, there was great magnificence and extravagance in the building and ornamenting of houses.

1 *u*. Among the principal ornaments of the larger houses and palaces were the following; the covering of the outer and inner walls with marble; the use of *phengites* (*φειγγίτης*) or transparent marble, in the place of the *lapis specularis*, which was commonly employed for windows; mosaic work on the floors (*pavimenta tessellata*); and various decorations in ivory, marble, costly wood and precious stones, attached to the walls, ceiling, and door-posts.

2. The *phengites*, according to Pliny (Nat. Hist. xxxvi. 22. 46), was discovered in Cappadocia in the time of Nero, and took this name from its translucency.—The *lapis specularis* was found in Spain, Cyprus, Cappadocia, Sicily, and Africa; it could be split into thin leaves, like slate, not above five feet long each. Boyd remarks, quoting the French translation of *Adam*, "It appears that this stone is nothing else than the talc of Muscovy." *Launay* (cited P. IV. § 195. 2), after comparing various allusions to it in Pliny and others, expresses in the following words his conclusion: "que le *lapis specularis* des Anciens étoit notre gypse feuilleté appelé *Selcnite*." (vol. i. p. 314).

3. Windows made of this stone were termed *specularia*; it has been supposed that these were chiefly in the better houses¹.—Horn is said to have been used by the Romans for the windows (*cornæum speculare*); also paper and linen cloth. Originally the windows were mere openings (*foramina, fenestræ*); sometimes covered with a sort of lattice (*clathri*); sometimes closed by means of shutters with two leaves (*bifores fenestræ*). It has not been generally supposed that glass (cf. 268. 4) was manufactured at Rome before the time of Tiberius, nor that it was used for windows until a much later period; the first distinct mention of glass windows (*vitrea specularia*), is said to be by Lactantius (*De opificio Dei*, 8) or by Jerome, in the fourth century²; although mirrors (*specula*) of glass were much earlier. But glass windows have been discovered³ in the buildings at Pompeii. "In the vaulted roof (of a room of the *therma* or baths) is a window, two feet eight inches high and three feet eight inches broad, closed by a single large pane of glass, two-fifths of an inch thick, fixed into the wall, and ground on one side to prevent persons on the roof from looking into the bath: of this glass many fragments were found in the ruins. This is an evident proof that glass windows were in use among the ancients. The learned seem to have been generally mistaken on the subject of glass-making among the ancients. The vast collection of bottles, vases, glasses, and other utensils discovered at Pompeii, is sufficient to show that the ancients were well acquainted with the art of glass-blowing." It has been suggested, that these vessels may not have been manufactured in Italy, but imported from the East, especially from Tyre, the place where glass is supposed to have been first made. Another room belonging to the same baths "was lighted by a window two feet six inches high and three feet wide, in the bronze frame of which were found set four very beautiful panes of glass fastened by small nuts and screws, very ingeniously contrived, with a view to remove the glass at pleasure."

¹ J. M. Suarsius, De Foraminibus lapidum in priscis Aedificiis, in *Sallengre*, as cited § 197. vol. i.—² Beckmann, History of Inventions, cited P. IV. § 32. 1.—Cf. *Vogel*, Geschichte der Erfindungen von der ältesten bis zur neuesten Zeit. Leipz. 1841. 12.—³ Pompeii, as cited P. IV. § 226. l. p. 162. Cf. also § 268. 4

4. Paintings in stucco on the walls, and fret-work (*laquearia*) on the ceilings, were among the decorations in Roman houses. The various ornaments were frequently of a character exceedingly unfavorable to purity of mind.

On architectural ornaments, &c. cf. P. IV. § 239.—On the mosaic of the ancients, P. IV. §§ 167, 169, 220.

5 *u*. The names of the various parts of a Roman house are known to us much better than their exact design and use. The following were the principal parts. (1) The *vestibulum* or fore-court, an open space between the house-door and the street. From this, one entered through the door or gate (*janua* or *ostium*) of the house into (2) the *atrium*, *aula* or hall, in which on both sides were placed the images of ancestors in niches or cases (*armaria*). From this, one passed directly through into (3) the *impluvium*; called also *compluvium* and *cavadium*, which was a court, commonly uncovered (*nudivale*), where the rain-water fell. In this was the proper dwelling-house, which

had two wings with a covered colonnade or portico in front, in order to pass unexposed from one apartment to another of these side-buildings. Of these apartments the principal was (4) the *triclinium* or dining-room; the others were termed *cellæ*, having distinctive names from their use; as *cella vinaria*, *coquinaria*, *penuaria*, &c. Besides these there were attached to the larger houses various other appendages; colonnades, baths, gardens, and the like.—In general, almost all the apartments were on the lower floor; but detached houses or blocks, which were mostly occupied by tenants on lease (and called *insulæ*), were higher and had more stories.

As the population of Rome increased, the houses in the city were raised to such altitudes as to occasion danger, and a maximum of height was established by law; in the reign of Augustus it was enacted, that the height of private edifices should not exceed seventy feet from the ground.—*Gibbon*, vol. 3d. p. 216, ed. N. Y. 1822.

6. The gate or door (*janua*) was sometimes made of iron or brass, often highly ornamented, and usually raised above the ground, so that steps were necessary to ascend to it. On festival occasions it was hung with green branches and garlands. It turned on hinges (*cardines*), and was secured by bars (*obices*, *claustra*), locks (*seræ*), and keys (*claves*). Knockers (*marculi*, *mallei*) or bells (*tintinnabula*) were attached to it.

Fig. a, of Plate XXXII. represents a key found at Pompeii.—Fig. b, of the same Plate, is a door-bolt, found also at Pompeii.

In the *atrium* was anciently the kitchen (*eulina*). Here also the mistress of the house and servants carried on the spinning and weaving. In this was the family hearth (*focus*), near the door, with a constant fire of coals, and the *lures* (cf. P. II. § 111) around it. The Roman houses, as well as the Greek, seem to have had no chimneys, but merely an opening in the roof to let off the smoke; hence the epithet *fumosæ* applied to the images in the *atrium*; to avoid smoke as much as possible, the wood was carefully dried and anointed with lees of oil: yet it is said that chimneys have been found in the ruins of ancient buildings¹. Portable hearths or furnaces (*foculi*), in which charcoal was burnt, were used for warming the different apartments; a sort of stove (*caminus*), in which wood was usually burnt, was also used, larger than the furnace or brasier, and fixed in one place. In later periods, houses were warmed by a furnace below, with pipes passing from it to the rooms².—The *atrium* was sometimes divided, in later times, into different parts separated by curtains.

¹ *Becker's* Gallus, i. 102. Cf. *Hor.* Sat. l. v. 81.—*Vitruv* vii. 3. — ² *Beckmann*, Hist. of Inventions. Cf. *Plin.* Ep. ii. 17.—*Sen.* Ep. 90.

In the open court, or *impluvium*, was often, if not usually, a fountain. The apartments around it, excepting the dining room, were usually small and ill constructed, and properly called *cellæ*. Those designed for sleeping were termed *cubicula*. The *tablinum* was the room for the family records or archives. The *pinacotheca* was the gallery for pictures. The *solarium* was a room on the portico for taking the sun.—The covering or roof was protected by large tiles (*tegulæ*), and was generally of an angular form; the highest part was called *fastigium*, a term also used to designate the whole roof.—Under the better class of houses were very capacious cellars (*cellaria*), which were specially prepared for storing various sorts of wines.—Staircases do not appear to have been considered of much consequence; they are found in the buildings at Pompeii.

In Plate XXXII. fig. 1, is the plan of a Roman house, given in *Stuart's* Dict. of Architecture as according to *Vitruvius*: “a is the *vestibulum*; b, the *atrium*; c, the *tablinum*; d, d, the *alæ*; e, e, *cellæ familiaricæ*; f, *cavadium*; g, *vernal triclinium*; g, *summer triclinium*; g, *winter triclinium*; i i i, *baths*; k k k, *cubiculæ*; m, *pinacotheca*; n, *bibliotheca*; o, *peristyle*; q, *Cyzicene æcus*; r r, *courts of the offices*; s, *exedra*; t t, *gardens*; u, *rooms for embroidery*; v v, *sudatories*.”

On the Roman house, cf. *Wilkins*, Transl. of *Vitruvius*, cited P. IV. § 243. 4.—*J. Minutolus*, de Roman. domibus, in *Sallustiere*, cited § 197.—*Fr. M. Grapaldi* de partibus Ædium liber. Parm. 1506. 4.—*Hirt*, Geschichte der Baukunst, cited P. IV. § 243. 4.—*Mazois*, Ruines de Pompeii.—*Merovir*, Le Palais de Scaurus, ou Description d'une Maison Romaine. Par. 1822. 8.—*Smith*, Dict. of Antiquities, p. 494.

7. Among the various articles of furniture mentioned are chairs (*sellæ*), tables (*mensæ*) couches (*lecti*), lamps (*lucernæ*), &c.; besides the numerous utensils for culinary purposes (cf. § 329. 3), and articles pertaining to the bathing-room and the toilet (cf. § 338).

Several varieties of tables are mentioned; as the *cilliba*, a round table with three legs; the *monopodium*; the *sigma* or *mensa lunata*, &c. (cf. § 329. 2).—Chairs of different forms have been discovered in the excavations at Pompeii, and other varieties are represented in the fresco paintings.—Among the couches were those used at meals, *accubita*, or *lecti tricliniarii* (cf. § 329. 2); and the *lecti cubiculares* or beds for sleeping; the latter had costly frames, sometimes of metal, with feet (*fulera*) sometimes of silver, bearing a mattress or bed of feathers (*culcita*, *turnus*), with rich coverings (*vestes stragula*, *peripetasmata*, *peristromata conchyliata*).—A great number of ancient lamps have been found, particularly at Herculaneum and Pompeii; of various forms and sizes, and different materials, from the most common to the most costly; many of them, especially those in bronze, are of the most beautiful workmanship. They were wrought into the most whimsical images and shapes; and were attached to supports of various kinds, or suspended from the ceilings.

Several specimens of ancient lamps are given in our Plate XXXII. at the bottom; in Nos. 1 and 3, they are suspended from a stand or branch (*lychnucus*); in Nos. 2 and 4, they are placed upon a low tripod; in No. 5, on a small erect pillar or stick (*columella*) called *caudelabrum*. Fig. d is a couch, from an Egyptian monument, showing the cushion or bed, and the pillow.

H. H. *Baber*, Antique Vases, Lamps, Tombs, Urns, &c. Lond. 1836. 4. containing one hundred and seventy plates engraved by H. Moses; with descriptions.—See also *Montfaucon* (as cited P. V. § 13), vol. v. p. 202.—*Le Antichi d'Ercolano*, cited P. IV. § 243. 2. one vol. of which treats particularly on this subject.—The *Museo Borbonico* (cited P. IV. § 212), contains representations of very tasteful ancient chairs.

§ 326. The villas, or country seats, of the Romans were much more splendid usually than the houses within the city. A complete establishment of this kind included seven

ral parts. 1. The *villa urbana* was the chief edifice, with its courts, baths, porticos, and terraces, for the residence of the lord. 2. The *villa rustica* was the name applied to the buildings designed to accommodate the steward (*villicus*), and numerous slaves of the establishment; and those for various kinds of live stock; e. g. *gallinarium*, for hens; *aviarium*, for bees; *suile*, for swine, &c. 3. The *villa fructuaria* was another part, including the structures designed for storing the various products of the farm; as wine, corn, oil, and fruits; often comprehended under *villa rustica*. 4. The *hortus* was the garden, upon which in later times great care was bestowed: being planted with trees, shrubs, and flowers, which were often turned into fantastic shapes by slaves called *topiarii*; watered sometimes by means of pipes and aqueducts; adorned with walks and statues. 5. There was sometimes a sort of *park*, of many acres, chiefly designed for deer or other wild beasts, *therirotrophium*, in which was the fish-pond (*piscinà*) and the oyster-bed (*vivarium*).

Many of these villas, owned by distinguished Romans, are alluded to in the classics. Cicero had a beautiful one at Tusculum, besides several in other places further from the city (cf. *Middleton's Life of Cicero*, sect. xii).—Hortensius possessed sumptuous villas at Tusculum, Bauli, and Laurentum; the *Piscina Mirabilis*, a subterraneous edifice, vaulted and divided by four rows of arcades, under the promontory of Bauli, is supposed by some to have been the fish-pond of this distinguished orator. (*Dunlop*, *Hist. Rom. Lit.* ii 128.) In his Tusculan villa he had a single painting, the *Argonauts*, by *Cydias*, for which he paid, according to Pliny (*Nat. Hist.* xxxv. 12), 144,000 sesterces, i. e. above \$5,000.—Horace is supposed to have owned a villa at Tibur, not so splendid, yet affording a retreat delightful to the poet. (*Anthony's Remarks* in his ed. of Horace).—Pliny (*Ep.* ii. 17), has given a description of one belonging to himself at Laurentum, of great extent and grandeur. (*Stuart's Dictionary of Architecture*).—But the villa of the emperor *Adrian*, near Tivoli, was probably the most magnificent ever erected; its buildings and plantations covered an area, it is said, of at least six miles in circumference; its ruins have survived to modern time, and have furnished many of the finest remains of ancient art. (Cf. *P. IV.* §§ 173, 188.—*Stuart's Dict.*)—Ruins, called the *Villa of Lucullus*, have been discovered at the extreme point of Pausilypus (cf. *P. I.* § 42), in ground used for vineyards, two feet below the surface; the buildings are said to have been found in good order. (*Gent. Mag.* Ap. 1812).—The excavations of Pompeii have brought to light a specimen of a villa just without the walls of the place, supposed to have belonged to one Diomedes. (See a lively description of it in *Johnson's Philos. of Trav.* p. 235, as cited *P. IV.* § 190.)

Rob. Castell, *The Villas of the Ancients illustrated*. Lond. 1728. fol.—*Sulzer's Theorie*, i. 305.—*G. Grenius*, *De Rusticatione Romanorum*, in *Sallengre*, cited § 197. vol. i.—On remains of Roman villæ discovered in England, *Archæologia*, (as cited *P. IV.* § 243. 3), vol. viii. p. 363. vol. xviii. p. 203, and xix. 176, with plans.

§ 327. The manner of life among the Romans underwent many changes in the course of their history. In the early periods these were favorable to their morals, but in later times highly injurious. Their constant prosperity exerted its influence on their feelings, and these affected their private life and manners, their pursuits, social character, and amusements. At first, and even down to the first Punic war, their domestic manners were characterized by simplicity in thought and action, and united with this there was moderation in the gratification of the senses, which they but seldom and sparingly indulged. From their primitive rudeness, they gradually advanced in refinement and urbanity, and ere long passed into an opposite extreme. The more they became acquainted with the conveniences and pleasures of the people they conquered, especially the Greeks and Asiatics, and the more their riches and abundance increased in consequence of these conquests, the more prevalent became pride and luxury in private life. In place of their former heroic virtues, their bravery and self-denial, now appeared effeminacy, vanity, and idleness. Magnificence in buildings, luxurious indulgence in food and liquors, fondness for dress and entertainments, followed of course.

§ 328. It is not easy to decide what was certainly a uniform course of daily avocations, among a people presenting a great variety in pursuits, conduct, and manner of life. There was, however, a sort of regular routine in the succession of daily employments among the Romans, particularly with the more respectable and orderly citizens.

1st. The morning hours were appropriated to religious worship in the temples, or their own houses. In the morning, also, persons of the lower class were accustomed to call upon their superiors with salutations, especially clients upon their patrons. About the third hour (cf. § 228) the business of the courts, comitia, and other assemblies were commenced. Between this hour and noon were the promenades for pleasure or conversation in the porticos, the forum, and other public places. About the sixth hour or mid-day, they had a slight repast, after which it was customary to take a little rest or sleep. The afternoon was spent mostly in amusements and recreation, in visiting, bathing, and attending public spectacles. About the ninth or tenth hour was the usual time for the evening meal.

2. The following caustic remarks are from the work of *Johnson* (above named, § 326).—"The private houses in Pompeii, and the house of Diomede, par excellence, show us at once how the people lived. Each family met, when they did meet, in the open court of the house—while the masters assembled, and might be said to live, in the public porticos and public hotels of the city! Such *was* the state of society among the ancients; and if we examine the cafes and other public places of resort, some of them not the most moral or edifying, in Italy and France, at the present day, we shall find that the state of society in this respect has not essentially changed. How the women and children contrived to pass their time at home, while their husbands and fathers were lounging in the porticos, the forums, the temples, and hotels, it is not easy to say: but if we may judge by the figures and devices on their work-boxes, vases, flower-pots, lamps, amulets, and walls, we may safely conclude that, in their narrow and darksome cells, the pruriency (I dare not use the proper term) of their minds was at least commensurate with the inactivity of their bodies and the enervating influence of the climate."

See *Pliny's* interesting account (Epist. iii. 1) of the manner in which his friend *Spurius* was accustomed to spend the day.—*Abbe Couture*, *La vie privée des Romains*, as cited § 310.

3. The customary time of day for bathing, both at the public *thermæ* (cf. P. IV. § 241 *b*) and the more private *balneæ*, was between two o'clock and dusk. Between two and three o'clock was considered the most eligible time for the exercise and the bath. The baths were usually closed at dusk; some of the emperors allowed them to be open until five o'clock in the evening. The price paid for admission was a *quadrans* or quarter of an *as*; the charge for entrance was increased a hundred-fold after four o'clock.—Nero's baths were heated by twelve o'clock; and Severus allowed the baths to be open before sunrise and even through the night, in summer. The rage for bathing seems to have continued until the removal of the seat of the empire to Constantinople; after which no new *thermæ* were erected, and the old gradually fell into decay. A description of the buildings constructed for bathing is given under the topic of Architecture (cf. P. IV. § 241 *b*); to which we must refer for an explanation of the names of rooms or apartments that occur in the following account of the customs connected with bathing.—"Those who went to bathe first proceeded to the *apodyterium*, where they took off their clothes and committed them to the care of the *capsarii*, slaves employed for the purpose by the overseer (*balneator*). Thence they proceeded to the *unctuarium*, where they were anointed by other slaves (*aliptæ*). Thence they proceeded to the *sphæristarium*, to engage in some of the exercises of that apartment. From this room they went to the *caldarium*. In taking the hot bath in the latter room they sat upon a bench or seat (*pulvinus*) below the surface of the water in the basin. Here they scraped themselves with instruments called *strigiles*, usually of bronze, sometimes of iron; or this operation was performed by an attendant slave. From drawings on a vase found at Canino, it is inferred that the bathers, after the use of the *strigilis*, rubbed themselves with their hands, and then were washed from head to foot by having pails or vases of water poured over them. They were then dried carefully with cotton or linen cloths, and covered with a light shaggy mantle called *gausape*. On quitting the *caldarium*, they went to the *tepidarium*, and after some delay, thence into the *frigidarium*; but are supposed not generally to have bathed in these at the public *thermæ*, but to have used them chiefly to soften the transition from the intense heat of the *caldarium* to the open air. The bathing was usually followed by an anointing of the body with the perfumed oils of the *elæothesium*, after which the clothes left in the *apodyterium* were resumed."—It is worthy of remark, that the exercise of swimming was connected with the custom of bathing. "This art," it is said, "was held in such estimation by the Greeks and Romans, that, when they wished to convey an idea of the complete ignorance of an individual, they would say of him, that he *neither knew how to read nor swim*, a phrase corresponding with our familiar one, that a person knows not how to read or write. Attached to, and forming a part of the gymnasia and palæstræ, were schools for swimming; according to Pliny, the Romans had basins in their private houses for the enjoyment of this exercise."

Belz, as cited P. IV. § 241 *b*.—*Arnellon*, sur l'exercice du nageur chez les anciens, in the *Mem. Acad. Inscr.* vol. xxxviii. p. 11, nd xl. p. 96.

§ 329. The dinner of the Romans, or mid-day meal (*prandium*) was very frugal; indeed it was not customary to prepare a table for it; and in the better times of the republic, those who took a formal meal at noon were regarded as effeminate. The fifth hour, from 11 o'clock to 12 in modern reckoning, was the time assigned for it.

The principal meal was held at evening (*cæna*), and for this, particularly, the guest-chambers or eating-halls (*triclinia*) were constructed, which in the palaces and manors of the rich were very splendid. These apartments were also called, from the use made of them, *cænationes*; and among the lower classes. *cænacula*.

1 *u*. The table, being either quadrangular or rounded, had on three sides couches, each with three pillows, on which to support the arm in reclining. Nine persons (§ 52) were therefore accommodated at a table. The right of the middle couch or sofa was called *locus consularis*. Often seven places only were prepared, the whole of the middle couch being appropriated to some stranger or guest, by way of especial honor. Women were not accustomed to recline at table, but to sit.

2. The couch on the right hand was called *summus lectus*, the one placed at the head of the table was called *medius lectus*, while the remaining couch on the left was termed *imus lectus*. The post of honor on each was the central place, those who occupied the middle of each of the three couches being styled respectively, *primus summi lecti*, *primus medii lecti*, and *primus imi lecti*. The most honorable of these three places, and consequently of the whole entertainment, usually was the *primus medii lecti*. The least honorable was at the end of the left couch farthest from that called *medius*. As the guests all reclined on the same (the left) arm, the bones of those on

the opposite couches were extended in opposite directions; on the right towards, on the left from, the middle couch.—The couch-frames (*spondæ*) and their supports (*fulcra*) were of wood, ivory, or sometimes metal; sometimes they were veneered with tortoise-shell; on these was a sort of cushion which had in it stuffing (*tomentum*) of wool, feathers or the like; and this was sometimes covered with a cloth (*stragula*) often of rich embroidery and purple dye.—The tables (*mensæ*) were often highly ornamented. The *monopodium*, was circular, with one foot; chiefly used by the sick; the *tripēs* (*Hor. Sat. i. iii. 13*) of the poorer people had three feet. The *mensa lunata* was a semicircular table, accommodating usually seven or eight persons, used under the emperors; it was called *sigma* from its resemblance in form to the letter C; the term *stibadium* designated the couch or sofa which surrounded it.

In Plate XXXV. fig. 1, we have the ground plan of a summer *triclinium* in the small garden of the house of Sallust, found at Pompeii; and also a view of the couches and the table in the center. In this plan, A designates the *summus lectus*; B, the *medius*; C, the *imus*. The couches, in this instance, are of masonry, and were of course covered with cushions and tapestry. The round table in the center was of marble.—In fig. 5, of the same Plate, also from Pompeii, we see a splendid *lectus*, with a cushion and richly ornamented pillow (*pulvinar*).

3. Before eating, the guests always washed their hands and used towels (*mantilia*) for drying them. They were usually furnished each with a napkin (*mappa*) for wiping the hands while at the table. For bringing on and using the food (*cibum*) there were various articles of furniture, as dishes (*lances*, *patrinæ*) and the like; but nothing like our fork, it is supposed (cf. P. IV. § 135. 2); although the excavations at Pompeii have shown that the Romans were acquainted with many things, which have been considered as modern inventions.

“The surprise which is excited by a survey of the various implements of domestic economy and luxury, employed by the ancients, as disinterred from the tomb of Pompeii, where they slept since the beginning of the Christian era, and as compared with those now in use, must be natural, else it would not be so universal. This surprise is not solely occasioned by the almost miraculous preservation of these objects during so many centuries. We are astonished (though I know not why) that the bakers of Pompeii had ovens for their bread, and could stamp their names on the loaves—that the cooks had pots, stew-pans, colanders, molds for Christmas-pies and twelfth cakes—that the aldermen and gormands stowed their wines at the greatest distance from the kitchen and hot-bath—that the cafes had stoves for supplying mulled wines to their guests—that the apothecary’s shop abounded in all kinds of ‘doctor’s stuff,’ a box of pills remaining to this day, gilt, for the squeamish palate of some Pompeian fine lady—that the surgeon’s room displayed a terrific ‘*armamentum chirurgicum*’ of torturing instruments; among others, ‘Weiss’s Dilator,’ the boast of modern invention in the Strand—that the female toilets disclosed rouge, carmine, and other cosmetics, with the hare’s foot to lay them gracefully on the pallid cheek—that the masters and mistresses had little bells to summon the slaves (for servants there were none), and that the asses, mules, and oxen had the same noisy instruments, to warn carts and wheelbarrows from entering the streets, where two vehicles could not pass at the same time—that play-bills, quack advertisements, notices of sights, shows, &c., were pasted up at the corners of the streets, in monstrous bad Latin—that opera tickets were carved in ivory, though at a lower price than 8s. 6d.—that dice were ingeniously loaded to cheat the unwary Calabrian who came within the vortex of the Pompeian gaming-table—that horses had bits in their mouths, *stirrups* at their sides, *cruppers* on their rumps, though the two latter are omitted in statues, for the benefit of antiquarian disquisitions—that windows were glazed when light was preferred to air, which was rarely the case—that the Pompeians, like the Irish, had their wakes, their howlings, and their whisky drinkings at funerals—that the public houses had checkers painted on their walls, as at present—that the chemist’s shop had for its sign a serpent devouring a pineapple, symbolical of prudence defeating death—that the Pompeian ladies employed male accoucheurs, who had all the implements of their art nearly similar to those of the modern men midwives—that the houses were numbered, and the names of the occupants painted on the walls—that, in the public tribunals, the magistrates protested to Heaven that they would decide *conscientiously*, while the witnesses swore most solemnly that they would speak nothing but *truth*—that the men occupied all the good seats in the theatre, leaving the gallery for the women, where officers were appointed to preserve order—that, in short, men and women had their passions and propensities, their cares and their enjoyments, long before Vesuvius burst into flame!” (*Johnson*, before cited)

On curiosities found at Pompeii, cf. *Class. Journ.* xv. p. 305.—*Library of Entertaining Knowledge*, vols. xxiv. xxv.—*Pompeii. — Museo Borbonico.*—For an interesting account of the luxurious manners of the later Roman nobles, *Gibbon*, Dec. and Fall of Rom. Emp. chap. xxxi.

§ 330. At the suppers of the rich, there were commonly three courses. The first was termed *gustus* or *gustatio*, designed to sharpen rather than to satisfy appetite; it consisted of eggs (*ova*), salad, radishes, and the like. With this they drank usually, not wine, but mead, or a mixture of honey. The second course formed the essential part of the meal, and the principal dish was called *caput cænæ*. The dishes were brought on by slaves in baskets or vases fitted for the purpose (*repositoria*). The third course was the dessert (*bellaria*), consisting of choice fruits (*mala*), pastry, and confectionery.

1. Hence the introduction of the phrase, *ab ovo ad mala*, from the beginning to the end of the feast. Cf. *Horace*, *Sat. i. iii. 6.*—An account of the fare provided for a social supper, is given by *Pliny*, *Epist. i. 15.*

2. A great number of servants were employed about the evening meal in one way

or another; some of them have already been named (cf. § 322); e. g. the *structor*, who arranged the tables; the *carptor*, who divided the food, &c. In the times of Roman luxury, there was much demand for skilful cooks (*coqui*, *archimagiri*).

3. It may be proper here to advert to the Roman hospitality. The rights of hospitality (*jus hospitii*) were highly respected; the term *hospes* was applied both to the host and to the guest, and always indicated mutual obligations between them. These rights and obligations were sometimes created between persons residing at a distance and even in different countries, by an interchange of presents. The joining of right hands was practiced as a sort of pledge of this fellowship (*arrha hospitalis*); sometimes a sort of tally was used consisting of a piece of wood cut into two similar parts, of which each person kept one (*tessera hospitalis*); some of the European cabinets have specimens of these *tesserae* with the names of friends inscribed.—The Romans had a custom (called *mutitatio*) of inviting on the next day those whom they had met at another person's house.

Fig. 4, in Plate XXXV., is a copy of a painting found at Herculaneum, which exhibits two persons joining hands, and one giving to the other the *tessera*.

Cf. *Class. Journ.* ix. 229. x. 229. xviii. 75.—*Fosbroke* (as cited § 13), p. 638.—*J. B. Casalius*, De Tricliniis, Hospitalitate et Tessera Veterum, in *Gronovius*, vol. ix.—*J. P. Tomasius*, De Tessera Hospitalitatis. Amst. 1670. 12. also in *Gronovius*, vol. ix.—On the general subject of Roman meals, &c. *J. C. Budegerius*, De Conviviis, in *Gronovius*, vol. ix.—Cf. also §§ 166–168.

§ 331 a. In social banquets, held at evening, it was customary to choose a master of the feast, *rex* or *magister convivii* or *arbiter bibendi*; he seems to have been chosen by a throw of dice (*Hor. Od. ii. vii. 25*). To his direction every thing connected with the banquet was submitted, particularly all that related to drinking, and the social intercourse for the time. After the completion of the meal, the drinking was continued late in the night. It was customary to drink healths, the memory of the gods and heroes being usually honored in the first place.—Not only after the meal, but also during it, between the different courses and dishes, social games or plays were practiced, especially playing with dice.

1 u. There were two kinds of dice, *tali* and *tesserae*. The former were oblong, with two sides or ends rounded, having therefore four sides, on which they might fall, and which were numbered successively one (*unio*), six (*senio*), three (*ternio*), and four (*quaternio*). Four *tali* were used in playing; the most fortunate throw, called *Jactus Venereus* or *Venus*, was when a different number was uppermost on each of the four, and the worst throw, called *Canis*, was when the same number was uppermost on all. The *tesserae* had six sides, numbered like modern dice. Three only were used in playing; and the best throw was three sixes, and the poorest three aces or ones. The vessel from which the dice were thrown, was called *frutillus* or *turricula*, a box in the form of a tower; the board or table on which they were received, was termed *forus*, *alveus*, *tabula lusoria*.—Another game not so often played was called *Duodena scripta*, and was a kind of trick-track or backgammon. It was played with fifteen counters or stones (*calculi*) of different colors, upon a table marked with twelve lines.—In the general corruption of Roman manners the love of playing at games was carried to the highest extreme.

Cf. *Simon*, Jeux de hazard, chez les Romains, in the *Mem. Acad. Inscr.* i. 120.

2. In the time of the Republic, it was customary for the patron to invite all his clients occasionally to a common supper in his halls; this was called *cæna recta*. Under the emperors, it became customary to give to the clients, instead of a supper, a portion of food to carry home in a small basket, *sportula*. At length a quantity of money was substituted instead of this, to the amount of about 100 *quadrantes*, or 25 *asses*, which was also called *sportula*. This word was also employed to designate sums of money distributed by orators and others for the purpose of gaining favor.

Cf. *Juv.* i. 95. 118.—*Mart.* iii. 7.—*De Mantour*, in the *Mem. Acad. Inscr.* i. 161.

§ 331 b. As wine was the beverage chiefly used by the Romans, especially at their social evening banquets and games, we will introduce here some remarks on the subject. Scarcely any thing else seems to have been so important to the rich Roman in all his arrangements for domestic comfort, as to be well furnished with choice and approved wines.—1. Hence there was great attention to the cultivation of the vine; even to the neglect of other branches of agriculture. The soil of Campania was considered as perhaps the most desirable in Italy, for vineyards. Many varieties of grape were cultivated: about fifty sorts are mentioned by Columella and Pliny; no expense was spared to obtain the best kinds for the vineyards. It was common to rear the vines by attaching them to certain trees (*arbusta*), particularly the elm and poplar, and the vines and trees were thus said to be married; the vines were allowed usually to reach the height of 30 or 40 feet, sometimes a still greater, in the rich soils; in soils less favorable, the usual height was only from 8 to 12 feet.—2. The vintage or gathering of the grapes was about the last of September, or in October. They were picked in osier baskets (*fiscinæ corbes*) and carried direct to the room for pressing

(*torcularium*), where they were first trodden (*calcabantur*), and then subjected to the press; sometimes in order to obtain a richer wine, the grape was exposed to the sun a few days after gathering. The common wine-press (*torcular*) seems to have been simply an upright frame, in which was fixed a beam (*prelum*) loaded with weights, and having ropes attached so as to work it more easily. The juice (*mustum*) passed through a sort of strainer (*colum*) into a vat (*lucus*), in which it remained in order to undergo fermentation about nine days, or was put into large vessels (*dolia*) for the same purpose. The juice which ran from the grapes without pressing (*mustum lixivium*) was usually preserved separately, and often with much pains to avoid its fermentation; one mode of doing which was to secure it in a close vessel and sink it in a pond for a space of a month or more. Sometimes the juice obtained by pressing was boiled down instead of being allowed to ferment, in a place fitted up for this process and called *defrutarium*; the must thus inspissated and reduced to one-half its original quantity, was termed *defrutum*; the *carenum* was such as had been reduced only to two-thirds; *sapa* was the name when reduced to one-third.—3. Various means were employed for clarifying the fermented must; eggs particularly were used for the purpose. Various methods were devised also for modifying or preserving the flavor both of the fermented and the inspissated juice; aromatic herbs and drugs of different kinds were introduced to effect the object.—In order to hasten the maturity of wines, to ripen and mellow them, they were often subjected to the action of artificial heat and smoke, by placing the vessels containing them in the flues of the furnaces, or in some room prepared for the purpose (*fumarium*), where the smoke for a time passed around them. These forced wines are said to have been in great request at Rome. It is probable that the process tended to give the wines a thicker consistency; it is stated that they sometimes became consolidated to such a degree that it was necessary to dissolve them in hot water.—4. The vessel most commonly used by the Romans, for keeping their wine, was the *amphora*, called also *quadrantal*; the terms *testa*, *cadus*, and *diotà* are applied to the same or a similar vessel. It was made of a sort of clay baked, and held about six gallons;—generally of an elegant form, having a narrow neck with two handles, and tapering towards the bottom, so that they might easily be fixed in the ground or sand of the wine-cellar, and kept in an upright position. The *amphora* was commonly lined with some preparation of pitch or wax and aromatic substances, and was covered also with a coating made of pitch and the ashes of the vine. When the wine had been in the vessel a suitable time, the cover or stopper was confined and made perfectly close by a coating of the same kind, or of plaster. Skins (*utres*), which were originally the only kind of vessel used for the purpose, seem also to have remained until later times. For the richer sorts of wine, *glass* vessels appear also to have been employed; but probably of a much smaller size than the earthen *amphora* (*Martial*, Ep. ii. 40). For carrying wine from place to place, very large vessels made of leather or hide, supported and guarded by a frame and hoops, seem to have been used. A painting found in a wine-shop at Pompeii exhibits a vessel of this kind occupying the whole of a wagon or car with four wheels and drawn by two horses.—5. The better kinds of wine were usually valued more highly in proportion to their age. None of the more generous wines were reckoned fit for drinking before the fifth year, and the majority of them were kept for a much longer period. The most pleasant and grateful for drinking, however, was that of a middle age; although the older might command a higher price. The opulent Roman, as has been mentioned, attached vast importance to his wine establishment. Hence to the house and villa of every such person was attached the *wine-cellar* (*cella vinaria*). This (called also *apotheca*, cf. *Hor.* Sat. ii. v. 7) was commonly in part, if not wholly, under ground, and was frequently very spacious. Here the wine was kept, usually, in *amphoræ*, which were ranged along the walls, sunk to a greater or less depth in the sand; each one having a mark (*nota*) indicating the name of the Consul in office when the wine was made; hence the phrase *interior nota*, signifying the oldest and choicest; because such, being placed first in the cellar, would naturally be at the remote end of the cellar, or because, on account of these qualities, it was lodged in an inner cell or apartment. The villa of Diomedes (cf. § 326) has a cellar very large, extending round and under the whole garden, and lighted and ventilated by port-holes from above; “some of the *amphoræ* still stand as they were packed and labelled seventeen centuries ago.” Among the *amphoræ* found, some not many years since, at Leptis (cf. *Beechy’s* travels), was one with the following inscription in vermilion, L. CASSIO C. MARIO COS. forming three lines on the vessel.—6. Of the Italian wines, the most celebrated were the *Falernian* and *Massic* (*vinum Falernum*, *Massicum*), which seem to have been the product of the same region, in the vicinity of Sinuessa; and the *vinum Setinum*, the beverage of Augustus, produced on the hills of Setia. Others in much repute were the *vinum Cæcubum*, *Surrentinum*, *Calenum*; of a third rank were the *Albanum* and *Sabinum*. The *Sicilian* wines were rated generally after these. Of foreign wines, the Romans seemed to have placed the *Lesbian*, *Chian*, and *Thasian*, among the first; cf. § 161. Different kinds of wine were used at the same banquet; and sometimes the guests were treated with different sorts according to their

rank.—7. From the fact that the wines were so often inspissated, it was common to dilute them for actual use, among the Romans as well as among the Greeks; for this purpose *warm* or *hot* water seems to have been frequently used. The mixture was made in a large vase called *crater*. From this it was poured or conveyed by a ladle (*cyathus*) into cups (*pocula*), of which there were almost countless varieties.

Some of the names employed to designate varieties of the drinking-cup were the following; *calices*, *phialæ*, *scyphi*, *cymbia*, *batiolæ*. They were made of wood (*fagina pocula*), or of earth (*fictilia*); of glass (*vitrea*), and of amber (*succina*); also of bronze, silver, and gold, with various ornaments (*forevmuta, vasa sculpta*); of gems or precious stones, and of the substance called *murrha* (cf. P. IV. § 195. 4). The specimens of these articles still remaining show great skill in workmanship.

In our Plate XXXV. are seen a number of the vessels connected with the ancient use of wine. Fig. *a* is a jar filled with grapes, copied from paintings on the walls of an edifice found at Pompeii and called the Pantheon.—Fig. *b* is drawn from an Egyptian monument; and shows a mode of obtaining the juice by treading on the grapes collected in a vat.—Fig. *2* is copied from the painting mentioned above as found at Pompeii; it shows a mode of carrying wine about for sale; a slave is filling an *amphora* from the leathern vessel in the carriage, and another slave holds a second *amphora* to be filled.—Figs. *b*, *c*, and *d*, are wine-vessels, from Egyptian monuments; *c* very exactly resembling the Roman *amphora*; and *b*, a form still in actual use in Egypt for water.—Figs. *e*, *f*, *g*, *i*, represent glass vessels found at Pompeii; *h* is probably a drinking-cup.—Figs. *n* and *o* are also drinking-vessels; *n* is the drinking-horn, *κέρας, ῥυτόν*; several specimens have been found at Pompeii; *o* may illustrate the Greek *crater*; cf. *Boyd's* Potter, p. 699.—Fig. *7* shows two elegant glass cups which seem to have been cut, or else cast in a mold.—Fig. *5* presents, in the hand of the Bacchanal, a cup of another form, probably the *calix, κύλιξ*; wine-vessels also appear on the small *table* which stands by the splendid *couch* on which he reclines with a garland on his head and the thyrsus in the other hand; a monument from Pompeii.—Fig. *3* is a vessel of form like one of those seen on the table of the Bacchanal, given on a larger scale, and showing its ornaments; it represents the *putera*, often used in libations.

Cf. *Pownall*, on a Roman "drinking-cup wrought of solid crystal," *Archæologia*, cited P. IV. § 32. 5. vol. vii. p. 180.—On the topics of the above section, *Henderson's* History of Wines, cited § 161.—*E. Barry*, On the Wines of the Ancients. Lond. 1775. 4.—*A. Turnebus*, De Vino ac ejus Usu et Abusu, in *Gronovius*, vol. ix.—*J. Baccius*, De Conviviis Veterum, in *Gronovius*, vol. ix.—*Pliny*, Hist. Nat. xiv.—*Columella*, xii.—*B. Parsons*, Anti-Bacchus; an Essay on Intoxicating Drinks. Repr. N. York, 1810. 12. p. 199 ss.—*R. B. Grindrod*, Bacchus; an Essay on Intemperance. Repr. N. York, 1840. 12. p. 192, 245. The last two "works valuable as advocating perfect temperance."

§ 332. The fashion of *dress* among the Romans underwent changes in different periods, but less in respect to form than the quality and expensiveness of the materials, and the ornaments.—The most general and peculiar garment of the Romans was the *toga*, a national characteristic, whence the Romans were termed *Gens togata*, and *Togati*, while the Greeks were termed *Palliatii*. It was a *loose robe* or sort of cloak, extending from the neck to the feet, close below up to the breast, but open above the breast, and without sleeves. It was therefore not put on, properly speaking, but thrown over the body. It was commonly of wool, and white in color; black, *toga pulla*, being used only on funeral occasions. The toga worn in the house was less loose and ample (*toga restricta*); that used in going out, commonly larger and flowing with many folds (*fusa*).

1. Some of the priests and magistrates wore it bordered with purple (*toga prætexta*), this was also worn by freeborn youth, who, at the age of seventeen, exchanged it for the *toga virilis* or (because generally white) *pura*, which was assumed in a very formal manner before the Prætor, in the Forum.—The *trabea* is described as a toga ornamented with purple horizontal stripes; that worn by the augurs (cf. § 209) is said to have been of purple and saffron color.—The angular extremities of the toga were termed *lacinie*.

2. A statue of one Marcus Tullius, by some supposed to be a descendant of the great Cicero, was found at Pompeii; "he is represented clothed in a *toga prætexta*, the robe of office of the Roman magistrates; and, which adds value and singularity to the statue, this robe is entirely painted with a deep purple violet color. This seems to give reason for believing that the *prætexta*, instead of being a garment with only a purple hem, as it is usually explained, was entirely dyed with this precious color; at least in the later times of the republic. The price of this purple was enormous; the violet, though the less costly sort, is said by Pliny to have been worth one hundred denarii (about £3, 4s. 7d.) the pound; the red is valued by the same authority at one thousand denarii. It was obtained from the *murex*, a shell-fish found in various parts of the Mediterranean." *Pompeii*, p. 205.

On the age for assuming the toga, cf. *Dodwell*, de ætate tog. vir. sumendæ, in his *Prælect. Acad.* (cited P. V. § 542. 7.) p. 245.—On the color of the toga, *Ameilhon*, sur la teinte des anciens, as cited § 263. 4. (c).

§ 333. The garment which the Romans wore under the robe, was the tunic (*tunica*). It was worn close to the body, without sleeves, and extending almost to the knees. It was entirely open, and fastened by means of a girdle above the hips. It was commonly, like the toga, white. In later times the tunic was worn with sleeves.—With slaves and the poorer classes of citizens generally this was the only clothing, except the linen under-garment or shirt (*indusium subucula*) which had small sleeves. The higher classes never appeared abroad

without the addition of the *toga*. In winter the latter often wore another garment under it, called *tunica interior* or *interula*.

1 *u.* Senators and their sons wore a tunic bordered in front on the right side with a stripe of purple, called *clavus*; knights (*equites*) had two such stripes, but narrower; whence the tunic of the senators was called *laticlavus*, that of the knights *angusticlavia*.

2. The emperors exercised the prerogative of bestowing the distinction of the *laticlave* upon such persons as they considered worthy of the honor. Cf. *Pliny*, Ep. ii. 9.

§ 334 *t.* The women used the *tunic*, with a girdle, as well as the men; only that of the women reached down to the feet. They wore also an over-garment extending to the feet, called *stola*, having a broad border or fringe (*limbus*) called *instila*. Some consider the *palla* to be a robe worn over the *stola*; others think them both the same garment. The women sometimes wore a fine robe of a circular form called *cyclas*. The mourning robe of women was called *ricinium* or *rica*, covering the head and shoulders. The *amiculum* was a short mantle, or vail, worn by the women.

“A female statue, of the size of life, was found within the cellar of the temple of Fortune at Pompeii, clothed in a tunic falling to her feet and above it a *toga*. The border of the former is gilt; the latter is edged with a red purple bandeau, an inch and a quarter wide; the right arm is pressed upon the bosom, with the hand elevated to the chin, while the left hand holds up the *toga*.”

§ 335. There were other kinds of outer garments more or less in use. The *læna* was a thick woolen over-coat, used in journeying; this name was also given to the purple robe of the *Flamines* (cf. § 214), which was fastened about the neck with a buckle or clasp. The *paludamentum*, or *chlamys*, was a long Grecian cloak of scarlet color bordered with purple, used specially by generals and high military officers. The *sagum* was a soldier's cloak of red color, covering only the back and shoulders, fastened by a clasp. The *lacerna* was a kind of rain cloak, very broad, and usually with a hood or covering for the head (*cucullus*, *capitium*). The *pænula* was a robe similar to the *toga*, and more frequently used under the emperors.

The materials of which the Roman garments were made, were chiefly linen and woolen. Silk was unknown to them until the close of the republic. The Romans seem to have remained ignorant how silk was produced, for a long time after the article was introduced among them by importation from the country of the *Seres*. Nor did they at first use it without intermixing linen or woolen in texture with it; for which purpose even the silk stuffs, which were brought from the east in a woven state, were unraveled; cloth of this mixed texture is said to have been first fabricated in the island of *Cos*. The *Coan* vestments (*vestes Coæ*) appear to have been of a very loose texture, almost like muslin or gauze; hence called *ventus textilis*, woven wind. The *Seric* vestments (*vestes Sericæ*) are supposed to mean such as consisted of pure silk. The term *bombycina* was sometimes applied to both, although it seems to have been considered as more appropriate for the *Coan* article; as that was at length known to come from a worm (*Βόμβυξ*, *bombyx*), while the *Seric* was still imagined to be gathered from the leaves of trees (*Virg. Georg. ii.* 121). Silk was considered as proper chiefly for the garments of females. In the reign of Tiberius the senate (*Tacit. Ann. ii.* 33) is said to have decreed (A. D. 16) that men should not disgrace themselves by wearing silk apparel (*vestis serica*). The emperor Heliogabalus (slain A. D. 222) is severely condemned as being the first who wore a robe of pure silk.

Cf. Article *Seres*, in *Antho'n's* Lempriere, and *Sericum*, in *Smith's* Dict. of Antiquities.—On the Roman costume, see *O. Ferrarius*, *De Re Vestitaria*, in *Gravius*, vol. vi.—*Becher*, *Gallus*, vol. ii.—*Maillot and Martin*, cited § 197.—*Armeilhon*, *L'usage des Soies chez les anciens*, in the *Mem. Acad. Inscr.* vol. xlv. p. 452.—*Gibbon*, *Rom. Emp.* ch. xl.—*Mahudel*, *Origine de la Soie*, in the *Mem. Soc.* vol. v. p. 218.—*J. R. Foster*, *De Byssu Antiquorum*. Lond. 1776. 8.—For some illustrations, see Plate XXV.; cf. § 169 for explanations.

§ 336. The Romans usually went with the head uncovered, or drew over it a part of the *toga*; except at sacred rites and festivals, on journeys, and in war. At the festival of the Saturnalia, particularly, they wore a sort of bonnet or woolen cap (*pileus*), which, however, was allowed only to the free by birth or manumission, but forbidden to slaves. The *petasus* was a sort of broad-brimmed hat, used in journeying.—There were various coverings for the feet. The *calcei* were somewhat like our shoes, and covered the whole foot, and often with their lacings (*corrigia*, *ligula*) covered the ankles and the lower part of the leg. Shoes of strong untanned leather were termed *perones*. The *caligæ* were a kind

of half-boot, worn by soldiers. The *suleæ* and *crepidæ* were sandals, covering only the bottom of the feet, and were fastened by leather thongs and bands (*vincula*) passing above.

The shoe of senators came up to the middle of the leg, and had on the top of the foot a golden or silver crescent, or letter C (hence *lunata pellis*, *patricia luna*). The shoes of the men were usually black; those of women commonly white, sometimes of a red yellow, or other color. The *mullei* were of a reddish dye; worn first by the kings, afterwards by those who had borne any curule office. Sometimes the Romans used socks made of wool or goat's hair, *udones*. The thighs and legs were sometimes bound around with a sort of scarfs (*fasciæ*), which were all in the Roman dress that corresponded to modern pantaloons or breeches (*femoralia*) and stockings (*tibialia*).—The shoes of comedians were termed *socci*; those of tragedians, *colthurni* (cf. § 89); those of pantomimes, or the rattling appendages to them, *scabellæ*. The *soccus* was a mere slipper, very frequently of yellow color; the *crepida* seems to have been nearly the same; the *baza* was a sandal made of vegetable leaves or twigs; and the *baza* and *crepida* were used by comedians as well as the *soccus*.²

¹ The head-covering termed *petasus*, is seen in our Plate XXIV. fig. 3.—² See P. V. §§ 317-3 9.—D. *L'Aulnay*, as cited P. V. § 319 1.—Various forms of coverings for the feet and legs are given in Plate XXIV.; see the explanation, § 169. 2.

§ 337. The hair, both of the head and beard, was allowed by the more ancient Romans to grow freely, and was but seldom cut. In the fifth century after the building of the city, it first became a common custom to cut the hair more frequently, and also to frizzle and anoint it. Young persons were accustomed to draw the hair backwards and bind it together in a knot, for a sort of ornament.

1 *u.* When the *toga virilis* was assumed (cf. § 332), the hair of the youth was shorn and a part of it cast into the fire in honor of Apollo, and a part of it into the water in honor of Neptune. It was also customary, on the first shaving of the beard, to consecrate it to some deity. Under the emperors false hair were used, by a contrivance like a peruke (*capillamentum*, *galericulum*).

2. Among the ornaments of the youth was the *bulla*, a sort of ball, which hung from the neck on the breast. The boys, who were sons of citizens of the higher ranks, wore one of gold (*bulla aurea*); it was usually a hollow sphere; but other forms, and particularly the image of a heart, were introduced. The sons of freedmen and poorer citizens used only a leathern ball (*bulla scortea*). This ornament was laid aside when the *toga virilis* was assumed (cf. § 332), on which occasion the *bulla* was consecrated to the *lares* or other divinities.

Fig. 1. of our Plate XXV. is an altar-shaped box, worn by loose women of the Hindoo temples upon their necks; richly ornamented with jewels. Boxes like this, or bags, seem to have been formerly worn on the neck to contain perfumes. Cf. *Isa.* iii. 20 (the *tablets*), and *Sol. Song*, i. 13.—The figure may serve to illustrate the Roman *bulla*, as hung from the neck.

See *Montfoucon*, *Antiq. Expl.* as cited § 13. vol. v. p. 68.—*Baudouin*. Bulle que les enfants Rom. portoient au cou, in the *Mém. Acad. Inscr.* vol. iii. p. 211.

§ 338. Still greater care was bestowed by the women upon the dress of their hair, which they frizzled, plaited in locks and curls, and adorned with golden chains, with pearls, rings, and ribins. The most modest fashion was the use of a broad ribin or fillet (*vitta*), by which they gathered and bound the hair in a bunch or knot. Besides the ointments by which they made their hair more glossy, it became fashionable in later times to color it, and even to scatter gold dust upon it.

1. The Roman women often used paint (*fucus*) to improve the color of the face as well as the hair; both white (*cerussa* or *creta*) and red (*minium*). Various ointments (*unguenta*), cosmetics, and washes (*medicamina*, *smegmata*), were likewise used for a similar purpose. Effeminate men did the same. Of the various cosmetics we mention the following: *amaracinum*, *iasminum*, *nardinum*, *æsipum*, *metopium*, *rosacum*, *usinum*.

The mirrors (*specula*) used at the toilet were made of polished metal, commonly brass or steel, also of silver; sometimes of glass (*Plin. Hist. Nat.* xxxvi. 26, 36). Cf. *Ménard*, cited § 169. 5; cf. also § 268. 4.

Among the personal ornaments of the Roman ladies were ear-rings, necklaces, and finger-rings. The ear-rings (*inauræ*) were of gold, pearls, and gems, sometimes of immense value. Necklaces (*monilia*) were often of gold set with gems; several splendid gold necklaces found in Etruscan tombs are now in the British Museum. The men also used an ornament for the neck, which was a sort of twisted chain (*torques*), or a circular plate (*circulus auri*). Finger-rings (*anuli*) were of various forms and devices, commonly set with engraved gems (cf. P. IV. §§ 205, 206), and used not merely for ornaments, but for sealing papers, caskets, and even large packages or vessels; hence perhaps they obtained the name of *symbola*. The ring was a very common ornament among the men; originally only senators and equites (cf. § 256. 2) were

allowed to wear gold rings; plebeians could wear only iron rings except by special allowance; those who triumphed also wore an iron ring (*ferreus sine gemma*).—Jewels and other female ornaments were kept in a casket (*pyxis*, or *pyxidula*) made of gold, tortoise-shell, ivory, or other precious material.

2 Specimens of most of these ornaments have been found at Pompeii. A gold ring, with an engraved gem set in it, was found near a temple, in a box along with forty-one silver coins and above one thousand of brass. In several of the houses were found skeletons with rings, bracelets (*armillæ*), necklaces, and other ornaments. Of these specimens we only mention further an ear-ring of gold, which had two pearl pendants; and a breast-pin, to which was attached a Bacchanalian figure, with a *patera* in one hand and a glass in the other, having bat's wings joined to his shoulders, and two belts of grapes passing across his body. This curious breast-pin is given in our Plate XLVII. fig. *i*.—In the same Plate, figs. *o*, and *h*, and *r*, are ear-pendants, from Montfaucon. Fig. 4 shows the ring which was passed through the ear.—Fig. *g* is a pendant with a pin to attach it to a bandeau or some part of the head-dress.—This Plate also shows a variety of rings: cf. P. IV. § 206.—The *torques* is seen in fig. 1, of Plate XLIV., cf. P. IV. § 186. 9; and the *monile* or necklace, probably, in fig. 5, Plate XXXV.—A mirror, with a box of pins, &c. upon a toilet-table, is seen in Plate XXV. figs. 3 and 4. Fig. 2 is a metallic purse for coins and jewels, from an Egyptian monument. This plate also shows various forms of the head-dress.

Cf. R. A. B. *Uttiger*, *Sabina, oder Morgenscenen im Putzzimmer einer reichen Römerin*. Leipz. 1806. 2 th. 8.—*Nadal*, *Luxe des dames Romaines*, in the *Mém. Acad. Inscr.* vol. iv. p. 227.—*Becker*, *Gallus*.—On rings and their use, *J. Kirchmann*, *De Annulis*. Lug. Bat. 1672. 12.—*P. Büermann*, *De Jure Annulorum*. Ultraï. 1731.—*C. Bartholinus*, *De Iuauribus Veterum*. Amst. 1676. 12.

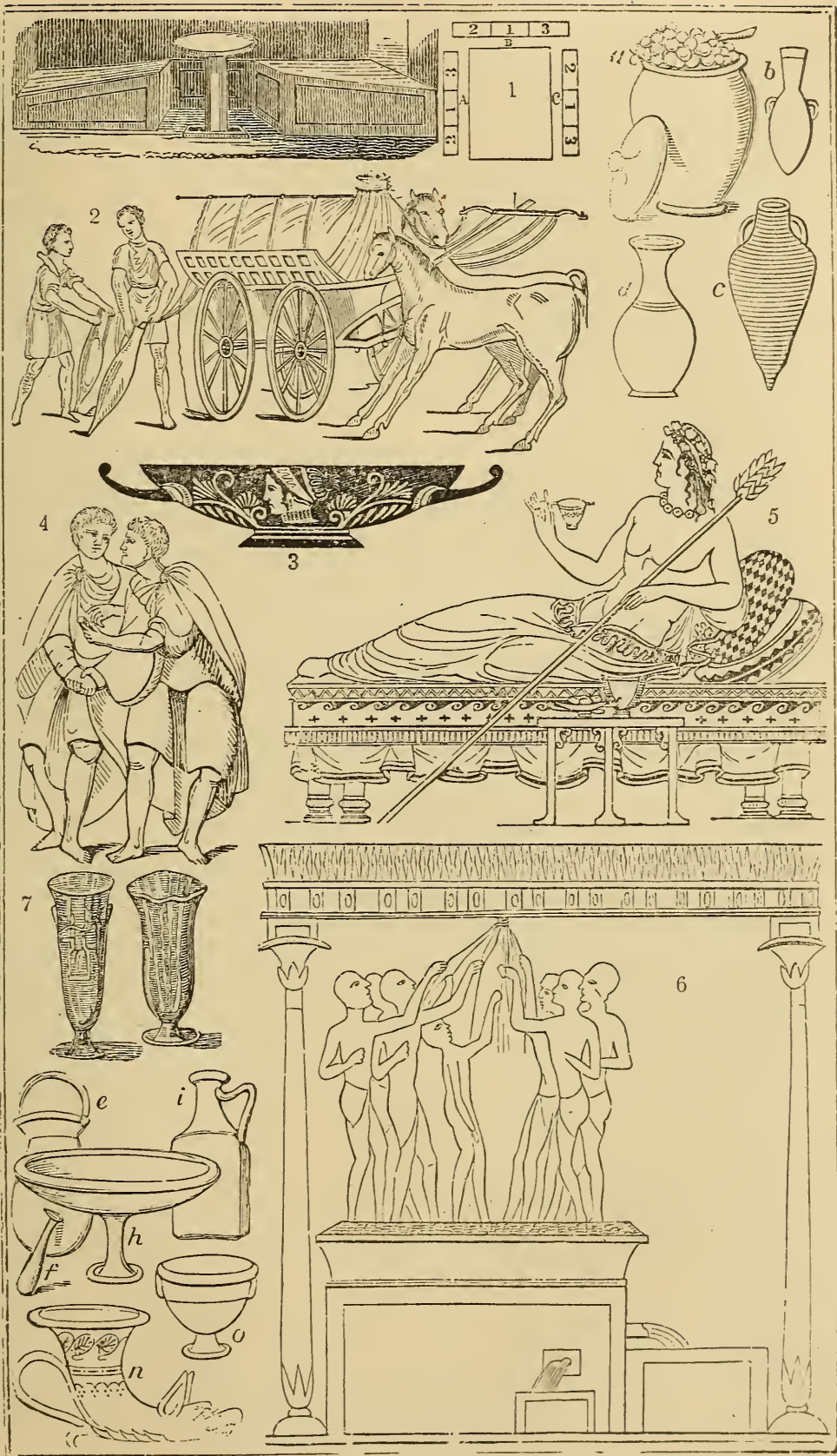
3. The following passage, from a letter by a traveler visiting Naples and Pompeii, may be pertinent here. "What is admirable to us, barbarians of the nineteenth century, is the exquisite delicacy of shape of all the utensils which served in Roman domestic life. One must see those candelabras, lamps, vases of all sizes, those charming little bronze calefactores (for every thing was of bronze), those tripods, scales, beds, chairs, those graceful and so ingeniously wrought shields, which fill up whole rooms at the Naples Museum. One must, above-all, see the toilet arsenal of the Roman ladies, their combs, toothpicks, curling-irons, and the pots of vegetable and mineral rouge found in a boudoir. Thus the Roman ladies used rouge and deceived people; they wore, like our ladies, those necklaces, rings, and ridiculous ear-rings, which add nothing to beauty and diminish not ugliness. How times resemble one another, in spite of the space that separates them!"

§ 339. It remains yet to mention some of the more remarkable features in the funeral customs of the Romans. The dying received from their relatives and friends present the last tokens of love by embraces and kisses. As soon as they were dead, the nearest relatives closed their eyes and mouth, and drew the rings from their fingers. The corpse was then washed in hot water, and anointed by the slaves (*pollinctores*) of the person taking charge of funerals (*libitinarius*). It was then covered with clothing suitable to the rank of the deceased, which, like that of the mourners, sometimes (cf. § 340. 4) was white. Such as had been distinguished by a victory were adorned with a crown of palm leaf. The corpse was then brought into the *vestibulum* of the house, placed on a bier, and there left for some days. This exposure was termed *collocatio*, and the couch or bier, *lectus feralis*. During the time of this exposure, there were frequent and loud outcries (*conclamatio*), accompanied by the strongest expressions of grief and sorrow. A branch of cypress or pine was usually fixed before the door of the house.—Children and youth of both sexes were interred by night, with lighted torches, without attendants; but adults, on the other hand, by day, and with more or less ceremony according to their rank.

Claude de Guichard, On the Funerals of the Ancients. Rom. 1690. 4.—*J. Kirchmann*, *De Funeribus Romanorum* (Libri iv. Lob. 1672. 12.

§ 340. Among the Romans, both interring and burning were practiced from the earliest times. The ceremonies connected with the funeral (*elatio, exequiæ*) were the following, chiefly. The funeral of a distinguished person was previously announced in the city by a herald, and therefore called *funus indictivum*, and, if the expenses were defrayed by the city, *funus publicum*. In the procession, the musicians (*cornicines, tibicines*) and women hired as mourners (*præfixæ*) advanced first, uttering lamentations and singing the funeral songs (*lessus, nœniæ*, cf. P. V. § 333 *b*); then came those who bore the images of the ancestors; next the relatives, all in black, with other indications of grief; then followed players, mimics, and dancers (*ludii, histriones*), one of them (*archimimus*) imitating the words and actions of the deceased, and others quoting pertinent passages from dramatic writings; after them followed the corpse, carried by bearers; and lastly, a train, frequently very numerous, of both sexes.

1 *u*. The corpse was borne in a couch (*lectica*) on the shoulders, usually by the freed-men of the deceased, but often, in case of high rank, by senators and the most distinguished citizens. In the case of the poorer and lower classes, the corpse was borne on a small bier (*sandapila*), by ordinary coffin-bearers (*vespillones, sandapilarii*).



The rich and noble among the Greeks and Romans were exposed, and carried to their burial, on elegant and costly couches, sometimes made of ivory, and gilded with gold; designated by the name of *feretrum* or *capulum*. That of Herod is said to have been all of gold, and inlaid with precious stones. In our Plate XVIII. fig. e, we have a funeral couch, which will illustrate these remarks; it is given by Roberts as used now in India. The Jews seem to have used sometimes for a bier the *σποδς* or coffin (cf. *Luke* vii. 14); yet the Septuagint has the word *κλίνη*, or couch, for the bier of Abner (cf. *2 Sam.* iii. 31).

2 u. The procession, when formally conducted, passed through the *forum*, where, if the deceased had been a person of distinction, the body was laid before the place of harangue (*rostra*), and a eulogy (*laudatio*) was delivered by some relative or friend, or a magistrate, sometimes by appointment of the senate.

One is struck with the difference between Roman and Egyptian customs. The Egyptians brought the deceased to a *trial*, instead of a *eulogy*. Cf. P. II. § 34. 3.

3. Women were sometimes honored with the funeral eulogy as well as men. For example, *Junia*, the sister of Brutus and widow of Cassius, received the honor of a public funeral and a panegyric spoken from the *rostrum*. The images of not less than twenty illustrious families were seen in the procession; *viginti clarissimarum familiarum imagines antelatae sunt*. (*Tac. Ann.* iii. 76.)—The images of ancestors, which were thus used at funerals, were the busts which the higher class of Romans kept in their halls (cf. P. IV. § 164).

In *Antho'n's* Horace, in a note on Sat. i. vi. 17, is the following remark: "One particular relative to the mode in which these images were exhibited, deserves attention. They were not carried before the deceased at funerals, as Dr. *Adam* (*Rom. Ant.*) states, but actors were employed to personate the individual ancestors, and these busts or images formed a part of the disguise." On this topic, however, consult *Polybius*, vi. 51, 52.—*Cicero*, pro Mil. 13.—*Dion Cassius*, lvi. 134.—*Pliny*, Hist. Nat. xxxv. 2.—*Suetonius*, Vesp. 19.

4. "As to the mourning habits, it has been already observed, that the senators sometimes on these occasions went attired like knights, the magistrates like senators, &c., and that the common wear for mourners was black. But we may further remark, that though this was the ordinary color to express their grief, used alike by both sexes; yet after the establishment of the empire when abundance of party colors came in fashion, the old primitive white grew so much into contempt, that at last it became proper to the women for their mourning clothes.—The matter of fact is evident from the authority of *Plutarch*, who states this as the subject of one of his problems [or Questions, cf. P. V. § 249. 2], and gives several reasons for the practice." *Kennett*.

§ 341. The place of burning, as also of interring, was without the city. In case of the former, the procession finds the funeral pile (*rogus, pyra*) already prepared, its height being in proportion to the rank and wealth of the deceased. Upon this they lay the corpse, having sprinkled it over with spices or anointed it with oil; it is then kindled with a torch by the nearest relatives, who do it with averted face (*aversi*). Weapons, garments, and other articles possessed by the deceased, were thrown upon the pile: also various things which were presented as offerings to the dead (*munera, dona*). When the whole was consumed, the embers were quenched with wine; then followed the collecting of the bones (*ossilegium*); these were placed in an urn (*feralis urna*) of clay, stone, or metals, along with some of the ashes, also spices and perfumes, and sometimes a small phial of tears (*lachrymæ*); and the urn was solemnly deposited in the earth (*tumulus*) or a tomb (*sepulchrum, conditorium, cinerarium*).

1 u. Corpses that were not to be burned, but merely interred, which was altogether the most common practice among the Romans, were placed in a marble coffin called *arca* or *sarcophagus*.—The erection of monuments to the dead (*monumenta*) was a very common, almost universal practice. They were not always raised over the spot of burial.

2. Over the grave of one buried in the ground, it was customary to raise at least a mound of earth (*tumulus*). When a monumental structure was erected, it usually received an inscription (*titulus, epitaphium*) with the name of the deceased, and something of his life and character. In the sepulchral monument, part of which is given in our Plate XXXVI. the square pannel, seen between the representations of the *Di Manes*, was occupied by an inscription. Sometimes a bust of the deceased was attached to the monument. Columns or pillars, particularly small *cippi*, for sepulchral inscriptions, appear to have been common among the Romans, as well as the Greeks (cf. § 187). Sometimes an inscription was put on the coffin, when the body was buried in the earth; and when the body was burned an inscription was placed on the urn containing the bones; the inscription usually began, as on the urns preserved in the British Museum, with the letters D. M. or D. M. S., i. e. *Dis Manibus Sacrum*.—Monuments put on the spot of burial (*tumuli inanes* or *cenotaphia*) were erected among the Romans for the same reasons as among the Greeks.

3. There were public and private places of burial. The public were commonly in



NOX



MORS & SOMNUS



NEMESIS



NEMESIS



DII MANES

the Campus Martius or Campus Esquilinus, for great men, on whom the honor of such a burial-place was conferred by vote of the senate. Those for the poor were without the Esquiline gate, and called *puticulæ*. The private burial-places were usually in gardens or fields near the highways; the sides of some of the roads leading to Rome were occupied by tombs for the distance of miles from the gates of the city.

4. One of the streets discovered at Pompeii is called the street of the tombs. The family tomb of Naevoleia Tyche, excavated here, may be considered a fair representation of such structures among the Romans generally. "It consists of a square building, containing a small chamber, by the side of which is a door giving admission to a small court surrounded by a high wall. The entrance to the chamber is at the back. From the level of the outer wall there rise two steps, supporting a marble cippus richly ornamented. Its front is occupied by a bas-relief and inscription.—A sort of solid bench for the reception of urns runs round the funeral chamber, and several niches for the same purpose are hollowed in the wall, called *columbaria* from their resemblance to the holes of a pigeon-house. Some lamps were found here, and many urns, three of glass, the rest of common earth. The glass urns were of large size, one of them fifteen inches in height by ten in diameter, and were protected by leaden cases. They contained burnt bones, and a liquid which has been analyzed and found to consist of mingled water, wine, and oil. This liquid, there can be little doubt, was the libation poured upon the ashes."—In 1786, the beautiful antique called the Sarcophagus of Scipio, preserved in the Museum Pio-Clementinum, was found in a tomb near the Appian Way. It is of the stone called *peperino* or "*lapis Albanus*, a volcanic production found near the lake of Albano." Visconti, in describing it, says, "est du peperin le plus compact, et a douze palmes de long, sur six de haut et cinq de large." The inscription on it is given under the head of Roman inscriptions; see P. IV. § 133. 2. A bust with a *corona* on the head was found in the same tomb.

5. Common tombs are said to have been usually built under ground, and called *hypogæa*. Such are those discovered at Voleterræ and other places in ancient Etruria. Cf. P. IV. § 173. 3. "Many of the hypogæa of Tarquinia, in Etruria, are similar to those found in Egypt, containing a number of rooms and corridors branching out in various directions; and when the rooms are of a large size, the roof is supported by square pillars. The walls of many are coated with stucco and ornamented with paintings, representing, sometimes the arrival of the soul in Hades, and the punishments inflicted on the guilty; but, in general, mythological, heroic, and civil subjects."

For an account of the discovery of various tombs in Etruria in 1829, see *Chevalier Kestner*, in the *Annali dell' Instituto di Corrispondenza Archeologica*. Rom. 1829. vol. 1st, p. 101.—Cf. *J. Millingen*, as cited P. IV. § 173. 3, and other references there given.

6. Roman sepulchers have been found in *England*, containing urns with ashes and sarcophagi with skeletons. (Stuart's Dict. of Architecture.)—A Roman burial-place was called, in the later times, *Ustrinum*, or *Ustrina*, from the circumstance of burning the corpse. One of these burial-places was discovered in 1821, at Littlington; many sepulchral vessels were collected, which are said to be preserved in the library of Clare Hall, at Cambridge.—In the parish of Ashdon, in Essex county, are several artificial sepulchral mounds, known by the name of Bartlow Hills. Many have supposed them to have been cast up after a battle with the Danes. They are eight in number; four larger ones in a line, and four smaller ones in a line in their front. The smaller ones were opened in 1832, and relics were found which seem clearly to prove them of Roman origin. In one, was found a remarkable *brick sepulcher* or *coffin*, six feet and three inches long, two feet three and a half inches wide, and one foot and eleven inches high. There were, in this brick coffin or chest, three *glass* vessels. One of them was a sort of urn, eleven and a half inches high, and ten and a quarter inches in diameter, with a reeded handle; it was nearly two-thirds full of a clear pale yellow liquor, covering a deposit of burnt human bones; on the top of the bones was seen lying a gold ring, which was found to be a signet-ring having a carnelian intaglio, with the device of two bearded ears of corn. Afterwards, on examination of the contents of the urn, a brass coin was found, very much corroded, bearing the head of the emperor Hadrian on the obverse, and on the reverse a figure supposed to be that of Fortuna Redux. A representation of the brick coffin, with the vessels in it as they were found, is given in our Plate XVIII fig. *h k*. One of the larger mounds was opened in April, 1835. An urn like the one above described, with bones, was found; also other similar vessels, two bronze *strigiles*, and other articles. A bronze vase, with *colored enamels*, was among the most remarkable.

See P. IV. § 173. 2.—*Archæologia* (as cited P. IV. § 32. 5), vol. xxv. p. 1. vol. xxvi. p. 300, 368, with engravings.

7. The phials, or small vessels, which are supposed to have received the tears of relatives shed at funerals, have been found in great number, and of various forms. They are termed *lachrymatories* (*urnæ lachrymales*). The tears are said to have been kneaded and compounded with odoriferous balsams. It has also been supposed that the vessels might have contained merely a preparation of fragrant essences, which were figuratively called tears. The lachrymatories found in the ancient tombs are sometimes of *terra cotta*, sometimes of *alabaster* (cf. P. IV. § 195. 5), frequently of *glass* (cf. § 263. 4). Many of the latter material have been gathered from the catacombs in the island Mito, the ancient Melos, one of the Cyclades. Several forms of lachrymatories or *l'asa unguentaria* are given in our Plate XVIII. fig. *a*, and fig. *d d*.

See *Mém. de l'Institut*, Classe d'Hist. et Lit. Anc. vol. vii. p. 92. sur vases lachrymatoires.—On the vessels found at Mito, see § 186. 1

8. It has been mentioned (cf. § 187. 4) that the Christians under the pagan emperors of Rome usually deposited their dead in subterranean excavations. "Among the monuments of Christian antiquity, none are more singular than these abodes of the dead; and one feels at a loss whether most to admire their prodigious extent, the laborious industry that provided them, or the interesting recollections with which they are associated. Like the Moorish caves in Spain, they were generally excavated at the base of a lonely hill, and the entrance was so carefully concealed that no aperture appeared, and no traces were discernible, except by an experienced eye, of the ground having been penetrated, and of the vast dungeons that had been hollowed out underneath. . . . One was discovered about three miles from Rome so late as the end of the sixteenth century, the size and various apartments of which excited universal astonishment

Numbers still remain, bearing the names of their respective founders, and affording by their inscriptions and the monuments of antiquity found in them, the most satisfactory proofs of their having been used as hiding-places by the Christians." (*Coleman's Christian Antiquities*, p. 421.)

§ 342. A period of mourning was observed in memory of the deceased; its duration in each particular case was fixed by law; in the case of widows it continued ten months. In the time of the emperors, a general mourning (*luctus publicus*) was appointed at their decease or that of their sons; a thing previously not practiced, except on occasions of great public calamity.—Immediately after the funeral obsequies, it was also customary to slay the victims (called *inferiæ*) offered in sacrifice to the departed, and to connect therewith a solemn funeral repast (*silicernium*).

"Among the tombs at Pompeii there is a funeral triclinium for the celebration of these feasts. It is open to the sky, and the walls are ornamented by paintings of animals in the center of the compartments, which have borders of flowers. The triclinium is made of stone with a pedestal in the center to receive the table." A view of it from *Mazois* is given in *Smith's Dict. of Antiquities*.

1 *u.* When the deceased was of distinguished character, this repast or entertainment was publicly given, and meat was sometimes distributed among the people (*visceratio*). These funeral sacrifices were annually repeated at the graves or spot of interment. On such occasions, public games (*ludi funebres*) were appointed, especially gladiatorial sports.

2. Gladiatorial shows probably had their origin, as has been observed (§ 235), in funeral celebrations. And, although they were exhibited on many other occasions, "yet the primitive custom of presenting them at the funerals of great men, all along prevailed in the city and Roman provinces; nor was it confined only to persons of quality, but almost every rich man was honored with this solemnity after his death; and this they very commonly provided for in their wills, defining the number of gladiators as their due by long custom. Suetonius to this purpose tells us of a funeral, in which the common people extorted money by force from the deceased person's heirs, to be expended on this account." (*Kennett.*)

3. A very vivid picture of the funeral sacrifices and games annually repeated at the graves of the deceased is given by *Virgil* in the fifth book of the *Æneid*, where he describes the honors rendered by *Æneas* to the *manes* of his father *Anchises*. He mentions particularly a contest in rowing galleys, a foot-race, a boxing-match, a trial of skill in shooting arrows, and a mock equestrian battle (*pugnæ simulacra*).—Cf. § 187.

§ 343 *t.* The greatest funeral solemnity among the Romans was the deification (*consecratio*) of the emperors, something like the apotheosis of Grecian heroes. It took place in the Campus Martius, where the image of the person to be deified was placed upon a lofty funeral pile. From this pile, whenever it was set on fire, an eagle, previously bound alive upon it, flew aloft in the air; which, according to the ideas of the people, bore the soul to Olympus. The deified person then received the surname or appellation *Divus*. This solemnity was accompanied also with religious rites, public games and banquets. The custom did not entirely cease under the first Christian emperors. This ceremony was wholly distinct from the funeral. The true body was burned and the ashes buried in the usual manner and with a splendid show, before these rites were performed with the image of wax.

The whole ceremony is well described by *Herodian* (cf. P. V. § 254), in the fourth book of his History.—Cf. *Mencken*, *Disputatio de Consecratione*.—*Schæpflin*, *Tractatus de Apotheosi*. Argent. 1730.

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